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New Year
Greetings

Christian Monitor

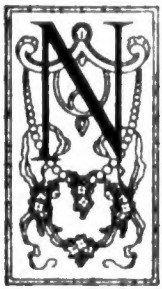


January

1942

TO THEM THAT TRUST

By Arline Yoder



NEW Year's Day again—and this new year began just as all the other new years began for the past ten years. There was nothing new, nothing exciting—just the same old house and the same old furniture, only ten times worse for the wear.

The cupboard was just as bare, and the clothes just as shabby. They were very thankful to charitable organizations for used clothing and often food. It was in the days of the last depression, when so many felt the sting of poverty. Charles had lost his job through no fault of his own, and for days he walked the streets of Chicago trying to find some permanent employment, but to no avail. Occasionally there were odd jobs which would net him a meager sum—but this would not suffice. There were his wife and three little girls to shelter, feed, and clothe. They had always lived comfortably, but now poverty was knocking, knocking, and it would gain admittance. At last there was no more rent money, and the furniture was set in the street. One whole night the mother and three little ones spent on the hot dusty street with the furniture, while the father went in search of a place where they could find some shelter for little or nothing. The place he found could scarcely be called a house, but it was at least a roof over their heads. They sold all the furniture, excepting what they could absolutely not get along without, to the used furniture dealer, to pay some one to move the furniture to the new location, and to hire a taxi to take the mother and little ones to their new home. There was just enough money left to pay a month's rent in advance, and a week's supply of food. But **then**—they would not worry about the "then."

How this happy little poverty-stricken family rejoiced when they had the furniture all arranged in their new location! Happy did I say? Yes, happy! They knelt and thanked their heavenly Father for a home, a place where they could lay down their weary bodies in peace and sleep. Was it not better than the hot, dusty street? Did they not have enough food to last a week? Were they not sure of a place to live in for at least another month? Surely God was good to them—He was watching over them—they would trust Him for everything. They knew that He would never leave them nor forsake them. Surely He would show them a way out.

At last the Father heard the cries of His children and blessed Charles with a job. It was nothing to brag about, but it was better than nothing. It paid the rent, and bought the bare necessities in food—but there was nothing left for clothing. But God took care of that through charitable organizations.

Late one afternoon, Myrtle was cooking a soup bone preparing to make some soup for the family supper, when there was a loud, frantic knock on the door. That was ten years ago.

On this particular New Year's afternoon she again was cooking a soup bone, preparing

and was gone, leaving Myrtle standing in the doorway gasping in surprise. She tore it open, dropped herself on the old couch, and read hurriedly. It was signed, "Tony Gufford." Her mind drifted back again ten years ago.

Ten years ago, when she was cooking a soup bone, preparing soup for her family, it all began. There was a loud frantic rap on the door. Hurriedly she walked to the door, and opened it. A gust of wind and snow blew in, almost taking her breath. But what met her eyes was even more breath-taking. There in the dim light of a snow-filled sky stood a man, his head and face smeared with blood, and blood dripping from the wounds in his head. He was in intense pain. His clothes were covered with dirt and snow.

It was a pitiable sight. The thought of the Christ flashed through her mind. He too had been bleeding once—but there was none to help, and few to pity. How she would have liked to soothe the Saviour's brow as He suffered for her, and she thought of the promise in the Bible, when the Saviour spoke, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." Here was her opportunity—to help this man would be helping Christ.

But she was alone. Charles had gone out on another odd job. The children were playing in a neighboring home. But God would not let this man harm her—she trusted Him for protecting care. This man needed help. All these thoughts flashed through her mind in a moment's time. But the man was speaking quite calmly.

"Would you kindly call the doctor, madam? I don't think I am hurt much, but I will have to have these cuts dressed."

"Sure, come in."

The man stepped inside, and she closed the door with difficulty.

"Come here and sit by the warm fire," and she pushed the best chair she had closer to the fire. "You'd better take off your overcoat too and I'll hang it up to dry."

"Thank you, ma'am, thank you! This fire feels good." He gratefully took the chair. "And now for the doctor, please."

"Oh, but, sir, we have no phone, and I don't know of any near here. But I think I can take care of it. I have had some nurse's training, and if you will kindly trust me to do it right—"

"Oh, sure, go ahead. I am anxious to get this blood off my face—it doesn't look so very becoming—and it feels less becoming."

As he spoke she hurriedly poured some warm water in a basin, and gathered to-

(Continued on page 26)

IN THIS ISSUE

To Them That Trust, by Arline Yoder.....	2
Other Lights Are Paling, by Nadine S. Roth.....	3
A Tribute to John Horsch, by C. H. Friesen.....	5
Life Anchors That Hold, by D. E. Martin.....	5
A New Possession, by Daniel D. Wert.....	7
The New Year, An Editorial.....	8
Our Advocate, by Geo. J. Lapp.....	10
In the Master's Class, by Lawrence Keister.....	11
Quiet Hours for Every Young Christian, by Anna Hoover.....	12
On Being a Grandfather, by J. C. Frey.....	13
Contentment, by Ann Carroll.....	14
Paraguay, the Land Between the Nations, by S. C. Yoder.....	15
Grandfather, Read This, by John C. De Korne.....	17
Extracts from the Letters of John Coffman.....	18
The Book of Nehemiah, an Autobiographical Prayer of a Man of Action, by John Umble.....	20
Receiving the Holy Spirit, by S. F. Coffman.....	22
Sunday School Lessons.....	24
Young People's Bible Meetings.....	27
A National Scandal and the Better Way, by C. F. Derstine.....	30

some soup for the family supper, when there was a loud, but less frantic rap at the door. Just then a train whistle shrieked through the cold frosty air, and the train rumbled swiftly and heavily down the track, jarring the house severely. Myrtle's heart beat rapidly—I hope it is not another—there isn't much soup—perhaps I'd better not go to the door—but, that wouldn't be right—Christ wants us to share with others our meager bit. He gave it to us, why shouldn't we share with others?

A gust of wind and snow blew in as she opened the door, similar to the gust of wind and snow that blew in ten years before. But what met her eyes was different from what met her eyes ten years before on New Year's afternoon.

A messenger boy! Such had never before knocked at their humble door. Who could be sending them a message? Surely it was a mistake.

"Is this the Charles Gorden residence? A telegram for you." The boy tipped his cap

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"OTHER LIGHTS ARE PALING"

By Nadine S. Roth



ANIEL Kolb swung his sledge with long steady strokes; it gave out a pleasant clarion ring as only a sledge striking a wedge with the solemn timber as a sounding board can. Presently he felt rather than saw another presence. He turned.

"Oh! Hello, Twila!" the heavy sledge dropped to the ground between his feet. "What do you mean gliding up behind one like an apparition?" His broad smile indicated that she was not at all an unpleasant one.

The answering smile was very shadowy, "You didn't expect me to tread heavily enough to be heard above the clanging, did you?"

The man surveyed the slender bit of femininity, "Of course not, but you are usually singing at the top of your voice. What is the matter? Why so wan and sad, fair maid? Didn't Lowell write?"

"Lowell isn't writing to me any more."

"He isn't!" Daniel was amazed, then seeing the pain in the face of his friend, he said simply, "I'm sorry." He leaned the sledge handle against the stump of the cut tree and seated himself beside it.

"Do you care to tell me about it?" he asked gently, as he motioned for her to sit down on his coat which was spread over the trunk of the felled tree.

Dainty and agile as she usually was, the girl moved with a sedate heaviness that gave the impression of one carrying the weight of the world on her shoulders. After an interval during which Daniel watched her prod the rain-soaked earth with the toe of her galoshes, he softly prompted:

"Did you and Lowell have a difference?"

Twila laughed, but there was no mirth in it. "Difference is what you might term it, all right. It was one of those differences we counted very slight longer ago when we were at the university and talked over our denominational differences in those far-off sunny days. Lowell even thought of accepting the 'pacifist position,' as he called it. We were such naive children then."

Twila was silent; she seemed unable to find words to go on. Finally Daniel ventured, "And he doesn't feel that way about it now?"

"No, he has volunteered and gone off to the naval training station, felt it was his Christian duty. Each of us tried to convince the other of the rightness of our position, but it was of no use; the early training of both had reasserted itself in a crisis. The only conclusion we could come to was to go our separate ways."

Into Daniel's mind crowded all the tender confidences, the chief theme of which had been, Lowell. Again he saw the radiant face and starry eyes as she told him of their engagement. Now he could only say: "I'm so sorry. I—I wanted so much to see you happy."

Twila sighed. "I am no better than others. I have no more right to happiness than they. And this is such an unhappy world—war, terror, separations, suffering, fear, hatred, and distrust hold sway everywhere. Please don't think I am thinking only of—of us, though I do feel our broken engagement keenly, yet more than that I am distressed by the darkness of our time. O Daniel, the lights have again gone out all over Europe—they are going out here, even in the churches. Must they all go out and all our civilization be blacked out?"

"I know," he admitted, "it is unbelievable how propaganda has engulfed us, and how many are being led astray with it till they are ready to be pushed into almost anything."

"That is what I meant. We are losing out perspective and balance. It distresses me so. I wonder so at Lowell and people like him, can't they see—they have always seemed so well balanced in their Christian thinking before—can't they understand that if we want to take all of the Bible as it is, we must accept that, 'They that take the sword shall perish with the sword?'"

"Anyway the world has become so involved that I can't see that it makes a great deal of difference who wins—in any case it seems as if civilization will be lost. New seeds of hatred and distrust will have been sown to bring forth a greater crop in the future, and as for freedom and tolerance—the whole world seems to have gone mad. People who have been guilty of almost everything evil under the sun, of persecution and atrocities, shout to the skies about how guilty their foes are of persecution, cruelty, and atrocities." There is Russia! Even now she is showing signs of dictating to her allies what

they shall do—and they fall all over themselves to do it. Who is to say that if strife ceases she won't have a large hand in saying what kind of peace we shall have? Daniel, I can't see a ray of light." Twila was eloquent in her earnestness.

Daniel's heart ached for his little neighbor. Always he had been a big brother to her, even from the first time he had seen her (she was just a tiny pink mite then, but she had smiled at him, and it had so touched his boyish heart that he had confided to his mother on the way home, "I wish we had a Twila"). Later on she had often followed him while he worked about the farm. Often she brought to him cookies, apples, pieces of cake, or other things that she thought Daniel would like. Then she would perch herself nearby and prattle away in her sweet childish treble. When she was old enough to go to school he took her with him on his bicycle (the grades and the high school were in the same building). Always he had looked out for her, and all her life she had brought him her troubles, as well as her thrills and joys. Now it was this one—and what could he say to her in such a perplexity as this? For he was not the kind to glibly roll platitudes off his tongue.

At last he began slowly, meditatively, "I wonder—is it really so dark—or is it just that these 'other lights are paling,' which for long years we have 'rejoiced to see?'"

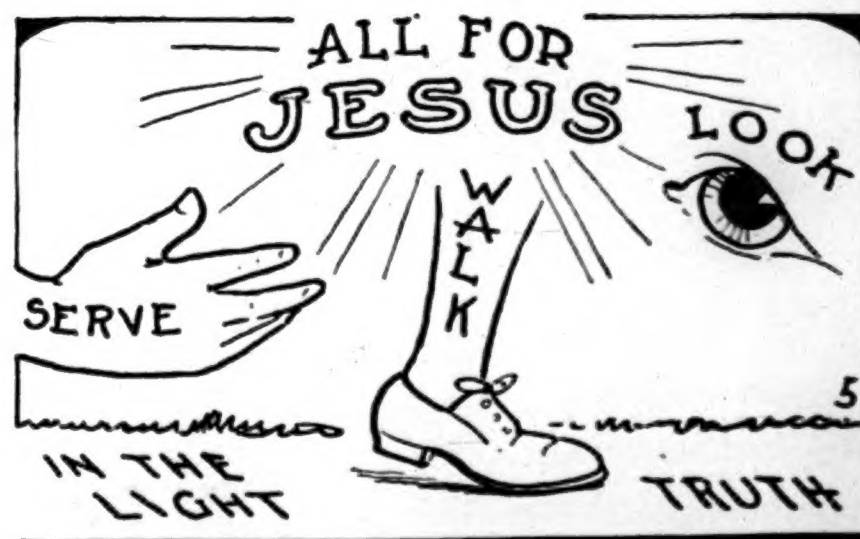
"Perhaps," the answer was rather listless. Then, trying to show a little more interest in what he was saying, "You have just quoted from, 'We Would See Jesus,' haven't you?"

He nodded. "Perhaps we Christians have rejoiced too much in culture, education, and civilization—they were good, but we forgot that they were just borrowed gleams from the real light."

"You mean?" she questioned slowly.

"Yes, these other things claimed our time and efforts, we thought them worth-while, and forgot that they had no saving power for either the individual or society. Even now we are so—so self-centered and short-sighted. The present situation, gloomy though it may be, affords us an unparalleled opportunity to spread the true light—there is the Bible distribution, mission work, and relief. People are hungry naturally and spiritually, and we can give to satisfy both. Especially now with our increased earnings, why we could give largely before we ever reached the point of real sacrifice!"

Daniel's enthusiasm would have moved a more stolid person than his little friend who said, "People are more God-conscious and eager for the Bible, aren't they?"



"Yes, and even remote places are opened up that it would have taken years to reach otherwise. Take China for example, and France, and the Jewish race all have more open hearts now." And the usually reserved Daniel waxed almost eloquent for this subject of Bible distribution lay near his heart, and now that he had a willing listener, he poured out all the interesting data he had been gathering for months.

"That does sound rather hopeful," admitted the girl, "but it is all so awful. There is so much suffering and misery."

"The judgments God permits are always awful—" Daniel was interrupted with,

"But the innocent suffer with the guilty."

"I am not so sure that any of us are very innocent," said he, reflectively. "We have all been pretty much guilty of putting ourselves first and giving God what was left over. We young men, the large majority of us went into business or professions—never volunteered our service to God. Now we are conscripted. Parents would rather have seen their children be a success, judged by appearances, than to be wholly given up to God and sacrifice and be obscure. Our wealth was spent as we wished—now billions of the world's goods have come to naught. The things that we claimed as our own have become the objects of judgment—to say nothing of the sins of desecration of sacred things—the Lord's Day, His house and His book neglected; you can name the others as well as I. Even yet, I am sure God would be merciful and take note of genuine repentance and dependence on Him." He paused.

"I suppose you are right," sighed Twila. "But what of the many who don't know, who have never heard? For them the new year holds no hope; they are sunk in their misery."

Her companion's face glowed. "That is just where the opportunity comes in. 'The light shineth in darkness; and the darkness comprehended it not.' The margin says 'was not able to put it out,' and we can spread this light. The only thing, as I see it, that limits us is our own lack of faith and sacrifice and surrender."

She seemed only partially convinced. "But it seems that wickedness and violence are so rampant—I—I can't quite be as optimistic as you are. I wish I could, but I seem not to be able to."

"I wouldn't feel very optimistic either if my confidence didn't grow daily. Why God makes even the wrath of men to praise Him, and the remainder of wrath He restraineth." Daniel was so hoping and praying that she would see Jesus, "for strength, joy, and willingness come with the sight."

"That is in the Bible isn't it?" asked Twila. "I'd like to see it in its setting."

"It's in Psalms," and Daniel's fingers were fishing for his everpresent, New Testament with the Psalms, in the pocket of his plaid woolen shirt.

Soon both were poring over the seventy-sixth Psalm. His heavy forefinger was pointing to, "There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah." Her eyes followed and lighted as they read, "Thou art more glorious and excellent than the mountains of prey. . . . At thy rebuke, O God of Jacob, both the chariot and

the horse are cast into a dead sleep." Now her own slender finger was tracing, "The earth feared, and was still, when God arose to judgment to save all the meek of the earth. Selah. SURELY THE WRATH OF MEN SHALL PRAISE THEE: THE REMAINDER OF WRATH SHALT THOU RESTRAIN."

"That's wonderful," she breathed, "I know what has been the matter with me," she said, looking up at her companion. "I was looking at the darkness instead of the light—around instead of up—circumstances instead of Christ."

"That's the spirit," the boy hardly knew what he was saying, and had a hard time keeping his voice steady enough to say anything.

"Daniel, you are such a tower of strength—so sure and steady. What would I ever do without you?" Then, impulsively, "Come over tonight and we will talk some more."

THE LOOM OF LIFE

Life is a loom on which we weave,
Day by day through the passing years.
And oft as the shuttles fly we grieve
And our fabric is wet with tears,
For into the warp of His great design
There must enter some threads of sorrow.
The joy of today He must oft entwine
With the pain of a sad tomorrow.

The somber threads we would cast away
And use but the fair and shining,
But the Man of the loom, He knows the way.
Let us trust to His wise designing,
And then when the sun shall sink to rest,
And the shuttles of life are still,
The finished web will prove 'twas best
That we bowed to the Master's will.

—Herbert J. Bryce.

This is just what I need. We will welcome the New Year together."

"I will be glad to. We could read some more passages together. There is Habakkuk. He faced just such a problem as ours."

"Well, come early so we will have lots of time. I'll have a batch of cookies baked. We will drink cocoa and munch cookies and chat."

"Now you couldn't keep me away," he smiled broadly.

"All right." Then with a skip, a wave of the hand, and an, "I must get busy to keep my promise," she was gone.

The man's eyes followed her as long as she could be seen. Dared he hope that some day it would be more than friendship?

"I must go slowly," he told himself as he again picked up the hammer. I don't want to frighten her away, for even if she can change from tears to smiles in a jiffy, she isn't light—and having given her heart to Lowell, she won't change it into my keeping right away."

He was right, for even as the girl was tripping homeward, humming to herself, she was having serious thoughts. Presently she became aware of what she had been humming and she sang, pausing sometimes to swallow hard as the words gripped her.

"We would see Jesus, the great rock foundation,

Whereon our feet were set by sovereign grace;
Nor life nor death, with all their agitation,
Can thence remove us, if we see His face."

"Lord, keep me seeing Thy face," she prayed brokenly.

Things she could do came crowding into her mind after that little prayer. She could pray—pray for the distressed and persecuted, and those who knew not God—pray that God would make even the wrath of men to praise Him and restrain the remainder of wrath.

Then she had that good position at Ogren's. She was making more than she needed; why she didn't need half of it. Of course, there were many things she had planned to use it for, but what had Daniel said about putting ourselves first and giving God the leftovers? Why not give that half she didn't really need? Lend it to the Lord to relieve hunger, both natural and spiritual? Always versatile, she made quick decisions. To think was to act with her. So now already the prayer was ascending heavenward:

"Dear God, till you make wars to cease—or till Jesus comes—as long as I have enough, you shall have half* to use to send bread to the hungry, and Bibles to the hopeless, to diffuse light in the darkness. I am so glad I have these avenues of service. My regular tithes and offerings shall go where they have always gone—that need not suffer for this new need. This is an especial thankoffering in a time of especial need, and opportunity. Thou hast been very good to me, I have such abundance of material blessings, but above all, I thank You for light, and hope, and—
and Daniel."

The little prayer of dedication and thanksgiving was no rash New Year's resolution, but a solemn vow and covenant and it brought happiness flooding and shining down into the New Year with its glad opportunities. Uncertain was the future, to be sure, but the Light was there, certain and sure. It would never fail till the day dawned.

*Author's Note.—This isn't mere wishful idealism. I know a sister who is dividing half of all she gets between European relief and the distribution of Bibles. She is poor materially, but rich in blessing and very happy.

THE LIFE THAT ABIDES

There were two sons in the Taylor family in England. The older one said that he must make a name for the family and he turned his face toward Parliament and honor. But Hudson Taylor, the younger, decided to give his life to the service of Christ, and so turned his face toward China. Hudson Taylor, the missionary, died beloved and known on every continent. "But," says one, "when I looked in the encyclopedia to see what the other son had done, I found these words, 'The brother of Hudson Taylor.'" Again in modern history has been lived out in our modern life the story of the talents. Build a life upon the foundation of self, and it is lost; but build it in the service of men and to the glory of God and the name by which that life is identified shall abide.—Ruth McDowell.

"Jesus knew their thoughts" (Matt. 12:25).

A TRIBUTE TO JOHN HORSCH

By C. H. Friesen

The following tribute to our departed brother editor is taken from the "Christlicher Bundesbote," a German Mennonite paper published in Newton, Kansas, by the General Conference Mennonites. Bro. Friesen, now an octogenarian, was a personal friend of Bro. Horsch. The translation into English is by Edward Yoder.

On October 7, 1941, Bro. John Horsch of Scottdale, Pa., departed from this life. With his passing a life of varied activity came to its close. The *Rundschau* has published an extended obituary in his honor. I feel he should also be remembered in our periodicals. For as a prolific and fearless writer he made his influence felt also in circles of the General Conference Mennonites. His father was a Bavarian Mennonite elder in Giebelstadt. His grandfather was also an elder. He was born December 18, 1867. For eight years he attended the common school and later attended the State Agricultural School, from which he graduated.

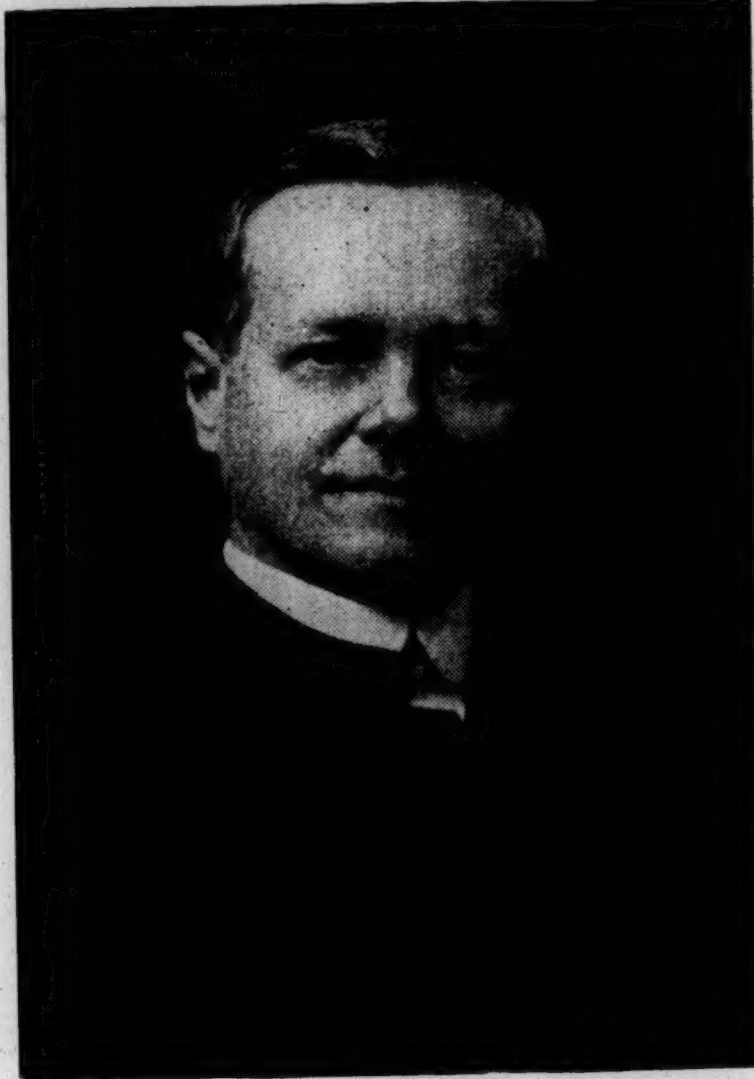
From his early youth he manifested great interest in the history of the Mennonites. Already at the age of fifteen he engaged in correspondence with Dr. Ludwig Keller. It was right at the time that Keller by his researches in the archives shed much light on the Anabaptists of the Reformation period and was demolishing many erroneous notions regarding them. For more than five years Horsch continued to carry on correspondence with this famous investigator of the Anabaptist movement, and through long continued and intensive study of Mennonite history he attained to such familiarity with the same, that he was an authority in this field, such that his equal scarcely existed.

Because of his convictions on the question of nonresistance he took up the wanderer's staff, left behind his German fatherland, and came to America as a young man of twenty years. From 1888-1892 he attended various colleges. In 1893 he was united in marriage with Christine Funck at Elkhart, Indiana. Bishop J. F. Funk performed the ceremony. Here too he placed his membership with the so-called Old Mennonites, which group he served during many years as editor of some of their periodicals and publications, as also in other ways.

As mentioned above, John Horsch was a prolific author as theologian, historian, and apologist. He wrote a large number of books and pamphlets, some of which went through more than one edition. Most of these were in English. In the various German and English Mennonite periodicals there appeared from his pen articles on doctrine and history. Many of these were apologetic in character. For the most part they were authoritative.

As a result of higher education coming into Mennonite circles, there soon appeared also here and there traces of modernism, to which the young students in the institutions of higher learning had fallen victims. As is well known the misleading and dangerous feature of modernism consists in the fact that it appears as an angel of light. For example, it uses Biblical expressions, by which it means something very different from what the Bible means. Or it omits something from a passage, or adds something to another, all with-

out shocking anyone. Many unsuspecting hearers or readers take no note of this, and when they do, they exercise an unscriptural tolerance. Our forefathers did not know of toleration toward unbelief (modernism). They firmly opposed the same, among them



JOHN HORSCH
A Picture Taken in 1922

Christian Krehbiel, Jacob Buller, Heinrich Richert, Dietrich Gaddert and others. So too did John Horsch. Fearlessly he exposed the representatives of modernism in his writings, which obtained notice and high recognition far beyond Mennonite circles.

I fear that our General Conference Mennonites refused him this recognition. . . . The writer is convinced that Horsch's writ-

ing was the factor which led the General Conference of Mennonites of North America to sever its connection with the Federal Council of Christian Churches, which it once had tentatively formed. Yet not without a struggle. This severing of relations with an organization, which in its leadership subscribes more or less to unbelief . . . was a logical step for a Conference that stands on a Biblical ground. For this it owes its thanks to Horsch, who presented by clear, incontrovertible facts the evidence that the Federal Council is modernistic.

On the whole in all his written productions Horsch showed an unusual comprehensiveness and thoroughness. The evidence he produced was supported by documentary citations. His opponents could counter his arguments only by discrediting his method. An example: Horsch exposed a professor, who in an address had given expression to modernistic ideas. In his defense the professor tried to point out that it is possible to prove anything by piecing together fragments of Scripture separated from their context. By way of proof he cited the following: "Jesus said to Judas, 'What you are about to do, do quickly!' (John 13:27). . . 'and he departed, went off, and hanged himself' (Matt. 27:5). Therefore Jesus advised Judas to go and hang himself." An astonishing illustration this, and a mischievous piece of ridicule, with which the professor let the matter rest, but which did not fail to have its intended effect on the majority of its readers.

Everything that Horsch wrote was reliable, instructive, and yet challenged the reader. What Horsch wrote on the subject of nonresistance is among the very best that we have in this field. He was an outstanding Mennonite author who produced outstanding material, which was duly esteemed even outside of Mennonite circles. Only the *Sunday School Times* and the *Moody Monthly* are here mentioned, which in their book reviews expressed their praise and recognition of works from his pen. By his writings alone Horsch has won for himself a high position in Mennonite history and he has there engraved his name indelibly. Peace to his ashes!—Christlicher Bundesbote.

LIFE ANCHORS THAT HOLD

By D. E. Martin

Human life is so rich in content and so far-reaching in its possibilities that many figures have been used in the attempt to express its meaning.

The poet Lowell says:

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night."

Life is spoken of as a nursery where under guiding divinities the spirit of man may truly unfold.

It is a school where the pupils gradually discover themselves and the world in which they live.

It is a riddle, the only true solution of which is found in God.

It is a voyage where men like sturdy mariners launch their Mayflowers and face the everchanging sea.

Every properly appointed vessel is furnished with anchors as a provision for safety. Life anchors are also necessary if we would avoid being wrecked on dangerous rocks or shoals as we make our passage across the sea of time. When the tempest-driven billows of life break about us we need something to hold us steady.

The first of these needed life anchors is the consciousness of God's presence. Once the late Lord Tennyson and a favorite niece of his were walking together along the beautiful downs on the Isle of Wight, with the sounding sea ever in his ears, with God's bright skies above and great plains about them. He said to her: "God is with us now on this down just as truly as Christ was with His two disciples on the way to Emmaus, and I should be sorely afraid to live my life without a sense of God's presence. But to feel that

God is by my side now just as much as you are, that is the very joy of my heart." Said the niece: "I looked on Tennyson as he spoke, and the glory of God rested on his face."

Sir Ernest Shackleton, referring to a long and racking march over unnamed mountains and glaciers in the faraway south, tells how it often seemed to him that there were four of them instead of three, and one of his companions, Worsley, said: "I had a curious feeling on the journey that there was another person with us."

That is it, the railway engineer rushing through the night, the sailor tossed on the stormy deep, the workman at his bench, the patient nurse at the bedside of the sufferer, the stenographer in the office, and the mother in the home, may have the conscious presence of God.

This consciousness of the divine Presence will give new meaning to the wonders of nature, to the Holy Day, the Holy Book, the Holy House, and to life itself as touched by time and eternity.

Tennyson in his "Enoch Arden" makes Enoch say to his young wife, Annie, who is apprehensive regarding his voyage to a distant land: "Cast all your cares on God; that anchor holds." A great truth abundantly verified. We may well covet for ourselves the religious certainty that so characterized the pioneers of our communities.

There is also the anchor of a good conscience. A good conscience is that faculty through which personality deals effectively with right and wrong.

Its activities are based upon certain self-evident truths in our religion. One of these, of course, is the existence of a supreme being. Linnaeus, the botanist, one day watched a flower burst into bloom and said: "I saw the spirit of God pass by and bowed my head in worship." He knew that God was there at work. Another fundamental truth is that man is a responsible being and is held accountable to God. That is why we have the Bible with its code of laws as our guide book. We know that there is a deep-seated satisfaction from doing right and remorse from doing wrong.

We know that reward comes from doing right and punishment from doing the wrong.

It is said that Daniel Webster, when asked what was the greatest thought that ever entered his mind, looked about on the company at a crowded dinner table and asked, "Who are here?" The reply was: "Only your friends." Then said that brilliant orator: "The greatest thought that ever entered my mind was that of my personal responsibility to God." He expounded that idea for ten minutes, then rose and left the table. Men stood and sat in the hushed room saying to each other, "Did you ever hear anything like that?" One cannot but feel, with deep regret, that there has been a lowering of moral standards in our day that already has brought about much of defeat and unhappiness in domestic, social, religious, business, national and international life. The anchor of a good conscience is the divine plan for holding us face to face with ourselves and God.

Then we may have the anchor of a good memory. We do not mean simply a retentive memory, but one that treasures up those

things that will help. In that excellent book for boys, "Tom Brown's Schooldays," when Squire Brown first took Tom to a great public school, he was much exercised in mind what parting advice to give him. But at length what he said was this, "Now, Tom, my boy, you tell the truth, keep a brave and kind heart, and never listen to or say anything you wouldn't have your mother or your sister hear, and you'll never feel ashamed to come home, or we to see you."

The memory of a good home was to be Tom's anchor. So it may be for young people now as they step into the world. If, as we look about us we see that a kindly Providence has been over all our days, it will pay to keep in mind the goodness of God. If we have made mistakes from which we have suffered and keep them in mind enough to learn our lesson we will not have to take to those bumps again. A good memory will help us to hold steady.

We need as well the anchor of a good hope. Before setting out on his great expedition against the Persians, Alexander is reported to have settled his affairs in Macedonia. He carefully inquired into the circumstances of his friends, giving to one a large estate of land, to another a village, to a third the revenues of a town, whilst to a fourth he gave the toll of a harbor.

When the whole revenues of his demesnes were exhausted by his benefactions, one asked in surprise: "My lord, what is it you reserve for yourself?" Alexander's reply was one word: "Hope." No man is truly poor until he parts with hope. We are reminded that hope is one of the richest assets of youth. Paul knew its fullness of meaning when he wrote: "Which hope we have as an anchor of the soul both sure and steadfast."

Another life anchor that holds is faith in the ultimate triumph of right. Many times in human history it has seemed as if wrong



NEW YEAR'S DAWNING

At this New Year's dawning,
Saviour, we would give
Into Thy safe keeping
All we are and have.

Hearts, that they may love Thee
Daily more and more;
Hands, that they may serve Thee
Better than before.

Voices that may praise Thee,
Singing all the way;
Feet that on Thine errands
Run all through the day.

Guide us, keep us, love us,
Make our light to shine;
We will travel safely
With our hands in Thine.

—Selected.

had gained the day. In Bible record it appeared to be so at the time of the flood. Then again at the period of Hebrew slavery in Egypt and farther on in their captivity in Babylon, till finally Christ came as the promised Messiah and was crucified. In each case it was not the end, but only a new beginning. The same thing is true of the modern world in its periods of war followed by worldwide depression, with its attendant anxiety and suffering. In all of these crises the noblest souls have been persistent in their faith that right would finally be triumphant. The poet had caught this same vision of faith when he penned these lines:

"Truth forever on the scaffold, wrong forever
on the throne,
Yet that scaffold sways the future, and behind
the dim unknown,
Standeth God within the shadow, keeping
watch above his own."

—The Watchword.

NEW YEAR

New Year's resolutions, we are told, are made to break, not to keep. True it is that most resolutions are broken, but it is better to make them and to break them than never to make them at all!

There are many things which we as Christians need to do in the running of our race that we might win the prize. May we list several things about which resolutions may be made for the advancement of the Christian life.

1. The reading of the Bible every day in private devotions, in the morning when one first arises, and in the evening before one goes to bed.

2. The beginning of family prayers, when father, mother, son, and daughter sit down together at the dinner, breakfast, or evening table, or some other convenient time, and together as a family look to the Lord. This one custom will do as much as any one thing to influence the children for the Lord and to bring them up in the nurture of God's truth.

3. A prayer list. May we resolve to make a prayer list on which are placed the names of friends and loved ones who are unsaved. Let us pray for these individuals by name.

Recently, when a Christian who had been deaf most of her life went to be with the Lord, we were told by her son, "Mother had a prayer list and before she went to bed at night she went into her room and would pray for these people by name. Because of her poor hearing, she did not realize how loud she talked, and those of us who were in other rooms often heard her praying for people on that list." She thought only the Lord was hearing. Let the Lord hear us pray for lost souls.

4. Personal witnessing. We may resolve to do more witnessing for the Lord Jesus Christ, giving out of tracts, Testaments, Gospel portions, and the definite speaking to individuals about Christ. "Ye shall be witnesses unto me," refers to every believer. If every member in your church were a soul winner that church would experience a revival and would remain in a constant state of revival. (Continued on page 14)

CHRISTIAN MONITOR PULPIT

A NEW POSSESSION

By Daniel D. Wert

TEXT: I have given you the land to possess it.—Numbers 33:53b.

Introduction

The young woman, who, seeking employment as a domestic, comes for the first time to a gate leading to a possible employer may pass through it, or she may hesitate or even turn away in timid fear of the unknown elements in the ordeal before her. Possibly a walk or two around the block will give her the courage to face the unpredictable. Or the would-be salesman, on his first encounter with that formidable obstacle, the door-knob, may feel as if his courage were oozing from his shoesoles, and turn from the door. The door to employment need not be opened; the gate to educational opportunities can be side-stepped; the doorbell to a sale may remain silent; the archway to service need not be entered; and opportunities can be neglected. To Israel was opened the door to complete possession of Canaan, yet they did not enter at the first chance but turned aside and wandered in the wilderness until the doubters had fallen by the way.

But facing the portals of the years is different. Going along life's road we may face the New Year with fears and misgivings, we may look backward longingly at the pleasant spots in the winding road that is called the past, we may fear the unknown, the unpredictable, the uncertain future; but Time, the Inexorable, brings us to the gateway of the years and cries in the words of the prophet Isaiah in 62:10, "Go through, go through the gates." And his voice precludes any disobedience.

Taking Possession

As we enter the New Year hopefully or fearfully the Lord says in the words of the text; "I have given you the land to possess it." God, by restraining death, gives us a new territory. To the young and old, to the rich and poor, to the saint and sinner, to all alike, He is giving this land of opportunities. And there is only one possible limitation to the extent of our possession—only one beyond our control—and that is the sickle wielded by death. We all without exception will in one way or another, in life or in death, occupy this new possession. As we enter we must say with David, "Thou hast set my feet in a large room." Some will find a great salvation in the New Year. To others self will be the largest portion. A large room of grief will be the dwelling of some. Joy will be the lot of others. Wealth may be the possession of many. Contentment shall be found by a few. Worry will darken many hours for other inhabitants of this new country. The Lord, in speaking to Israel as they were about to go up and possess their new national home, said, in Deuteronomy 11:24:

"Every place where the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." There will be trailblazers or rather roadmakers who, when they hear the cry, "Go through the gates," will also hear and heed the words that follow: "Prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10). They will be the leaders in the vast army of occupation. The rest will follow the leaders. Some leaders will lead in the way of holiness, others will direct into the ways of sin. As leaders we must carefully choose the places the soles of our feet shall tread, as followers we must be sure to follow the footsteps that will cause us to occupy the right country.

If the year that has gone has been a time of defeat and bondage, of fear and worry, of leanness and fruitless labor, of grief and pain, let us apply to ourselves the words of Moses in Deuteronomy 11:10-12. There, speaking to Israel on the border of the Promised Land, he says: "For the land, whither thou goest in to possess it, is not as the land . . . from whence ye came out . . . but the land whither ye go to possess it, is . . . a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

Possessing Our Possessions

The nobleman of Luke 19 told those to whom he had given his ten pounds to occupy till his return. They knew that he intended that they should make use of the pounds, should improve every opportunity for investing and trading the pounds offered them. In plain words they were to get all out of the money that they possibly could, for their Lord. It is our Lord's will that we occupy or possess to the fullest extent possible all the time He gives us—hours, days, months, and years. He gives us this virgin country and says, "You develop it, you occupy it, you possess it."

We shall speak of the development of a few of the fields in this new habitation of ours. As we think of them, let us remember that only as Israel really occupied the land did it bring a blessing to them; unoccupied, it served the enemy instead. Then too we must not forget that the best plans for the profitable possession of Canaan were given to Israel by the Lord.

First of all, there is in this New Year a place reserved for those who have not had, or have neglected, the opportunity to be saved. To such the Holy Spirit calls inviting-

ly, warningly, Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). "How shall we escape, if we neglect so great salvation" (Heb. 2:3)? The cross of Christ, or rather, the Christ of the cross, still stands with hands outstretched, pleading with the unsaved; "Look unto me, and be ye saved." Even in this new day God's plan for the possession of salvation is still the Word of the Cross. Neither insipid modernism nor any other manmade plan can save the 1942 model sinner any better than it could the sinner of 1492.

Another grant that we can claim for our own this year is that which caused John to write his first epistle. Hear what he says in chapter five, verse thirteen; "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God." And in 3:19 he says: "And hereby [i. e., if we love in deed and in truth as in verse 18] we know that we are of the truth, and shall assure our hearts before him."

In John 15:11 Jesus says, "These things have I spoke unto you, that my joy might remain in you, and that your joy might be full." In I John 1:4 we read: "And these things write we unto you, that your joy may be full." In spite of lowering clouds and darkening skies, it is our privilege and it is God's will that this year be joyful. In his penitential prayer David cries; "Restore unto me the joy of thy salvation." Since God is our salvation, we can trust and not be afraid. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3). The Word too is a source of joy, as Jeremiah discovered. He says; "Thy word was unto me the joy and rejoicing of mine heart." "Count it all joy when ye fall into divers temptations," is the exhortation of James. And Peter tells us to rejoice because of fiery trials of the future. I Pet. 4:12, 13. It is possible for us to find space in this unfilled year for boundless joy, joy unspeakable, as Peter calls it.

There is another section of this new region that offers unlimited possibilities for expansion. It is faith in God. In the days before us men will fail, friends will betray our trust, governments will crumble, trusted institutions pass away; but we need not fear for Jesus said, "Have faith in God."

Just like in the wide open spaces of the West, in 1942 there will be plenty of elbow room. In the extent of their boundaries love, peace, longsuffering, gentleness, goodness, meekness, virtue, knowledge, and such like, cannot be surveyed.

The last field of development that we want to consider is the field of service. We can occupy a larger place in our church this year than ever before. At least we can im-

(Continued on page 11)

Editorials

The New Year

God has ordained that the heavenly bodies should mark out the years for man, as we read in Genesis 1:14: "And God said, Let them be for lights in the firmament of the heaven . . . and let them be for signs, and for seasons, and for days, and for years." From that time onward the history of man has been written largely in years, whether in holy writ or in profane history. And so we are not surprised that through the ages, up until the present time, man has given attention to the passing of the years, especially the ending of the old and the advent of the New Year.

The passing of the old year is a fitting time for retrospection and meditation. There will probably be few of us who will not, in these closing days of 1941, look back and think over the experiences which it has brought to us. We will remember fondly the times when success crowned our efforts, when joy and happiness were our portion, when prayers were answered and hopes were realized. It is right that we should do so, for we should not forget the benefits and blessings which the Lord has bestowed upon us so richly. Truly He has been kind and merciful and gracious and good to us all, and it is the height of ingratitude not to think upon His past mercies. All of us, we are sure, can recall many things that may be the basis of sweet meditations and fervent thanksgivings as we think of the past year.

But our meditations should go further than that. In order to profit as we should from the experiences of the past, we need to meditate also upon our mistakes and failures. Not that we should brood over them and let them be a weight that will hinder us from going forth with new courage, but that we may be sure we have rectified them as much as possible and that we may strive to avoid them in the future. May we, by the grace of God, make them stepping stones to higher and better things in the future. Having then cleared up our past record before God, we can well say with Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The New Year is also considered a good time to make resolutions. It is all right to resolve to quit some bad or undesirable habit and to determine to do something good that we had failed in doing heretofore. But oftentimes such resolutions do not go far enough, in that they do not reach the root of matters, and for that reason they are broken almost as soon as they are made. There is something better to do as we enter the New Year than merely to make good resolutions, and that is to consecrate oneself anew to the Lord. If we give ourselves, our time, our talents, our possessions, wholly to the Lord, to use as He wills, then the objectionable habits will lop off and infinitely better things will take their places. Let us then enter the New Year with hearts and lives fully consecrated to God.

With that attitude of heart we can go forth with faith and hope, no matter how uncertain or dark the future may look to our natural eyes. With that attitude will also go the desire and determination to render real service to our Lord. Ours will be a working consecration and faith that will result in good works, bearing fruit both of Christian character and service. We will

put forth our best efforts to live for and serve our Lord and our fellow men. And there will be many opportunities for such service if we keep our eyes open and our hearts warm. Thus, no matter what outward circumstances may be or what conditions may prevail in the world, we will have a blessed and happy New Year in the Lord. We will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and we will be able to make a real contribution to the Church and to our fellow men in this dark and needy world. May we then keep "our lamps all trimmed and burning bright," serving faithfully our Lord, and looking for the "blessed hope" of His glorious appearing.

Let us then enter the New Year with a renewed spirit of consecration, with faith and hope, in the spirit of prayer, and with a resolution to love our Lord more and to serve Him better in the year 1942 than ever before.

America Enters the World War

This heading could as well have been written in April, 1917, as in December, 1942, for the United States is now engaged as a belligerent in the Second World War. The editor well remembers the entry of America into World War I after the leading European nations were in the conflict for nearly three years. He remembers the tense feelings which were aroused because of the sinking of American passengers and shipping, and the final declaration of war by an aroused Congress. Now after twenty-four years it is much the same experience all over again. The details are different, the war is on a larger scale and much more highly mechanized, but the pattern is not so much different after all. Many of the same issues are raised in what is said to be another struggle to preserve the freedoms of democracy. Outwardly we see the same attempts at aggression, the same type of dark diplomacy, the same spirit of hate, the same resort to propaganda, the same hysteria on the part of at least some of the people. There are differences, of course, but the similarities are very striking.

We might go a step farther and say that fundamentally the causes are the same, for all wars spring from the same source, in the final analysis. We find the same lust for power and greed for possessions that have characterized the great wars of all time. We find the same selfishness and heartlessness and disregard for life and property. But back of all this is sin in the human heart, and back of this is Satan, the archenemy and deceiver of the human race. And we know that until sin is finally put away wars will continue on the earth, as the Bible teaches.

War brings many difficulties, hardships, heartbreaks, and problems. This is universally true, but it brings its peculiar problems to those who believe it is contrary to the teachings of Christ and the Apostles, and who therefore, out of loyalty to God and His Word, refuse to participate in it in any form. This, history tells us, was the position of the early church; and this is still the position of the historic peace churches, as well as of many individuals in other churches.

With our nation actively engaged in war, as nonresistant people we are faced not only with problems that sometimes become acute and difficult, but with certain definite challenges and opportunities. We shall look at a few of these briefly.

1. We need to maintain a consistent peace testimony. We should do this at all times, but the need seems even greater in war time, when it is very easy to be influenced by propaganda and hysteria. Our solution for war, as embodied in the teachings of the New Testament, is often misunderstood, but we dare not

keep silent because the truth is misunderstood or because its teaching may bring ridicule or persecution.

2. We need to make it clear that nonresistant people are not in the class of the subversive elements which seek to undermine the government or destroy our social and economic system. The nonresistant Christian respects the government as being ordained of God and is submissive to all its mandates, drawing a line only when he feels these are superseded by a higher law of God.

3. We need constantly to keep calm in the midst of a world that is rife with war and strife and rumors and propaganda, all of which instill fear and hate and doubt in the minds of men. We need to demonstrate the peace and serenity which come into and keep "our hearts and minds through Christ Jesus."

4. We need to be on the lookout for and to embrace opportunities for demonstrating the positive side of the nonresistant life. It is not enough to be passively nonresistant. The love that prompts us not to resist evil will also lead us out in seeking to do good to all men. The Selective Service law gives us a great opportunity in making provision for our young men to perform civilian service of national importance instead of doing military duty. The suffering peoples in the various war zones offer us a tremendous challenge to help to feed and clothe them and to show in a practical way the spirit of our Lord in doing good instead of evil, in restoring health and life instead of destroying the bodies of men, in playing the role of a Good Samaritan everywhere there is human need, whether temporal or spiritual.

5. The problem of industry also becomes a complicated one in wartime for the nonresistant Christian. If he cannot conscientiously engage in war he can not consistently engage in the production of war materials in industry, for he will at once conclude that if he cannot use a rifle or man a bomber he will not want to produce such instruments of death for some one else to use. He is therefore faced with the difficult problem of finding employment where only materials for civilian use are manufactured.

6. The problem of helping to finance the war program through the purchase of bonds and otherwise is one that needs to be given wise and careful consideration. How can we help to finance that which our consciences do not allow us to participate in? Here again we may perhaps find some sort of alternative civilian or relief work to finance.

7. The present world and national situation calls for increased faith in God and fuller consecration in His service. As men look out upon the mass murder and destruction that is going on they may be led to doubt whether God is still on the throne and guiding the affairs of the universe. But the Christian will see in all these things that God's purposes will be accomplished, regardless as to how things look to us, and that men have brought these judgments upon themselves, because of their sinfulness and disobedience to His will. They will see in the wars and distress of nations but the portent of the coming of the Son of man and of the time when the kingdoms of this world will become the kingdoms of our Lord, and peace and righteousness will reign.

As men look into the future, in the light of the predictions that are made of a long war of from five to ten years, the New Year and the years still ahead, if the Lord tarries, may seem to offer little of hope. They may have a struggle to remain cheerful in their outlook in life. But this should not be so for the Christian. We do well at this time to heed the words of our Lord and

to accept them as a challenge as to what attitude we shall take in the light of the issues upon us and facing us in the future: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The Synoptic Gospels

These first three Gospels will be the basis of our study of the life of Christ for the coming six months. This is for many of us a new arrangement of study in the Sunday-school lessons. They have been used in this way before in the international lessons, but not in the memory of most of the younger pupils and teachers. The last study of this kind seems to have been in 1924-25 when we had three quarters of a combined study of the four Gospels. The last study in the Synoptics alone seems to have been in 1912 and 1914 when these two whole years were given to a detailed study of the life of Christ. The course was interrupted in 1913 with other studies.

We give this bit of background to help to impress all of us, whether teachers or pupils, to make the most of this opportunity of studying the Synoptic Gospels in the Sunday school. The word "synoptic" is taken from the Greek "synoptikos," which means to take a common view. We notice at once in our study of the New Testament that the first three Gospels follow the same general track, while the Gospel of John is much different from the other three. We do not aim to discuss the synoptic problem here, but merely want to urge all our readers to be prepared to make this course of lessons an interesting and profitable study. You should first of all read these three Gospels in their entirety. A good thing after this is to follow with a comparative study in a good harmony of the Gospels. If possible use different versions in your reading and study, in order to get the fuller meaning of the text. If you read German use the German Testament. Some of the modern versions, such as Weymouth's and the Twentieth Century, will be found helpful. Let the first two quarters of 1942 be the means not only of our getting better acquainted with the life and teachings of our Lord, but of knowing Him more intimately and serving Him more faithfully.

To Our Subscribers

With this issue we present the first number of Volume XXXIV, which means that in three more months the Monitor will have reached one third of a century in age as a publication. We are happy to state that the circulation is now almost a thousand higher than ever before in its history. We have reached the 6700 mark and hope to have crossed the 7000 line by the time the third of a century has passed. Will you help us to attain this objective? We believe you will, and we thank you for whatever help you can give us in sending in new and renewing old subscriptions.

Now just a glimpse into what we are planning for coming numbers. Of course many of the features will remain, but new material will constantly appear, the Lord willing. We expect to have a number of articles on our *Relief Work* and *Civilian Service*, a new series on *India* from the pen of Geo. J. Lapp, and a series on *Christian Education* as represented by the Commission for Christian Education and Young People's Work. Look for these and other new articles. And may God bless and keep you all during the coming year.

CHRISTIAN LIFE

OUR ADVOCATE

By George J. Lapp

This article is a sequel to "Our Adversary," by the same author, published last month.

We have an advocate with the Father, Jesus Christ the righteous.—I John 2:1.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. 8:34.

There is one God, and one mediator between God and men, the man Christ Jesus.—I Timothy 2:5.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. . . . But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which is established upon better promises. . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Hebrews 7:25; 8:6; 9:24.

And he is the propitiation for our sins: and not for ours only, but for the sins of the whole world. And hereby we know that we know him, if we keep his commandments. . . . He that saith he abideth in him ought himself also so to walk, even as he walked.—I John 2:2, 3, 6.

The Apostle John at nearly a hundred years of age had become the venerable sage of Ephesus. No one considered it inconsistent for him to call the juveniles of seventy and younger, "My little children." As they were privileged to enjoy his fellowship and hear his teaching, the white-haired, wrinkled-faced, devoted Christian patriarch had become to them a "right mature saint of God." He ever held before them the ideal of Christian living—the high-water mark of a righteous, holy character and walk. It may have seemed to them that he was continually showing the standard higher and higher, but he taught them as one about to stand before the Judge. He realized that when he would have to come to court he would not be able to endure the scrutiny of the Judge or the cross questioning of his accusers without having by his side his Advocate. Moreover he wanted to appear before the Judge with a clean slate. He believed that this too can be done, as we see from his writings quoted above.

But "all have sinned and come short of the glory of God." Those who have repented, accepted the Lord Jesus Christ as a personal Saviour, and who have experienced the forgiveness of sins, are still conscious of their imperfections. The most loyal, humble soul that basks in the sunshine of the love of Christ is most conscious of his shortcomings. It is the self-righteous, hypocritical soul that boasts of his rightness with God. There may be sins of misjudgment, of ignorance, missteps unintentionally taken, or perhaps even done deliberately in error, due to misguidance from some source. The Apostle John pre-

sumes that we sin. In his humility he does not hold himself above his spiritual children and writes, "If we sin." But as he lives in the love of his Saviour, who has become his Advocate before the Judge, even before he has to appear, he urges his children to live in this same love that they also may have the comfort of knowing Christ as their Advocate. Christ is the Way, the Truth, and the Life for them, and He is their righteousness. He died for the whole world, including all generations from the beginning to the end. Would it be a great thing for Him to bear their case before the Throne and plead their cause?

What is an Advocate? As it applies elsewhere to the Holy Spirit it means Holy Paraclete or Comforter, a compassionate, trustworthy Mediator, one with whom we can risk eternity. His sacrifice on Calvary was substitutional. He took our place and died for us that we might live through Him. The plan for man's eternal welfare was completed through His death and resurrection. No more anxiety need be felt by those who trust Him. In the Spirit He remains in us as the well-spring of our life. He leads us into His righteousness as we grow by His abounding grace. Before the Throne He is defending His own. Can He say of us, "They are praying, watchful, loyal souls, trusting Me to keep them in the way of My righteousness"?

His advocacy does not mean that come what will or be what we may we are safe for time and eternity. We dare not hug our own souls and say, "Be lost or saved who may, we are secure. We may err, we may go astray, we may sin, yet He is pleading our cause because we have chosen Him as our Advocate, and before we pass from time to eternity all will be made right." We are saved for eternity, and we do trust our Advocate, but He cannot save those who have no concern and who will not obey His commands. His commandments must be kept. The Apostle anticipated a possible misuse of this great teaching. He feared religious boasting on the part of those who possessed a Pharisaic pride or of those who wanted security but not the responsibility of maintaining it through sincere loyalty to the commands of their Advocate, who was also their righteousness. Such conditions obtain today. Let us beware of them.

The Lord our righteousness is our Advocate. His righteousness is a burning rebuke to sin and unrighteousness. Neither He nor His can have fellowship with works of darkness. He, and we, can love the sinner and seek his rescue, but not his sin. Our love for the sinner will lead us to make every sacri-

fice for his spiritual welfare, but we cannot become partakers of his evil doings. We must become dead unto sin that we may live unto righteousness.

Our Advocate is our Mediator to effect our reconciliation with God. God cannot be reconciled to anything destructive or defiling. He cannot be reconciled to a character that is tarnished by evil either of thought or deed. A priest of a Catholic parish was talking business and religion with the writer and during the interval swore at and cursed a servant who came to him. One questions whether such a soul has been reconciled to God through Christ our righteousness. A very exclusive conservative community which fears contamination from social and other contacts with those outside of themselves condones almost any sort of moral delinquency just to keep the young people within the limits of their own community life. Such a community can hardly claim reconciliation with God through Christ. A church organization condones or may even encourage acts and attitudes definitely contrary to the Scriptures. Some churches even isolate individual character from religious devotion and loyalty. Conversion to them is verbal confession of a form of Christian faith and the observance of formal religious obligations in worship, giving, etc. There is danger of their seeking to make proselytes, and when they have secured them of making them twofold children of hell. For such the Lord our righteousness cannot be an Advocate.

There are those who hold our Advocate as a mere ideal. They ignore the historical reality of His life on earth and of His mediation as the Saviour of mankind. However, much they may emphasize the ideal, it becomes inoperative for them. There were Gnostics in John's time who held certain spiritual truths as all in all, but bore no positive message of a definite knowledge of God in Christ Jesus. There were heretics who held that they possessed certain virtues which neutralized sin and that they possessed certain kinds of illumination in addition to the revelation of divine truth as we have it in Holy Writ. But they did not obey His commandments. Therefore the Apostle John leads the Church to Christ our righteousness, who as our Advocate is the only means of our salvation. He is ideal, but it is not the ideal that saves. The blood of Christ cleanses us from sin, and we are saved through His advocacy. It is not even a philosophy of life that saves us, however much of interest we may have in its study.

One witnesses the expressions of heathen fanaticism as the frantic worshipers vainly implore their gods for some kind of religious satisfaction. The graven images, supposed to possess the spirit of the gods, remain unresponsive throughout days of frantic invocation. Neither does any change come into the experience of the worshiper. Not so the children of the kingdom of our Lord who have Him as their Advocate. Through the exercise of a simple faith in Him they have the consolation in their own consciousness of His ever living and making intercession for them.

Dondi Awara, Via Rajnandgaon,
C. P., India.

IN THE MASTER'S CLASS

By Lawrence Keister

Luke 11:13

After teaching His disciples how to pray and also the need of perseverance in prayer our Lord proceeds to name the greatest good to be obtained by prayer. He assures us that our Father in heaven is ready to bestow the Holy Spirit upon all who ask Him.

Here are the words of our Lord and the wonderful truth He offers us. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Jesus speaks to us in terms of our everyday life and asks a question anyone can answer correctly. God is spirit and wishes men to be spiritual, or shall we say like Himself? To secure this result He gives His Spirit to all who make room for Him and prize His presence.

This promise which our Lord gave to His disciples was so vital for them personally and as a preparation for service that He directed them to wait for its fulfillment, an event which justified the Master's wisdom.

The coming of the Spirit accounted for the Apostolic Church, and the Apostolic Church had a phenomenal success that met the emergency that confronted it. Surely the same agency is active and effective still. If churches of today were not too timid to claim the promise they would certainly enjoy a similar prosperity. Some religious leaders are not sure this is possible or even desirable. Some assert that all Christians have the Spirit and that nothing more is required. Anything that rises above ordinary Christian experience and emulates New Testament teaching may become misleading and even fanatical. And so fear governs, and faith is modified by worldly considerations.

We may observe that the presence and power of the Spirit are not impressively apparent in the ordinary church service. Church members may realize this fact and indeed all who are present. Conversions are infrequent or even unknown, and revivals become a burden because they are less effective than formerly and less attractive. Some Christian people avoid the word "conversion," and also "regeneration," which plainly implies the work of the Spirit.

Modern movements of various kinds have their own ways of treating the spiritual claims of the Gospel. Human agency is emphasized and divine agency reduced to a subordinate place or left out altogether. New forms of expression and new methods of procedure take the place of the methods and nomenclature of the past. Organization and ritual are relied upon to impress men if not transform them by the renewing of their minds.

"The Holy Spirit is the conservator of orthodoxy," according to Dr. Daniel Steele who, no doubt, found much evidence in the history of the Church to support his argument. But when we discover that orthodoxy is not being conserved we are inclined to conclude that the absence of the Spirit is the

principal cause. No one can doubt the lowering of Christian teaching in recent years, a fact to which Mahatma Gandhi recently referred. The great facts of Christianity and its fundamental doctrines are not set forth from many pulpits, and much of the teaching of our day rests upon a naturalistic basis. The text is not discarded but may have little to do with the sermon. Perhaps the churches want something practical and up-to-date, but we may wonder whether anything could be more practical and efficient than the Holy Spirit for the individual Christian or the Church as a whole.

We may well believe that the lack of the Spirit has caused changes in the life and work of the Church. The standard of personal religion has been lowered. Sin is not condemned or corrected, and evil flourishes without rebuke. Preaching often lacks point and pungency. The sermon is a human utterance and, unlike the words of our Lord, lacks the note of authority.

According to the teaching of our Lord the Spirit convicts men of sin, of righteousness and of judgment, all three needed in the churches today. Men have no fear of sin if it can be concealed, no sense of the moral standard as applicable to our present life, and no apprehension of judgment ever overtaking them. Men argue about sin, but it is more profitable to repent of it. They discredit God's moral standard and fashion one of their own. They live as though God's moral government provides no day of reckoning. This state of affairs points to the absence of the Spirit. It is not argument that men need but a revelation of God, and the only way to get that is by the Spirit making a direct, personal appeal that calls for a direct, personal answer.

That is what the revival of former days secured. That is what the prayer service ought to offer. That personal response to God is what leads to regeneration, the beginning of a new life which continues under the immediate care of "the Holy Spirit who has his home in our hearts," according to Weymouth's translation of II Timothy 1:14.

LIFE AS SCHOOL

Lord, let me make this rule
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

Should someone else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is Thy behest.

Some day the bell will sound,
Some day my heart will bound.
As with a shout
That school is out
And lessons done,
I homeward run.

—Babcock.

And so we proceed from the promise of our Lord to the fulfillment so that the latter reminds us of the former, for God is as good as His word. If we are good scholars in the Master's class we will improve our opportunity to ask for the Spirit which our Lord regards essential and receive what God only can give. How wonderful for the Master to place this supreme gift in reach of Christian faith.

Scottdale, Pa.

A NEW POSSESSION

(Continued from page 7)

prove our own personal part in the work and worship of the church. Have you teachers really possessed your positions in the days that are gone? Have you filled your place to the very best of your ability? How many of us have used the "knee-action" method of preparation? Or the individual system of application rather than the group system? The young people's meetings can be made bigger and better than they were last year. It appears that in many congregations the program for young people needs rethinking and revitalizing. Are we taking possession of the field of missions as we ought? Considering the great need for a Biblical witness in these latter days, do we have as many missions as we ought to have, as we could have? Are our missions actually occupying their fields? Are we neglecting some fields that ought to be worked? Can the Jews be saved without the Gospel? Are we heeding our commission if we fail only in our witness to the Jews? Paul said that he was debtor to those who had not the Gospel. "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Conclusion

To be able to possess this new land fully, to fill it, to occupy it, and to develop it in all its sections and fields, demands that we first be possessed by God. We are facing undeveloped opportunities—opportunities for salvation, for joy, for faith, for assurance, for service, for victory. In our helplessness let us pray that God would grant us according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God. Eph. 3:16-19. Then we can say with Caleb: "Let us go up and possess the land."

Lebanon, Pa.

The Christian's life is a warfare. Four things are outstanding:

1. The fight, no victory without a fight.
2. The absolute certainty of victory.
3. The Lord's presence and place in the battle.
4. The sure reward in the end.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—The Church of God Evangel.

OUR HOME CIRCLE

QUIET HOURS FOR EVERY YOUNG CHRISTIAN

By Anna Hoover

In the rush and hurry of modern life it is especially important that we give sufficient place to the quieter aspects of living. It may be necessary for us all, the older as well as the younger, to make special efforts to provide time to be alone, a time one needs and too often neglects, a time to turn away from the cares and perplexities of life in order to gather strength to meet successfully the issues that face us.

Some one has said that all the misfortunes of men spring from their not knowing how to spend time in quietness at home, in their own rooms.

Paul admonished Timothy to give attendance to reading. Perhaps if Paul were writing to us now, he would say that instead of rushing to and fro, we should give attendance to reading.

The physical body must have periods for refreshment, for rest and quiet from its daily toil. The quiet hour does to the spiritual life what rest and quiet do to the physical body.

Many activities have been established for the benefit of the young people. There are Bible study classes, classes for instruction and practice in music, young people's meetings, literary societies, and other organizations and programs to provide wholesome, educational and spiritual exercise. They are all good and fill a need in the social and religious program of the young people, but is there not some danger of providing so many activities and of such a nature, that unless we make definite provision for the quiet hours they are neglected because of the activities?

Do you, my young Christian friends, know the "quiet hour" in your own life and experience—a time set apart for reading, meditation, study and prayer; a time to be alone with God; a time to speak to God and to hear Him speak to you through His Holy Word? The quiet hour brings rest and peace for the inner self and gives food and strength for future needs. Is there such a time on the schedule for your life?

If you were fortunate enough to be born and reared in a Christian home, your parents made efforts to tell you Bible stories, helped you memorize Bible verses, and probably taught you a prayer or two. Your parents were anxious to present God to you. It was one means to teach you to worship God. Thus, they labored to teach, to encourage, and to train you in the things pertaining to your highest interests, the things of God.

When you went to Sunday school and church you were again put into an atmosphere of devotion and worship. The fellowship with others in worship is very helpful for one's Christian growth and the admoni-

tion, "Not forsaking the assembling of ourselves together," should be heeded by every one who is able to go to places of worship.

But there came a time when you accepted Christ as your personal Saviour; you accepted Him as the guide and pattern for your life; you began to bear the marks of the Lord Jesus in your own life.

Just as there came a period in your life when you fed yourself with natural food to satisfy hunger and nourish your physical body, so, too, when you became a Christian, you came to a period when you desired to satisfy and nourish the highest and best in your spiritual development; and I believe there is no single thing which a believer can do that is more conducive to spiritual growth than to observe a quiet hour of fellowship and communion with the One who inspires within us a desire for a noble Christian life and perfection in Him.

Health is often affected by the way we live, the exercise we take, the food we eat, and the rest we take. When any of the laws of health are neglected the body suffers. When rest has been broken we make up for it at the earliest opportunity. When exercise has been omitted, we take up extra activities as soon as possible, but it is ideal to make each day a unit for our living.

The spiritual is very much the same as the physical. If some part of our spiritual life has been neglected, if we have failed in giving it a due portion of our time, we must make up for it at the earliest possible opportunity.

If I were to ask you, "What is the quiet hour?" I would probably get responses somewhat on this order. "A time set apart for Bible reading or other reading of an uplifting nature, for meditation, for prayer, or devotion." And if you told me when and where was the best place for this period, I would again receive different answers. Some might say that in the morning is the ideal time for devotion; some might choose the noon hour; and some would prefer the evening; but generally most of you would choose a place of quietness away from the distractions of our usual surroundings.

One writer says, "The divine law, justified by the experience of centuries, is the setting apart of one day in seven on whose program worship is given a controlling part. Humanity can not live at its highest and best without Sunday."

But the program for Monday and the days following also needs a place for devotion. The Christian can no more relegate worship to one day in seven than he can concentrate eating and sleeping on one day in seven.

I can not plan the time, the place, nor the manner for your quiet hours any more than

I can plan your daily physical life, but I like the following quotation as a guide. "Whenever the springs of life begin to fail, whenever our whole being faints and clamors for spiritual renewal, we shall follow the Master into the quiet of a place, apart, for the uplift and invigoration of conscious communion with God."

The time should be the best in the day. The evening has advantages but the mind is apt to be weary and dull; therefore many busy people have chosen the first hours of the day for Bible study and prayer. Earl Cairns, a busy Lord Chancellor of England, once said, "If I have had success in life, I attribute it to the habit of giving the first two hours of each day to Bible study and prayer."

In the morning the difficulties are those of late rising and the impulse and very often necessity of hurrying into the activities of the day, but when an awakened body, an alert mind, and leisure are given, the morning hours are choice ones for devotion.

I gleaned a thought somewhere which is fitting for our meditation here. It is this, that in the morning, as the body is cleansed, fed, and clothed for the duties of the day, it would be fitting as well to cleanse, feed, and clothe the soul as a safeguard against the trials and temptations we may meet during the day. Shall we observe here the pattern of Jesus?

One time Jesus had a very strenuous day of contact with people. "At even, . . . they brought unto him all that were diseased and them that were possessed of devils, and all the city was gathered together . . . and he healed many that were sick of divers diseases, and cast out many devils" (Mark 1:32-34). Note the verse that follows: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

I wish to use a poem, I found, which emphasizes that any time of the day is an opportune time to pray.

"When is the time for prayer?
With the first beams that light the eastern sky,
As for the toils of day thou dost prepare,
Lift up thine heart on high;
Commit thy loved ones to His tender care.
Morn is the time for prayer.

"And in the noonday hour,
When, worn by toils and by hard labors pressed,
Thou unto Him thy spirit's burdens pour,—
And He will give thee rest,—
Thy soul may find thy Helper anywhere.
Noon is the time for prayer."

For some the middle of the day may afford the best time for devotion. There is no time nor place when you may not approach God. While morning and evening may be best times for "quiet hours," quite as needful, however, is it on the street, in the home, in school, in the office, or in the factory, when, quick as thought, the mind turns to God, refers life's tasks and problems to Him and draws upon Him for guidance and strength.

Evening has its advantages and disadvantages. The body and mind may be tired. It is, however, as one writer expressed it, "The normal time to review the day's deeds and

experiences, conscious of God's presence and to set moods and thoughts which are formative powers even during sleep; quiet grateful thoughts, a talk with the great unseen Father and Friend—true penitence and the promise of loyalty, these should characterize the petitions and give us assurance of a cleansed and gladdened heart."

We refer again to Jesus. It was evening. "And they came to a place which was called Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray." He went a little farther with Peter, James, and John and said, "Tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed" (Mark 14:34, 35).

"And when the sun has set,
While yet its colors deck the western skies,
When loved ones home again thou'st met,
Then let thy prayers arise
With those who in thy joys and sorrows share.
Eve is the time for prayer."

Let us say with the Psalmist, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord."

Sometimes the day's duties extend into the night and the mind's activities reach far into the night hours. No doubt many individuals would testify that even night is a time for communion with the Lord. Isaiah said, "With my soul have I desired thee in the night," and David exclaims, "My soul shall be satisfied; and my mouth shall praise thee, when I remember thee upon my bed and meditate on thee in the night watches."

"Then when the stars shine bright;
When to the waiting heart great thoughts are given,
And the deep stillness of the night
Gives birth to purposes for earth and heaven,
Kneel before God; ask strength to do and dare.
Night is the time for prayer."

It is recorded of Jesus, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). Jesus retired to a garden, to a solitary place, and to a mountain, in the early morning, in the evening and all night to be alone with God. Do we, who profess to be His followers, need a quiet hour with the Father?

"Behold I stand at the door and knock," is often used as an invitation for the sinner to come to Christ. The Revelator, John, was commanded to write the words unto the church at Laodicea. The church was neither hot nor cold. Maybe Jesus stands at the door of many professing Christians and knocks for entrance that there may be fellowship. He longs to deepen their spiritual experience and give them a better understanding of their privileges and duties and the joy of loving service. The quiet hour, faithfully observed, leads to definite consecration and empowers for more effective Christian living, but before we can speak to God and He to us there must be an opening of the heart for the presence of God.

Prayer is a very essential part in our devotional hour but Bible reading and study certainly need emphasis too. When one prays he speaks to God; when one reads the Bible, God speaks, and that is often of much great-

er importance, I believe, than what we say.

In his book, "How to Succeed in the Christian Life," R. A. Torrey says on the subject of how to study the Bible: "First of all, we should study it daily. This is the only safe course; any day that is allowed to pass without faithful Bible study is a day thrown open to the advent into our lives, of error and of sin." (Torrey's book gives many helps on Bible study and other helps for successful Christian living.)

I submit briefly Torrey's outline for Bible study. He enlarges upon each one.

1. Study the Bible daily.
2. Study the Bible systematically.
3. Study the Bible comprehensively.
4. Study the Bible attentively.
5. Study the Bible comparatively.
6. Study the Bible believably.
7. Study the Bible prayerfully.
8. Improve your spare moments in Bible study.
9. Store away scripture in your mind and heart.

I stated before that in prayer we talk to God. In Bible reading God talks to us. The quiet hour affords opportunity for both.

There are a number of Bible verses which I like as helps to bring us into an appropriate attitude for the quiet hour, namely:

"I will hear what God the Lord will speak" (Psalm 85:8). "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18).

Do we always sing prayerfully? "Silently now I wait for Thee—Open my eyes—Open my ears—Open my heart, illumine me, Spirit Divine."

If the quiet hour is on your daily program, my young Christian friends, we may be confident of spiritual growth, and I believe your testimony, too, is, as we find it in various verses of Psalm 119: "O, how love I thy law; it is my meditation all the day." "I hope in thy word." "Thy word is a lamp unto my feet, and a light unto my path." "I am thy servant; give me understanding that I may know thy testimonies." "Thy testimonies are wonderful; therefore doth my soul keep them." "Concerning thy testimonies, I have known of old that thou hast founded them for ever." "Thy word is very pure; therefore thy servant loveth it."

In conclusion we wish to say that no one can judge just when or where or how much another person should read, pray, or worship. I can not tell you just when you should have your quiet hours, where you should be for this devotion, nor just how much time you should allow for it. Some can give more time than others, but every one can give some time, and I believe most of us would agree that a set time at a definite place would be helpful as a safeguard against the neglect of meditation and communion with God which Christians must have to nourish spiritual growth.

The quiet hours provide a time to talk with the Father; a time to listen when He speaks; a time to learn His promises; a time to make promises to Him; a time to be

"Alone with God, the world forbidden,
Alone with God, oh, blest retreat;
Alone with God, and in Him hidden,
To hold with Him communion sweet."
Goshen, Ind.

ON BEING A GRANDFATHER

By J. C. Frey

I have no knowledge of ever seeing any of my grandparents. My grandfather on my father's side came with his family from France in 1834 and settled in Fulton County, Ohio. His family consisted of his wife and four daughters and one son. My father was the only son, and he was then eight years old.

My mother was born in Wayne County, Ohio. Her father was Daniel Conrad, who died an accidental death, shortly before Mother was born, at an age of about thirty-six years. Grandmother's maiden name on Mother's side, was Fannie Schrock. She, together with my mother who was then quite young, came to Fulton County with Mother's uncle, Nickolis King, with whom they made their home for some time. They made the trip from Wayne County here with horses and wagon, which was the usual mode of travel at that time.

When my parents were married they settled on a farm just beside Grandfather's place. When Father bought this farm it was all covered with heavy timber, which meant much hard labor to clear it and to get it ready for farming.

Money was very scarce then, and things that were needed were produced from the farm as much as possible. I well remember Mother saying that nearly all the sugar she used in the home for the first few years she

boiled from the sap which flowed from the maple trees in the spring of the year, and that one year she boiled a whole barrel of sugar.

Father died in middle age in 1869. This left Mother with a family of six children, the oldest boy (Elias) being then thirteen years old, and I the youngest, four years old. Mother worked very hard to keep the family together and to provide for them, and with the assistance of some hired help and the Lord's blessing we got along. I well remember Mother helping to shear the sheep and then washing the wool and spinning it into yarn and having it woven into cloth and making clothes for the boys. I still remember wearing homespun clothes in my early school days.

When I was sixteen years old both of my brothers (Elias and Amos) were married and established homes of their own. Then Mother again hired help to keep the farming operations going.

In 1889 I was united in marriage to Mary Burkholder. Together we then rented the home farm and lived there with Mother in the same house for seventeen years. In the spring of 1907 we moved on a farm which I had previously purchased, just a mile from the home place. Two years later we built a new house and again planned to have Mother

live with us, but before she got fully settled with us she died, early in 1910.

In the early years of my married life I went to Wauseon, Ohio, one day and when I arrived there was a public sale on the street. They were selling out some furniture, and I bought an arm chair. When I arrived home with my chair some of the family teased me for buying the grandfather's chair so early in life. Little did I realize then what it meant to be a real father, much less a grandfather. Now I have ten children, forty-eight grandchildren and two great-grandchildren living, and it is a real joy to meet them all, and often when I come to the homes of some of them I hear the shout, "Grandpa is coming. Grandpa is coming!"

Some of the most enjoyable times we spent in our life were when we could have all the children and grandchildren come home for a visit. Not only those of my descendants call me "Grandpa," but as I walk up town some of the children who know me well call across the street, "Hello, Grandpa!" I do not resent the name but rather consider it as an honor.

On June 4, 1933, my beloved wife died. Only those who have had similar experiences know what that means. Together we had a large family of children, ten of whom are still living. Our children and grandchildren in some respects were the same as all others—all were born in sin and needed a Saviour, but so far all of our children and twenty-three of the grandchildren are members of the Mennonite Church. Some of them came quite young, and as I recall none of them arrived at the age of eighteen before they accepted the Lord as their Saviour. Many times tears of rejoicing would flow when we could see some of our children or grandchildren stand for the Lord in their young years. One of the sad things to me is, when I get into homes where the parents are members of the Mennonite Church and I see a large group of grown-up children, all out in the world.

So far I have not said what I think a real grandfather should be, and I am not sure that I now know all that it implies, but I think I have learned a few things.

First, we need to show a real love to our posterity and to take an interest in their welfare, both temporal and spiritual. Children will soon learn to know if we are interested in them or not.

Second, we should be a real example to them, as Paul says to Timothy, "in word, in conversation, in charity, in spirit, in faith, in purity."

Third, my wish and prayer is that the Lord could say of every father and grandfather as he said of Abraham in Gen. 18:19: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Archbold, Ohio.

I have never seen a child of God walk into the valley of the shadow of death without the Spirit showing him the saving power of the blood of Christ.—A. S. Johnson.

CONTENTMENT

By Ann Carroll

Granny is a sweet little white-haired lady who lives across the street from my old home. No, she is not my real grandmother, yet just as dear. Her little brown home was for many years a real haven to me—Granny shared all my secrets. Afflicted for years with rheumatism, she seldom left the happy little cottage; but her friends were many and she was not lonely. I can remember how all through my childhood I would endlessly run in and out of Granny's house, this time with a new dress to show her, that time with a plate of cookies, now with a report of a party—and always she shared my every mood. 'Twas Granny who wanted to tell me the dress looked nice when I showed her my very first attempt at being a dressmaker, but whose lovable wisdom made her show me my mistakes instead. While I sat at her knee



THE SNOWSTORM

So all night long the storm roared on;
The morning broke without a sun;
In tiny spherule traced with lines
Of Nature's geometric signs,
In starry flake, and pellicle,
All day the hoary meteor fell;
And, when the second morning shone,
We looked upon a world unknown,
On nothing we could call our own.
Around the glistening wonder bent
The blue walls of the firmament,
No cloud above, no earth below—
A universe of sky and snow!

All day the gusty north wind bore
The loosening drift its breath before;
Low circling round its southern zone,
The sun through dazzling snow-mist shone.
No churchbell lent its Christian tone
To the savage air, no social smoke
Curled over woods of snow-hung oak.
A solitude made more intense
By dreary-voiced elements,
The shrieking of the mindless wind,
The moaning tree-boughs swaying blind,
And on the glass the unmeaning beat
Of ghostly finger-tips of sleet.

—John G. Whittier.

that afternoon and slowly ripped out the crooked seams and once more stitched in the hem, I learned the lesson of doing a thing well before being satisfied. And so it went—life full of the joy of childhood, enthusiastic with hopes and ambitions of very young womanhood—then shadows crept around Granny's home. Health just couldn't stay with her.

One day, Granny's son, a wonderful doctor from Illinois, came to take her home with him. 'Twould be easier, he explained, to care for her out there and she would have every comfort. Perhaps his great skill could find a way to make Granny's health better. Heart-

strings were drawn tight those days. Granny sold her furniture, rented her tiny brown house and went to Illinois to live.

Something was wrong with our neighborhood after that. The quiet, little brown home was turned into a lively, jazzy house. There could be no more joyous little excursions with my bubbling tales of happy-go-lucky, carefree experiences; no more quiet evenings at Granny's knee while her deft fingers guided my awkward attempts at learning the art of tatting! It seemed as if the soul of things was gone. Brilliant lights and blaring music drowned out the mellow calmness and spiritual sweetness of the little house across the way.

Then, a year or so later, our hearts jumped a little quicker when we noticed a bustle around the little brown house. The renters were moving, but no one seemed to know why. Perhaps new ones would come in and maybe they would be more like Granny. But the next morning, there was Granny herself! For a week the furniture men came, the paper hangers and painters worked, the scrub women cleaned—until the jazzy little house was once more transformed into a quiet, little, brown home, with sparkling windowpanes framed with primly starched white curtains, and best of all with Granny's dear face smiling out at us.

It was just at twilight one evening that I sat on a low stool at Granny's knee while she told of her year in Illinois. "Yes, my dear," she said, "I had a lovely place to stay and everything I needed. They took such good care of me and I love them for it, but I wasn't content. Now that I'm back in my old home surrounded by my old friends, I'm so very happy and so contented. Oh, my dear little girl, remember this—contentment is a pearl of great price. Always strive for it, and when you have learned to be content you will have found happiness that no one can take from you. I have found the pearl of contentment and I have paid the price."—The Gospel Messenger.

NEW YEAR

(Continued from page 6)

5. Should we mention such things as going to Sunday School, church, in resolutions at this time? We do not think so. If we make resolutions concerning the four things mentioned above it, it won't be necessary to make any resolutions about going to church. We will go anyhow and we will go to churches where the Gospel is preached and honored and not to compromising churches where there is a form of godliness but no power thereof.—Christian Beacon.

"When Saint Theresa was laughed at because she wanted to build a great orphanage, and had but three shillings to begin with, she answered: 'With three shillings Theresa can do nothing, but with God and three shillings there is nothing that Theresa cannot do.'"—Selected.

MISSIONS

TO AND FRO IN SOUTH AMERICA X. Paraguay, the Land Between the Nations

By S. C. Yoder

A thousand miles up the Parana-Paraguay River far away from the sea, between Brazil, Argentina, and Bolivia, lies the little republic of Paraguay. Its first settlement was founded at Asuncion in 1536 when a party of adventurers under Pedro de Mendoza settled here and established the province of Paraguay under the Vice Royalty of Peru. It remained under Spanish control until 1811, when it declared its independence. Then its royal governor was quietly deposed and the affairs of the state were transferred to a triumvirate which lasted until 1813 when Rodriguez de Francia, the son of a royal officer, a graduate of the University of Cordoba and a teacher of theology in the College of Asuncion, was elected dictator for a term of three years. Before the expiration of this period he was given the position for life which lasted until 1840.

His rule was harsh, but he saved the country from the hardship of warfare during his tenure of office. He lived a simple, frugal life in a gloomy palace without friends or advisers. He was a capable financier, a swift executioner, an enemy of injustice, and one who punished with speed and decision. His cruelty and ruthlessness were so severe that the people kept out of his way, and it is said that when he appeared on the street with his escort it was as empty as a desert. A plot to overthrow him in 1820 brought down upon his opponents a reign of terror, during which hundreds of heads rolled and thousands were killed. Under his rule foreigners were expelled, immigration was prohibited, and commerce ceased. On the other hand, agriculture improved, local industries were encouraged, and the indolent peasants were driven to work to cultivate crops and increase production in order to make the country self-sustaining and independent.

At his death, the affairs of the state finally fell into the hands of Carlos Antonio Lopez, a shrewd lawyer who had wisely kept in retirement during Francia's reign. His administration, though dictatorial and harsh, was beneficent. He abolished slavery, crime was practically unknown, and life and property were secure. In 1842 the independence which was assumed in 1811 was formally declared. A few years later, the country was thrown open for trade and immigration, and some connections with the outside world were resumed. At the close of his life in 1862, his son Lopez II, a self-conceited, spoiled boy, a physical replica of his corpulent ancestor, was placed in power. Accompanied by his notorious mistress, Madam Lynch, who stayed with him to the end, he was not long in getting into trouble. Paraguay had boun-

dary disputes with several of its neighbors. Within two years he was at war with Brazil and before another year elapsed he became involved with Argentina. By the time the war ended in 1870, the population of Paraguay was almost wiped out. Out of one million two hundred thousand people at the beginning of the war less than twenty-nine thousand men and a few more than two hundred thousand women and children remained. For years the women outnumbered the men eight to one, they say. The country was in a state of destitution, agriculture was destroyed, the treasury was empty, credit was gone, and the land lay untilled. But the heroic women of the stricken country began to work the soil and produce crops. Men returned from exile, and Europeans and Argentines came to enter the cattle business, and develop some of its other resources.

Paraguay has never recovered from this calamity. Since then there have been revolutions aplenty, but in recent years the affairs of the republic have become more stable. Before the outbreak of the Paraguayan-Bolivian War, the population had again passed the million mark but once more the number of men has been reduced and the women are again in the majority.

Paraguay is a beautiful, fertile land with some mountains, undulating plains, deep forests, and wide rivers, where the necessities of life come easy. It is said to be a "poor country," which is in part true, but it is due to its past and its people and not to its soil, its climate, or its resources. A family with a hut, a few acres of land, a few cows or goats, and some fruit trees which grow readily and without much work, can live with a minimum amount of labor or money. Thrifty and industrious people find many opportunities to set up in business and acquire wealth.

West of the Paraguay River lies what is known as the Chaco—a vast wilderness covered with forests in which one finds some open spaces where scattered palm trees grow. Its altitude averages less than five hundred feet above sea level. Its surface is flat and in places marshy. The region along the east bank of the Paraguay River is known as the Paraguayan River region. This is the most densely populated and best developed part of the country. It has an average rainfall of sixty-two inches as compared with forty-four in the Chaco. Its surface is undulating, and the soil is sandy. The great forest of eastern Paraguay lies at an average altitude of more than a thousand feet. It is in part a low mountain region covered with heavy timber.

The first settlement in 1536 was composed

entirely of men. Having left their women at home, they soon intermarried with the Indians, and gave to Paraguay its "race," consisting of a mixture of Spanish and Guarani blood—a people of medium height, dark skins, lithe and beautiful, with a happy, cheerful disposition, easily satisfied with their lot, however humble it may be. Their religion is that of the Roman Catholic Church. Many of the people speak only the Guarani dialect, though the official language is Spanish. Moral conditions are deplorable, and the rate of illegitimacy is high, which may perhaps in part be accounted for by the preponderant proportion of women in the population.

From the earliest days of its history the settlers of Paraguay have imposed upon the Indians, and all the tribes, including the one from which came the mothers of their children, were virtually reduced to slavery. The Franciscan Fathers, who accompanied the early settlers, evidently paid little attention to the spiritual, physical, or material welfare of these native people.

In 1601 to 1609 the Jesuits came and found both the colony officials and Franciscans unfriendly, because they lived on the fruit of the labor of these semislaves. But the Spanish government was on the side of the Jesuits and gave them grants of land and made other concessions, such as exemption from taxation and the right to manage their own affairs without interference from the colonial governors. This made possible the establishment of the Paraguay Reductions. Here oppressed natives found a refuge and a haven where they were protected against the oppressions and where they were sheltered from the bad example set by the settlers which fostered a deep antipathy to the Catholic religion.

These Reductions reached their highest development in Eastern Paraguay where the natives lived in villages supervised and directed by the Jesuit Fathers. In the center of the square or plaza stood the church or cathedral, constructed of brick made by the Indians themselves. Around it were built the long houses in which they lived. Within the village precincts were also the school-houses, the home for widows and cripples, feeble-minded, and the reformatory. Among their industries were found tanneries, tile and brick kilns, spinning rooms, stamping mills, and weaving. The Guaranis learned readily and became skilled in the manufacture of cloth, woodworking, and the tanning of leather. They became goldsmiths, bookbinders, instrument makers, bell founders, carpenters, and bricklayers. In fact they engaged in all trades and crafts usually found in a community of their time.

Outside of their villages lay their pasture and farming lands on which they grew vegetables, maize, mate, fruit, tobacco, sugar cane, tuberous roots, and some rice, wheat, and cotton. Each village was conducted on a semicommunal basis and was self-sustaining.

In 1767, when the Jesuits were expelled from the country after more than one hundred and fifty years, the Reductions in Paraguay numbered fifty-seven. There were twelve colleges, one university, and nearly

one hundred and fourteen thousand Indian adherents to the Catholic faith. The Franciscans then took over the responsibility of the spiritual care of the abandoned natives, and civil matters came into the hands of the colonial government. Today only ruins mark the places of these once flourishing Reductions, and all the fruit of the labors of the Jesuits is gone. Great differences of opinion prevail as to the value of these institutions. Some writers are scathing in their denunciation of them and hold that the Jesuits were cruel and oppressive, while others, both in and out of the Catholic Church, consider them as having been of great value. This is not the place to discuss or settle this question, but the broken-spirited Indian, the moral degeneracy, the poverty and the illiteracy that is so obvious everywhere in the republic today, would indicate that those who succeeded the founders of the Reductions left much undone that is to be desired.

Today Paraguay embraces within her borders an area of 196,000 square miles. Its climate is semitropical. The summers are hot, but the winters are pleasant. It is a land where flowers bloom profusely amid poverty and squalor and not infrequently in the midst of filth. In most places rains are abundant. Mosquitoes are plentiful, and in the remote parts of the Chaco, wild animals hardly meet with man often enough to be afraid of him.

Since 1870 Paraguay has been operating under a constitution, which provides for a congress consisting of a Senate and House of Deputies elected by popular vote. Its chief executive is chosen by the people for a term of four years. The President's cabinet consists of five departments—Interior, Finance, Justice, War, Worship, and Foreign affairs. The President receives the royal sum of 30,000 Paraguayan pesos per month which at the present rate of exchange is equal to \$92.50. Cabinet members receive one half that amount while the Senators and Deputies receive 5,000 pesos. The Department of Worship is presided over by the Archbishop of Paraguay.

Paraguay is a republic but until recently its government has not been stable. From 1910 to 1916 it had six presidents. In 1940 while in Asuncion, I witnessed the inauguration of the New Constitution. On the balcony of the Executive Mansion, resplendent in a uniform of blue and decked with all the braids and trappings of his office, stood the chief executive surrounded by his cabinet and officers. The plaza was filled with people, while bands played as troops moved into position around the square. The president, the chief justice of the supreme court, and the cabinet members, including the archbishop, took the oath of allegiance. A little over a month later the president and his wife were both killed when the plane in which they were flying crashed.

Asuncion, with a population of 100,000, is the capital of the republic and is its chief city. It is an ancient, sleepy town which has been less touched by the modern world than

any of the capital cities of southern South America. Its old, old cobblestone streets have often resounded with the footfalls of marching soldiers and with the cries of the dying men and women whose blood flowed freely during insurrections and uprisings. The city reminds one of what he reads of Old Spain—the centuries have not done much to its architecture or its appearance. In the center of the business section, occupying a whole block, is the public market. On a hot summer day it should not be difficult to locate it because of its position and its smells. Paraguayan women with bare feet dangling, smoking long black cigars come to the market, riding slow-moving donkeys. Men and women from the Swiss and German settlements are there with their produce and wares, while the streets are filled with early shoppers who come to buy their food for the day.

As the morning advances, shops are thrown open and the streets become filled with pedestrians, laboring and business men. The policemen, most of whom are mere boys, take their places at the intersections. Street cars rattle by, decrepit and ancient busses bounce over the rough streets, barefooted men and women, children of all descriptions, dogs and donkeys fill all the thoroughfares, and the day has begun. This continues until noon when the shops close, the noise dies down, and Asuncion takes its siesta—its mid-day rest. At two or three it again wakes up and continues its life till late at night. When the sun goes down it seems that the entire population turns out in its best array and throngs the streets, the cafes, and the movies till a late hour.

On feast days, of which there are many, the city gives itself to parades, during which long lines of school children and soldiers bearing the national banners go marching by. On special days the image of the virgin, carried by laymen and surrounded by a cortege of priests, joins the procession and adds color to the parade. One afternoon, during my stay there, following the usual siesta, the streets were astir with people. Soldiers, policemen, monks, nuns, priests, and barefooted peasants kept moving toward some point near the center of the city where crowds were waiting for what apparently was some happening of unusual importance. Finally the doors of the beautiful memorial erected in honor of the soldiers who gave their lives during the war with Bolivia, swung open and the image of the virgin borne on the shoul-

ders of a half dozen men, swept from the building into the street and the parade was on. By taking a short cut through crooked alleys and across plazas we arrived at the large cathedral ahead of the procession and found a place to stand near the altar when mass was said for the virgin as she was accorded her place high above the crowd that jammed the building.

Most of the Paraguayan army is barefooted, and until recent years the boyish policemen wore neither uniforms nor shoes. Then the business men of Asuncion undertook to clothe these youthful officers of the law in order to better impress the ever-increasing number of tourists that seek the ancient charm of this picturesque city during the North American summer when the land south of the equator enjoys its snowless, pleasant winter where patios and fields are aglow with the color of tropical flowers that bloom all the time.

We found a small colony of Mennonites here composed of people who drifted in from the Chaco and have gone into business. Young people also come here to attend school or to secure employment. A few of the girls have been trained as nurses, and others are working as maids in the homes of the well-to-do. These people have their services in the Lutheran Church. Since they are without a minister or pastor they have their meetings under the direction of one of the lay members. In simplicity and form they readily remind one of the worship in our own Mennonite churches of North America. May the blessing of God be with these pilgrims who have so recently found a home in such strange surroundings, and may He hold them loyal to the faith that led them here to a land where there are so many forces that seek to scatter them and draw them away from the principles of their fathers who fled from city to city and from country to country in quest of the peace their Master gives.

In the outskirts of Asuncion amid tall palms—the tallest and oldest in the city—is Las Palmas, the Home for orphan girls of Paraguay. On the four-and-a-half-acre plot, amid a profusion of palms and flowers that make one think of Paradise, is situated the residence of the manager and founder, Ford Hendrickson. It was formerly the home of a wealthy man who spared neither time nor money to make the place lovely and comfortable. It is built after the old Spanish pattern, with high ceilings, large, heavy doors, high windows, and tiled floors such as all the old Spanish houses have.

Other buildings on the property consist of a dormitory and dining room for the younger girls, a small school building where the girls are educated, a new dormitory for the larger girls, and a laundry building by the side of a beautiful spring. A North American wind-mill pumps the water to elevated tanks for house use and furnishes an ample supply from a good, deep well.

The Home may be reached by street car which passes within a quarter or half mile of the place. Or if one is not too fastidious he may



Cotton Field in Paraguay

take the ancient bus that passes by its gates. This, however, is customarily crowded by the poor to whose smells and smiles and wiles he will be exposed as the vehicle jolts and bounces across the rough streets, filled with holes while the passengers hang on to every object that offers promise of security. Passengers attempting to move about while the bus is in motion assume the hazard of landing in the aisle or atop of a fellow traveler. Such an experience almost landed my traveling companion in the lap of a lady occupying the seat close by the one he was aiming at and drew from an observant army officer the remark that "he would make a poor parachutist if he can't make a better landing than that."

Asuncion has some good hotels, some fine stores and shops, some good schools, a university and, as usual in these countries, a number of large churches and cathedrals. It was said that as late as 1940 the German government subsidized a number of schools for the thousand or more of her people who live there. The Disciples of Christ Church maintains an excellent college in the city. It offers the Paraguayan curriculum and is attended by some four hundred students. This institution is popular with the better classes and many of the men who are now prominent in the affairs of the country received their education here. In 1940 a fine new church built on beautiful simple lines was dedicated. It stands on the campus of the college and serves the faculty and such of the students and people of the city as may wish to attend.

The city of Asuncion has a number of Protestant missions. All who have tried to win the Paraguayans to Christ have found the task a discouraging one. The opposition of the leaders of the state church, the instability of the people, the lack of moral sense, and the general ungodliness which prevails everywhere throughout the republic, makes the work very difficult. The Plymouth Brethren have the largest Protestant Church in the city. They have a lovely building near the center of the business section and a hall near the docks. They have no institutions and give themselves entirely to preaching and colportage work. In years gone by they operated a launch on the Paraguay River and visited the scattered population for hundreds of miles along the stream. The Baptists, the Salvation Army, the Pentecostals, the Adventists, and the Russellites also have missions here.

Asuncion is the only place in the republic that can be called a city. A number of other towns with ten to fifteen thousand people are scattered over the country. Concepcion, Villa Rica, and other smaller places are composed of rambling lines of houses set along unpaved streets, with no city water and no sewage disposal. At some of these river ports considerable business is being carried on.

Practically all the industrial development in the republic is being done by foreign capitalists who until recently have found here a promising field for investments. The possibility of producing a wide variety of products has encouraged not only foreign capital but also European agents and specialists

to aid in the development of the resources found here and to fit its product for the markets abroad. As a result Paraguayan commodities were finding their way into the streams of commerce that flowed to various parts of the world until the war came. What it will be after the present struggle is over, no one can foresee. The half dozen packing houses packed 9,000 tons of meat in 1940. In the same year the sugar refineries produced 185,840 tons of sugar, the cotton plantations yielded 10,660 tons of cotton, and five large tannin factories were producing a tannin extract from Quebracho wood. Oils used for various purposes are produced from the coco of the palm trees, peanuts, cotton seed and the castor bean—the latter no doubt to the chagrin of the juvenile population the world over. A soft-drink factory has just been established which may prove a boon to

citrus growers and enable them to find a market for their surplus of oranges, grapefruit, and lemons. Mate packing is the most extensive business of the country. The leaves of this plant are gathered on the plantations and from the forest and dried and packed for shipping. Paraguay produces ten thousand tons per year of which a goodly part is exported.

Paraguay, lovely land between the nations, how goodly you are, but how appalling are your needs! May the day soon come when He whose cross stands atop of all your shrines will find a place in your heart and purge your life that it may become fruitful for Him who has healing in His wings. Then will your pleasant acres bloom as the rose and your great wilderness will rejoice and yield its fruits in abundance.

Goshen, Ind.

"GRANDFATHER, READ THIS"

By John C. De Korne

"Would you be willing, Pastor Ti, to walk with me nine li out into the country to call on just one old man?"

The speaker was Mr. Chen Jung-san, the native evangelist who was helping me to carry my responsibilities as missionary for the Tingyen area in Jukao District, China.

"Certainly," was my reply. "That is what I am here for."

For nine li,—the equivalent of three American miles,—we trudged along the narrow paths between the wheat fields to the home of Mr. Pao Chien-k'uei. On the way out Mr. Chen told me the story. A few weeks earlier, a lad of ten or twelve years had received from Mr. Chen a copy of the New Testament, which we were able to distribute throughout our field through the courtesy of the American Bible Society. The lad had taken the book home to his grandfather. The old gentleman had been an ardent seeker after truth for many years. He was a conscientious Buddhist who never ate meat for fear of offending the gods; who made sixteen bows every day to his idols, and whose home was a veritable temple. Mr. Pao was a country gentleman of some culture and means, and of a great deal of dignity. He took the book from his grandson's hand, and happened to open it at John 1:1:

"In the beginning was the Word, and the Word was with God, and the Word was God."

In the Chinese translation the equivalent for our English "word," for the Greek "logos," is "tao." This word "tao" is one of the greatest words in the Chinese language. It can be used for teaching, for doctrine, for principle, for reason, for truth. As soon as the old gentleman saw that word "tao," and found it linked up with God, he turned to the lad and said: "Where did you get that book?" The lad told him, and the grandfather at once sent him back to Tingyen to ask the man who gave him the book to come out and explain its teachings more carefully.

Mr. Chen went out to the Pao residence many times, and each time he found an attentive hearing.

"This is what I have been looking for all my life," said Mr. Pao, when he learned that this little book had something new to tell him about "tao."

So much I learned of Mr. Pao on the three-mile walk out to his home. As soon as we arrived there, he insisted on serving us tea and food to show us that we were welcome. Then he listened attentively while we explained the Word of God more fully. From the beginning he was intensely interested, and made it a point to attend meetings at the little chapel in Tingyen regularly. He had never heard the name of Jesus before that little book was placed in his hand; but he did seem to us to be like Cornelius of old, whose heart the Lord had prepared even before he knew of him.

For more than a year he was faithful in his attendance upon divine worship, and in his study of the Scriptures. His family also became interested.

That brings us to the spring of 1925. That summer I returned to the United States on furlough. Upon my return in the fall of 1926, one of my first questions was regarding the Pao family. Mr. Chen assured me that they had been faithful, during all my absence, in their attendance upon divine worship and in receiving instruction in the Holy Scriptures. A time was set at Tingyen for the examination of inquirers and candidates for baptism. Mr. Pao, his eldest son, his second son, and several neighbors were among those who presented themselves as inquirers. I examined them all rather carefully as to three things: first, whether they realized, in the light of God's truth, that they were sinners, hopelessly lost outside of Christ; secondly, whether they believed in Jesus Christ as the only Saviour of the world, and as their personal Saviour; thirdly, whether it was their intention to live, by God's grace, a life of thankfulness unto His glory. To each of these series of questions the old gentleman had satisfactory answers, although it must be remembered that he was sixty-eight years old when he first heard the gospel, and it could not be expected of him that

(Continued on page 23)

EDUCATIONAL

EXTRACTS FROM THE LETTERS OF

JOHN COFFMAN

Relief Worker in England

IV

Compiled by Margery Coffman

Birmingham, January 15, 1941.

Ted just got back from a visit to Birmingham and Coventry, and he has been telling me all about his trip tonight. He accompanied one of the workers of the Save the Children Fund in order to find out more about conditions and needs there. He reports that they have made remarkable progress toward getting things back to normal again. He had lunch with the Lady Mayoress of Birmingham and was taken on a tour of the shelters in Coventry and interviewed school directors and so on. He thinks arrangements for help in those things are somewhat in advance of similar things in this metropolis. He was very much interested in the concern of those who are administering such service, to keep an independent spirit in the people and to develop independence wherever possible so that they will not sink to the level of social parasites. This is one of the most impressive aspects of the work in this country at present.

January 22.

Since Ted came back from Birmingham he received a letter from the Lady Mayoress of the city asking whether we would be "interested" in furnishing a mobile canteen for use in that city. They offered to call it, "The Mennonite Canteen" and furnish pictures of it for our publicity work. It doesn't sound reasonable to call it so without someone with it who can help interpret what the name means. I think Ted would likely go with it, thereby gaining further experience before he goes home. We are trusting the Lord for his guidance in this matter. Our past experiences have proved this to be the wisest thing we can do.

February 10.

Am going to Birmingham tomorrow to interview the Lady Mayoress about the canteen business. Have an appointment with her and the city head of the A. R. P. and one of the officials of the W. V. S. in the Council Parlors at twelve noon.

February 17.

I must tell you of my trip to Birmingham and the meeting with the Lady Mayoress, Councillor Tiptaft, and Mrs. Jowett, head of the W. V. S. canteen service of the city. I was also introduced to the Lord Mayor, and talked with him a few minutes. The whole group were much interested in knowing who and what the Mennonites are and listened very sympathetically to my brief explanation. The Lady Mayoress told me

that his Lordship (whom she refers to simply as "Wilfred"!) is much interested in historical matters and would be pleased to hear more about the history of the Mennonites, when he had time.

Our conference resulted in arrangements for us to supply a mobile canteen for the city, with the privilege of supplying a worker to be responsible for stocking the necessary supplies for the same. After our brief conference the Lady Mayoress had a table set in her parlors and we had lunch together. It was quite a jolly party and not a bit stiff or formal. We had grapefruit cocktail, roast lamb with peas and mashed potatoes, and for a sweet (that's English for dessert) there was a choice of apple tart (and that's what we call pie) or rice pudding and Councillor Tiptaft took apple tart with rice pudding! Then there were biscuits with coffee.

After lunch we went in the Councillor's car to one of the city's clothing depots, and I made inquiries about needs in that line. Then we went to the civic car park and saw several of the trailer canteens and ambulances which are kept always in readiness for air-raid emergency calls. I certainly formed a very high opinion of these people of Birmingham which is, as you know, the largest city in Britain under a single municipal authority, second in size to London, which is divided into twenty municipalities. The Lady Mayoress, whom one addresses as "My Lady Mayoress," is all a Lady Mayoress should be. She is very much respected and loved by the people of the city. The Councillor is a man of great energy and diligence, and he is widely traveled, having been in Canada and U. S. A. a number of times—been all around the world in fact! And he uses neither alcohol nor tobacco! But just think, I was in Birmingham on Wednesday, and next day the King and Queen were there, too, and were received in the same parlor I was in, and perhaps sat in the very chairs I sat in! "So nigh is grandeur to our dust!"

I thought the people of Birmingham seem more of the solid English type, such as those I know back home in Canada, more so than those of London, where so many are of continental extraction. On the way home from Birmingham I saw a bunch of children skipping rope in front of a couple of typical country homes. It looked like a scene out of a picture book. And there are crocuses along by Hyde Park Corner here in London, so spring is on the way.

May 5.

Yes, I am here at Birmingham,—since last Friday morning. At 4:45 we had a presentation ceremony in front of the Council House (the name for the city hall) in which I formally asked the Lord Mayor of the city to accept the mobile canteen for services in his city. The Lord Mayor responded briefly and then presented the canteen to the chairman of the A. R. P. committee under which it will serve. The intention is to have the canteen serve a double purpose. It will be used to serve people in shelters at night and following air raids will be used to supply food to homeless people and the brave fellows who work on rescue squads. Had tea with the Lord Mayor and Lady Mayoress afterward.

One evening I went to a Bible study meeting here in the city, and it was a real live spiritual meeting and the leader's stand on the question of Christ, eternal security, and sin was so much like S. F. Coffman that I felt quite at home. There were about two dozen young people present. It makes one heartsick how few here, as at home, attend religious services. Of course, here very many of the old people and children are evacuated and so many of the young people are in the services. But there are always plenty, young and old, going in and out of movies.

We are planning to use our canteen to operate a service for people in the shelters in one particular part of the city. At present people don't go into the shelters till about black-out time. Hot drinks and slabs of cake will probably constitute the service. We will serve the shelters from 9 P. M. till 11:00 P. M. I bought myself a "blitz bowler" for use when the service starts. It is not a steel one, but is made of plastic and much lighter.

May 16.

Since last writing, I have been with the canteen to help the poor folks at Liverpool. I had a W. V. S. car and driver to take me there, while the canteen came along with the convoy of canteens. We were to meet at North Park Boothe, a municipal division of Liverpool and docking centre. We had billets in a golf club house, sleeping on cots, with two blankets underneath and one on top. We got up at 5:30 and were in convoy by 7 o'clock. The two women workers and I assigned to our canteen spent Monday evening, Tuesday, and Wednesday all day, distributing soup, sandwiches, tea, coffee, biscuits, and cake to men, women, and children in the streets of the city. The dock hands at Canada docks will perhaps be the very ones who will assist in unloading the bales of goods sent us from the U. S. and Canada.

We were kept so busy handing out and keeping water hot, making tea, and washing cups we scarcely had time to have a bite ourselves. I must say the cups got merely a "lick and a promise," but we must have washed over a million and cracked only two! The gratitude of the people was very great. On our way to our appointed location people would come running up and ask for tea or food and we would make a temporary halt and serve the poor folk. We asked a nominal charge of a penny for each item, but if they had no money, no charge was made. This

was done at the request of the authorities who supply all the food distributed.

On the return journey to Birmingham (other canteens were sent out to take our places; it is not considered wise to have the same canteens away for too long at a time) I rode in the back of the canteen and enjoyed the scenery. Quite a few blossoms were out, and the trees are beginning to throw out tender green leaves. So much of beauty in contrast to the scenes of destruction we had just left!

May 26.

We are expecting to start our canteen service in the shelters about tomorrow night. This afternoon I spent about an hour and a half walking around the section allotted to us, getting the shelters located. This is a worse place than London for crooked and complicated streets, and London is bad enough.

Apple trees are in bloom now. I must mention the beautiful flower beds in Cannon Hill Park, where I like to go to feed the birds. The ones with the brownish red breasts, about as big as sparrows, shaped like a junco, are English Robins, darling little fellows. The gardeners seem to know how to produce a breath-taking variety of colors by mixing a number of different plants in one bed. For instance in one bed there were tall white and yellow jonquils, and just a little lower, an equal number of red single tulips, then wall flowers, golden ones, and lowest of all a variety of colors of English primroses.

June 12, Presented to Royalty.

Last Tuesday I was called to the telephone by Mrs. Jowett and asked if I would care to witness an inspection in the municipal car park of some of the regional canteens, and the "Queen's Messengers Flying Food" squadrons, by a "person of importance," whose name she must not disclose on the telephone.

Wednesday morning promised to be fair, but didn't keep its promises, for in the middle of the morning rain developed. All this when I had pressed my coat and trousers so beautifully and left my rubbers and umbrella at the house that morning. However, I took the train back to the house at lunch time and got the necessary items of protection. Miss Ryley had mentioned an item in the morning paper about the Princess Royal visiting Warwick the day before, so I guessed who the "person of importance" might be.

Before 3 o'clock I was at the place of inspection. There were a few showers before the event, and the W. V. S. guard of honor had to scamper to a tent for a short time, but when Her Royal Highness arrived it was only sprinkling slightly. That was 3:45. Mrs. Jowett, had at first indicated to me the roped off place where spectators were to stand and then she came and told me that since I had gone with the canteen to Liverpool, she thought I ought to be with the group at our canteen, and she would suggest to the Lady Mayoress that I be presented to her Royal Highness! By this time I wasn't walking

any more. I was about two feet off the ground (didn't need my rubbers!). Very humbly I took my place with the other two in charge of our canteen. Princess Mary arrived with an impressive convoy of dignitaries, her own lady in waiting, Lord Dudley, the head of the A. R. P. services, the Lord and Lady Mayoress, and sundry other officials. She alighted and was presented to the W. V. S. personalities, and then in her own sprightly and gracious way, proceeded to make the rounds of the canteens drawn up for her inspection. She was very businesslike, she didn't dawdle, but she was very thorough and showed keen interest in all sorts of details, and would climb into the canteens quite unexpectedly and examine some equipment that intrigued her interest. She seemed much like a very busy bee, seeking honey in the garden. The Lady Mayoress came and shook hands with me just before the Princess got around to us, and when her Royal Highness came up to us and was told about the canteen and its equipment, the Lady Mayoress asked her if she might present me as the

"On to Buckingham Palace!"

Last week and this there has been an evangelistic campaign at the Town Hall. They have community singing at 6:45, and the service starts at 7:15. The hall has been crowded to capacity every night I was there, and it will hold probably 2,000 people. The singing is the best I've heard in England. The series is held under the auspices of the Evangelistic Council of the city, and is supported by all the denominations, Church of England, as well as other churches. Some members of the audience like to indulge in hearty "Hallelujahs," "Praise the Lords," and "Amens," too. The theme of the meetings is "God's Answer to World Chaos," and the message the evangelists bring is that wars and conflicts will continue until the people of all nations turn to Christ and accept Him as their personal Saviour.

On Friday I went with Miss Anderson of the S. C. F. and Mr. Cousens, the assistant director of the elementary schools of Birmingham, to visit a boarding school for girls, ages 10 to 14, about thirty miles north of the city. There are 250 girls in the school, located there under the evacuation scheme. It was lovely driving through the countryside, with hawthorn hedges in white bloom, and buttercups and daisies blooming in the pasture fields. We drove past Lichfield Cathedral, which is one of the landmarks of the countryside. I must mention the gorgeous display of lupines in the public and private gardens. They are the most beautiful shades of pink to blue and variegated yellow and blue ones.

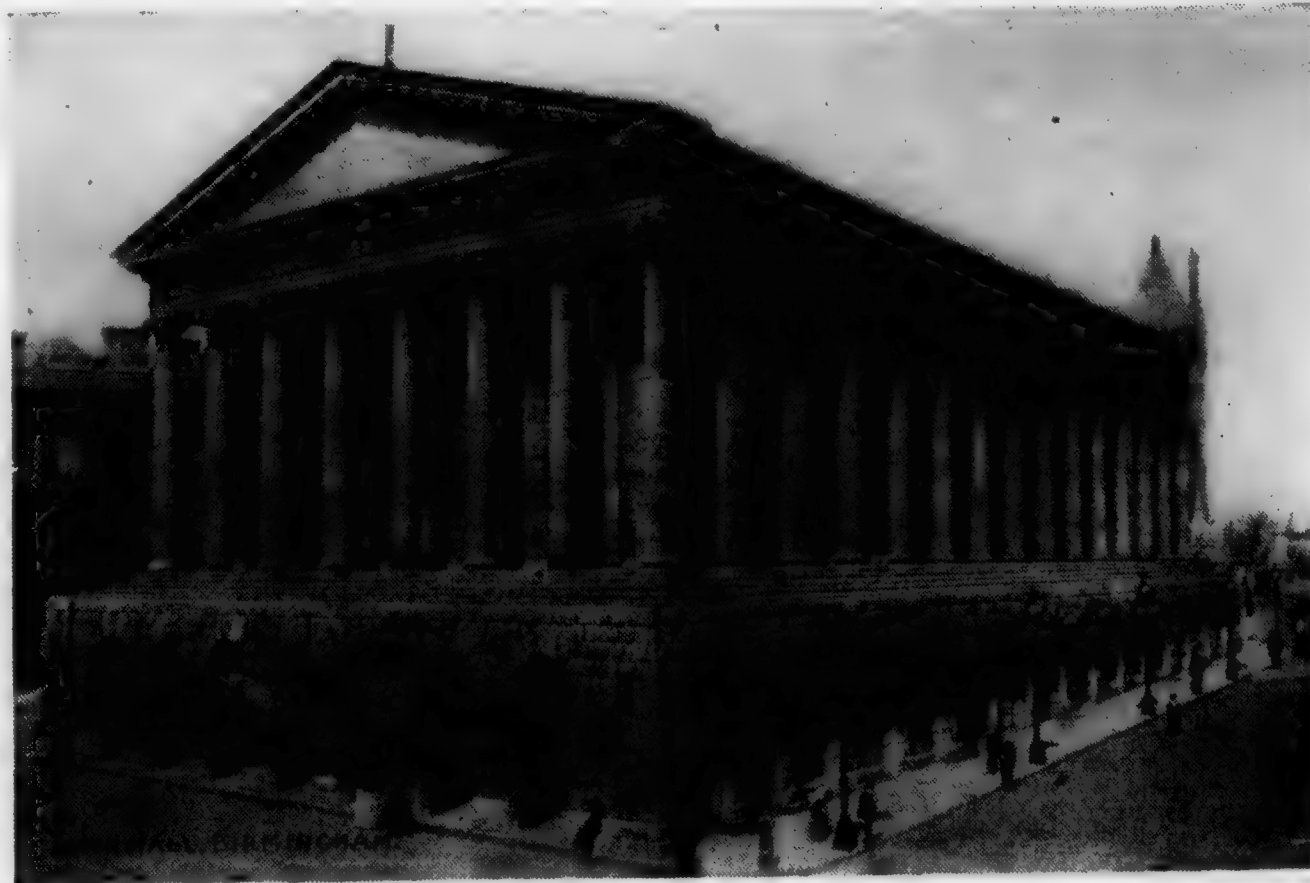
At the school we were shown the work they are doing, and, as a consequence of the marvelous freedom in teaching allowed in this country, they are producing some interesting results with

these girls besides teaching them the "three r's." They have a garden where they produce vegetables for their own use.

On Monday, I visited the corresponding boys' school. The boys were having a holiday that day, so they enjoyed taking us on a tour of inspection—especially the chicken and pigs, which the boys are raising as the efforts of a joint stock company with their own funds invested.

At 5 o'clock the boys were presenting Shakespeare's "A Midsummer Night's Dream" at a garden party at a near-by home, for a number of evacuee mothers and children. I was entrusted with the boys to walk across country with them, while the headmaster took their equipment along the road in the car. The boys were all about 11-14 years. They showed me trees and birds and plants and asked no end of questions about Canada.

Was at another presentation ceremony, or rather official inspection of the Lady Mayoress of the Women's Voluntary Service, and it was fun to watch the ceremonial smiles and handshakes. Our Lady Mayoress was most charming and natural throughout the whole ordeal. With love to all, and "God bless you." John.



The Town Hall in Birmingham, England

representative of the Mennonites of America and Canada who had presented this canteen to the city. Her Highness shook hands with me and said it was extremely fine of our people to render this service to the people of England when they were so much in need or something like that. I really couldn't vouch for what she said. I was so much absorbed in making a deep bow and trying to express my pleasure at meeting her, and by the time I had fully regained consciousness she had examined the canteen and was gone on to the next! Her whole impression is one, not of charm like Queen Elizabeth, but of graciousness and sincere interest, and a disregard of her own comforts. Like a true scion of our Royal Family, she expressed an apology for having kept the crowd in the rain. Notwithstanding she had been in it herself. Our people should appreciate her attitude very much. Throughout her life, like her splendid mother, she has showed a decided disregard for styles and fashions and has never used rouge or lipstick, and I am sure she had no paint on her finger nails. Her grip was firm and sure when we shook hands.

So much for royalty! My slogan now is

LITERARY GEMS OF THE BIBLE

XI. The Book of Nehemiah—An Autobiographical Prayer of a Man of Action

By John Umble

Not only is the Book of Nehemiah the last historical book of the Old Testament, chronologically, but it is unique also in other respects. It is the only book that is entirely autobiographical. Other books of the Old Testament contain lengthy and fairly complete biographies of leading Bible characters. This book alone is written expressly for the purpose of recording the author's achievements, the only book in which the author throughout uses the personal pronoun.

It is true that the Books of Moses give the most complete biography recorded in the Old Testament, but all the events of the life of Moses from birth to death and burial, are presented in the third person. The same is true of all the other great biographies: Abraham, Isaac, Jacob, Joseph, Joshua and the other judges, Samuel, Saul, David, Solomon, Elijah, Elisha, the kings and the prophets. Only a small part of the Book of Ezra is autobiographical and that only incidentally.

Some other Biblical writers use the first person to some extent, but their chief purpose in writing is not to preserve a record of their own life and achievements. When Isaiah says, "In the year that king Uzziah died I saw the Lord . . .", his emphasis is not on himself but on his vision. And when Jeremiah asserts, "Then the word of the Lord came unto me, saying, . . ." his primary interest is in that word and not in his own thoughts, feelings, and achievements. The same is true of the small number of other writers who use the first person in their writing.

But Nehemiah's purpose in writing is first of all autobiographical. He desires to remind God of his achievements in order that God may "remember" him "for good." It is this spirit of Nehemiah which saves the book from being merely the egotistical effusions of a braggart. The whole book is deeply devotional, full of burning zeal for the cause of Jehovah and the good of Israel and of an intense desire to see the will of God fulfilled in Israel. In one sense the book is a long prayer in which Nehemiah tells God what he has done for Him and constantly returns to his principal theme—an earnest petition for God's loving mercy and favor. Viewed from this angle, the Book of Nehemiah is neither history nor autobiography, but a superb piece of devotional literature.

Bible readers are familiar with the setting and the story of the book, but it may be useful to review the main points briefly. Nehemiah lived in those dark days after the destruction of Jerusalem when a handful of pious Israelites had returned to the city of their fathers from the lands of their captivity and attempted to re-establish the Temple worship. Zerubbabel had rebuilt the Temple; Ezra had followed some years later as a teacher and preacher. He was a student, a man learned in the law, but he lacked some of the qualities necessary to keep the ever-

slipping Jews in line. He seems to have had too much confidence in the goodness of human nature and too little knowledge and experience with its weaknesses. Then, too, Ezra apparently failed to realize the value of proper organization and the necessity of rebuilding the walls of Jerusalem. His time may have been taken up too exclusively with the Temple worship and with studying and teaching.

Nehemiah was one of that large number of Jews who enjoyed the favor of the kings and princes in the lands of their captivity and who had, like Daniel and others, risen to positions of high honor and trust in the courts of their conquerors. As cupbearer to King Artaxerxes, he was one of that monarch's most trusted servants.

One day one of Nehemiah's brothers, Hanani, came from Jerusalem and reported "the remnant . . . there in the province in great affliction and reproach: the wall of Jerusalem also is broken down, the gates thereof are burned with fire." Nehemiah sat down and wept and mourned for days, confessed his own sins and the sins of his people and prayed that God might help them through King Artaxerxes. When the latter learned what caused the sadness of his faithful servant, he gave him materials and authority to rebuild the wall and appointed him governor.

With great tact and wisdom Nehemiah enlisted the help of his brethren in Judah and in spite of lethargy and weariness within and despite the craftiness and cunning, the open hostility, and the underhanded lying propaganda of his enemies without, he completed his task, rebuilt the wall, and set doors, locks, and bars at the gates. His firmness and decision in dealing with his enemies foiled their plans completely and his resistance to the profiteering and oppression by the nobility endeared the common people to him.

But he was wise enough to see that social reform and civil and military organization alone could not build the city and place it on a firm foundation, so he encouraged Ezra in his teaching and preaching, reorganized the Temple service and provided for its financial support and finally re-established a one hundred per cent Jewish state by doing away with mixed marriages, that is, the marriages between Jews and their heathen neighbors. The tasks which he undertook were prodigious, but his fairness, his impartiality, his vigorous, direct action, his utter unselfishness, his life of prayer, and his whole-souled devotion to the will of God surmounted every difficulty.

But Nehemiah was a better organizer and builder than he was a writer. As history or autobiography his book would not receive the approval of the literary critics. He allows himself too many digressions. His first long digression, Chapter 3, the list of builders of the wall and the portions that each built, is

more like a contractor's record than a bit of history. Chapter 7:6-72 contains a list of the people who came with Zerubbabel about ninety years earlier. The section, 9:6 to 10:27, containing the prayer of reconsecration and the names of those who signed it and made a new vow of obedience, is not a part of the story proper. The same is true of the list of people who lived in the land, 11:3-36, and the names of the Levites that went up to Jerusalem with Zerubbabel, 12:1-26.

The story itself lacks unity, the only unifying factor being the character and spirit of Nehemiah. The narrative begins at Shushan the palace with Nehemiah's sorrow at the state of Jerusalem, especially of the walls, and ends abruptly with Nehemiah's cleansing of the priests and Levites by compelling them to put away their heathen wives.

But when the Holy Spirit wrote this book by the hand of Nehemiah, He had other things in mind than satisfying twentieth century literary critics. Each of the digressions pointed out above can be shown to serve a useful purpose. The chief value of the book for the twentieth century Bible reader lies in its revelation of the character of one of God's most zealous servants and for the revelation of God's working with His people.

Nehemiah had only one motive: to serve God acceptably so that he might enjoy the reward that He gives to His faithful servants. When he tells how he served as governor without exacting pay from those whom he governed, he states that he had taken no pay, "because of the fear of God." Not only did he ask no pay but he actually spent large sums of his private funds and food stores for furthering the work. He fed, at his own table, one hundred and fifty Jews and rulers and his hospitality cost him an ox, six choice sheep, and considerable poultry every day. After he narrates this, he pleads, "Think upon me, my God, for good, according to all that I have done for this people."

On the occasion of his return to Jerusalem from a visit to Artaxerxes, king of Babylon, some years after he had finished building the wall, he found that certain abuses had crept into the Temple service and that the service itself was neglected. He threw the household goods of Tobiah, the Ammonite, out of the Temple and saw to it that the tithes were brought in again for the support of the Levites so that they could return to the Temple instead of working in the fields for a living. Then he prays again, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

After he had stopped Sabbath-day trading and had charged the Levites with keeping the gates of Jerusalem so that no further violations would occur, he wrote, "Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy."

His last reform was the cleansing of the priesthood. One of the grandsons of the high priest had married a non-Jewess, the daughter of Nehemiah's bitter enemy, Sanballat, the Horonite. Nehemiah seems to have chased the offender out of town; at least he writes, "I chased him from me."

Then he pleads once more, "Remember me, O my God, for good." This was his one motive in every act of his life—to do God's will so as to be rewarded for his deeds.

Nehemiah was equally certain that violation of God's law would and should bring punishment. He believed that one's evil deeds as well as the good are remembered in heaven. After he relates how Sanballat the Horonite, and Tobiah the Ammonite had tried in every possible way to hinder the rebuilding of the wall and how they had hired false prophets and prophetesses to frighten him into sacrilegiously taking refuge in the Temple out of fear of his enemies, he prays, "My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear." And against the unrepentant defilers of the priesthood, he prays, "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites."

Nehemiah's firm belief in rewards and punishments determined for him the guiding principle of his life obedience to the known will of God. For Nehemiah, to learn God's will was simply to do it, and no questions asked. God's people lived in Jerusalem in great affliction and reproach. For the sake of their dignity and prestige as God's people, they needed a wall about their city, God's city. Very well! There is only one thing for Nehemiah to do! Resign a good position at court and pour out his energy, his talents, and his treasure to build that wall. But there were enemies! They were no match for God! But the people would become weary! God would strengthen them! But some of the people themselves were wicked and unworthy to be called the servants of God! Then reform them or get rid of them—the program of God must go on! Nehemiah's is an excellent example of a God-centered life. He makes decisions instantly and correctly because only one thing matters—What is the will and the word of God?

But Nehemiah could work with people and he understood human psychology. When the building of the wall began, he placed each helper where he would be repairing that part of the wall which was nearest his own house and property! He set an example of unselfishness by refusing to accept food or money for his services. His example spurred others on so that they mortgaged their houses and lands and even their children to get money to pay for materials and food. Then when a universal murmur arose, Nehemiah called for a "new deal" in favor of the "forgotten man." The predatory rich, yielding to the popular clamor, gave up their claims, their unjust interest rates, and their traffic in the blood of their Jewish brethren. The work on the wall continued!

Nehemiah also understood the importance of joyous, happy living. On one occasion Ezra, the scribe, read the law. The people wept, probably for the sins of their fathers whose transgressions had robbed the Jewish kingdom of its glory. Nehemiah spoke to them something after this fashion: "Quit weeping for the sins of your fathers! Go

home and rejoice that you know the commandments of Jehovah so that you may obey them and enjoy his favor." His brief message instantly dispelled the clouds of despair and gloom, and sent his people away full of joyous confidence with renewed faith and trust in an all-powerful Jehovah.

That Nehemiah exercised a great deal of patience with his people is proved by what happened when his long-suffering wore out. After he built the wall, he spent some years placing the Temple service on a permanent basis and seeing to it that everything was conducted according to the strict letter of the law of Moses. Then he returned to Babylon to give his report to the king. On his arrival in Jerusalem the second time he found that Tobiah, the Ammonite, had wormed his way into the Temple and that the high priest had actually removed some of the Temple furniture to make room for Tobiah. Nehemiah wrote, "It grieved me sore," and it evidently did, because, as already mentioned, he tossed Tobiah's household goods out and brought "again the vessels of the house of God, with the meat offering and the frankincense."

During his absence at Babylon some of the Jews "had married wives of Ashdod, of Ammon, and of Moab," and their children spoke a gibberish that no one could understand. This was too much for Nehemiah! Let him tell in his own words what happened: "I contended with them, and cursed them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin."

Space does not permit pointing out all the lessons in the Book of Nehemiah, but there should be a closing word on one point. Nehemiah was intensely practical. He was careful to have, in writing, complete authority from the king for building the wall and after arriving in Jerusalem he looked the situation over carefully before he began his work.

Dear Reader: The Book of Nehemiah deserves another careful reading and a thoughtful pondering of its truths.

Los Angeles, Calif.

NATURE ODDITIES

By R. G. Walsh

The barracuda, a very dangerous fish much like a shark, might well be called the "express train fish," because it can travel through the water as fast as seventy miles an hour.

Certain kinds of ants take other insects captive, and keep them as slaves.

The pike, a fish found in fresh water, is a cannibal, as it will eat others of its own family.

The fresh water eel breeds only in the deep sea. The young eels live in the sea for two years, before making their way into lakes and streams to remain until ready to lay their eggs.

There are nearly thirteen thousand species of birds in existence at the present time.

The cormorant, a bird that looks much like a duck, is so expert in diving and catching fish that it is used for this work by fishermen in China and Japan. The fishermen make the cormorant give up the fish it catches, and which the bird cannot swallow because of a ring placed around its throat.

We usually think of the butterfly as a noiseless insect, but there are some kinds that make an audible sound by rubbing their wings together.

There is one kind of shark with a very wide mouth and terrifying appearance, which is very timid and will quickly retreat if closely approached. This is the basking shark. It gets its name from the fact that it enjoys lying and basking in the sun. The reason for its timidity is that its teeth are very small, and compel the basking shark to live on small fish that the more dangerous sharks ignore.

Fish sleep with their eyes open. They have no eyelids.

One kind of ant raises mushrooms. Others keep small green bugs as dairy cattle, just as farmers keep cows. These tiny bugs are milked by the ants, and give off a sweet liquid that the ants like very much.

When a bee stings a person, it is often unable to pull the sting out. This causes the sting to come free of the bee, taking part of the bee with it, and killing the bee. This is the reason a bee usually stings a person only once.

A raccoon washes its food before eating it, if there is water near.

Fish swim by using their bodies and tails instead of their fins.

The alligator's tongue is fastened to its lower jaw for the entire length, so that although the tongue can be moved up and down it cannot be put or stuck out.

The ostrich can run as fast as sixty miles an hour.

The queen bee will not sting if it is picked up.

Toads and frogs never drink. They take in moisture through their skin.

Kangaroo babies, when just born, are only about an inch in length.

Bats are not blind.

Camels don't carry water in their humps, but in a special stomach. The humps contain fat that is used in place of food and water, when necessary, the humps getting smaller at such times.

A frog's tongue is fastened in front. When it sticks its tongue out, it is the back part that comes out upside down.—Christian Youth.

One of the kings of Poland carried about with him the picture of his father, and when he was to do any great work, he would look at the picture and pray that he might do nothing unworthy of such a father's name. The Bible gives us a picture of what God wants His children to do and not to do; and as we read it daily we will find out what our Father wants us to do, and how He wants us to act every moment.—Our Pentecostal Boys and Girls.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXX. Receiving the Holy Spirit

By the Bible Study Editor

The coming of the Holy Spirit into the life of those who are Christians is wholly dependent on the will and promise of God. It is also conditioned upon the acknowledgment and acceptance of Jesus Christ. As has been previously stated, the division of the Godhead is impossible. It is not possible for a man to say that he believes in God, but will have nothing to do with the Holy Spirit. And, similarly, it is not possible for one to say that he accepts Jesus Christ but has no need of the Holy Spirit. The three persons of the Godhead are so much a unit that it is not possible to accept the one without also receiving those who are associated with and united with Him. It was quite in order for Jesus to say, "He that hath seen me hath seen the Father." It is also correct for Jesus to have said, after promising to send the Holy Spirit, that both Himself and the Father will come unto and abide with the one who loves and keeps His Word. Jno. 14:17.

The receiving and maintaining the presence of the Holy Spirit is the life of the believer in Jesus Christ. This is verified by the manifestations of the Spirit as He bestows His gifts to men. Every gift imparted to the Church is the result of the ascension of Christ and the sending of the Holy Spirit. Eph. 4:8-10. "When he ascended up on high, he led captivity captive, and gave gifts unto men." These gifts were imparted in order that the power of God might be manifested in their work and testimony, for no natural gifts of men could accomplish what the Spirit is able to witness in Christian testimony. It is because of this that Paul testifies that the witnessing of the church in her testimony is able to convince men of the presence of God among them. "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I Cor. 14:24,25). The whole church, as a body is the dwelling place of God. She is a temple built together which becomes the abiding place of God, and in this temple the fullness of God is revealed by the indwelling of the Spirit. Eph. 2:21,22. "In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." This suggests that the Ephesian Church was included with all other bodies of believers to constitute this temple and to manifest the fullness of God through the Spirit. It is the

inclusive idea of all such individuals and groups of individuals which permits the thought of the indwelling of God through the Spirit and the manifestation of the fullness of power; and manifestation of God by the gifts granted to men by the Lord through the Spirit. The dwelling place of the Spirit is in each believer and hence in all of the church. God and Christ are thus manifested by the Spirit in His indwelling and power.

The time of the coming of the Spirit into the lives of men who become believers in Christ is one of the questions very frequently considered, and one in which opinions differ. There are two methods of consideration of this important fact. The first is, the teachings of the Scriptures concerning the receiving of the Holy Spirit. The second, the experiences of men. It is a fact that all men should be guided by the Word of God, rather than by the experiences and observations of men.

In consideration of the question in the light of the Scriptures, we have the early promises of the prophets, even as far back as Abraham, and in the estimation of Paul, the promise of the Spirit and the receiving of the Spirit were fulfilled upon receiving redemption through Jesus Christ. Gal. 3:1-14. See verses 13, 14: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

One should note that Paul speaks first of the blessing of the Gentiles, then includes himself and the believers, whether Jew or Gentile, "We." This leads one to consider the receiving of the blessing of the Spirit by both Jews and Gentiles. The first group of Jewish believers received the Holy Spirit and His gifts upon the day of Pentecost, and with the special demonstration of the tongues of fire and the various tongues in which they spake to the dwellers in Jerusalem of all nations. On the close of this day, or during this day, three thousand others believed on the Lord and received the promise of the Spirit, but not with the demonstrations earlier received by the apostles and those who were with them in the upper room. They received the Spirit upon believing in the Lord Jesus Christ.—See Acts 2:37-42. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . .

Then they that gladly received his word were baptized: and the same day were added to them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

In the experience of the later history of the church in Jerusalem, even in the later history of all the churches as recorded in the Acts of the Apostles, there is no mention made of the special demonstrations of receiving the Holy Spirit, save in the first group of the Samaritan believers, the first group of the Gentile believers in the house of Cornelius, and the group of the disciples of John the Baptist who had not heard that there was a Holy Ghost. See Acts 8:14-16; 10:34-48; 19:2-6. In all of these instances there was but one occasion in which it is stated that the cloven tongues as of fire appeared to them. This is the instance concerning which the Lord had requested the disciples to remain at Jerusalem until they should be endued with power from on high. It was a fulfillment of the statement of John the Baptist, "He shall baptize you with the Holy Ghost and with fire." There are no other instances recording the appearance of fire as an accompaniment of the Holy Spirit. Yet it is very evident that it corresponds with the typical offerings of dedication in connection with the Tabernacle and the Temple of Solomon, when fire came down from heaven to consume the first sacrifice of the altar. The first offerings were dedicated with fire from heaven; all other sacrifices which followed them were dedicated on the fire which had been kindled in the first sacrifices. See Acts 15:13-17. The dedication of the new tabernacle of David was accompanied with the special coming down and the special observation of demonstrations of the Holy Spirit as He accepted the firstfruits of each of the representative groups of believers.

The Time of the Giving of the Holy Spirit

It is well understood that the Holy Spirit was given to men before the time of the Gospel dispensation, since men of God spake as they were moved by the Holy Ghost. We are chiefly interested in the occasion of the giving of the Holy Spirit to the disciples according to the promise of Christ and as is essential to a true Christian experience. There could be but one such occasion, the time when the promise was fulfilled as on the Day of Pentecost. But the Lord had spoken to the disciples concerning this promise. We cannot but be impressed with the importance of this promise when reading the long discourse of Jesus on the last night before His crucifixion concerning the coming of the Holy Spirit. John 14-16. Not only did Jesus promise definitely the coming of the Comforter, but He indicated the manner of His presence and the work to be accomplished in them and through them. He also

stated definitely that the Holy Spirit would not come until His return to the Father.

On one of the occasions of Jesus' revealing Himself to the disciples after His resurrection He told them of a new relationship with Himself and of a new authority which would be vested in them after His ascension to the throne of the Father. John 20: 19-23. "Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The significance of this message is important, in that it signifies that the work of His ministry in the world was transferred to His followers. But, this ministry could not be effected without their having received the power to accomplish it as well as the authority. Authority is valueless without the power in any case.

The important factor in the case of the service of the disciples was the receiving of the Holy Spirit. The question will be presented, "Did Jesus at this time impart the Holy Ghost to the disciples?" It is evident that Jesus did one thing on this occasion which some may interpret as bestowing the gift of the Holy Spirit on the disciples. The text says, "He breathed on them." The word used on this occasion, "breathed," is used only in this instance. It implies "breathed upon." It may be translated, "to blow upon." But the conditions which followed the charge of the Lord concerning their mission do not indicate that they had received the Holy Spirit, for consequent conditions of the disciples and their actions display a lack of the Holy Spirit's presence rather than the power of the blessing as it followed the time of their receiving Him on the day of Pentecost. Thomas needed the conviction that it was Jesus who spoke to them. He needed to see the hands of the Lord and to be shown the marks on His side, before he could say with assurance, "My Lord and my God." (Jno. 20:28). In the closing chapter of the record of John we have the account of the disciples going fishing, and the uncertainty of Peter when instructed concerning his duties and his future experience. After receiving the gift of the Holy Spirit the inaction and the doubts of the disciples vanished from them.

We conclude that the breathing upon the disciples was but the commissioning of them to receive the Holy Ghost as also the authority to forgive or retain sins was committed to them. They could not have remitted sins at that time. They understood too little of their ministry and were too unconfirmed as to the true mission of Christ and understood little of the nature of the things of His kingdom with which they afterwards had to do. But they were commissioned to receive both the authority and the power of the kingdom of Christ when the time should come to receive and exercise that power.

The Day of Pentecost

From the time of the crucifixion of Christ until the Day of Pentecost was a little more than fifty days. The offering of the firstfruits on the first day of the week following the first sabbath after the Passover was the first

day of unleavened bread. It was also the day which began the period of fifty days, rather forty-nine days, until the Feast of the Passover should be celebrated. The first day of the period thus began on the first day of the week, and the forty-ninth day would be the last sabbath of the period. It is thus evident that the Feast of Pentecost would occur on the first day of the week on every occasion. And this would account for the great activity which was manifest on this particular day of the week. It was not observed as a sabbath of the Jews was observed. There was activity, there was speaking, and nothing is said of the sabbath nor of the Temple worship. It was a time of baptizing as well as a time of preaching and teaching. No accusations were brought against any that the holiness of a sabbath day was being disregarded.

The day also thus harmonized with the worship of the first day of the week which has since been regarded as the Christian day, rather than making use of a Jewish sabbath period.

(To be continued)

"GRANDFATHER, READ THIS"

(Continued from page 17)

he would master many of the facts of Bible history. But he was clear and definite on the essentials.

It was my custom to give the Chinese evangelists who assisted me an opportunity to put any questions they deemed necessary. One of the younger evangelists began asking Mr. Pao some very difficult questions regarding Old Testament characters and events. The old gentleman looked at me in a puzzled way, and said: "Pastor Ti, I am an old man. I do not know much about those questions which have just been put to me. I only know that I am a great sinner, and that Jesus Christ is my Saviour."

"And that is enough, Mr. Pao," I replied.

Mr. Pao, his eldest son, and several neighbors were accepted for baptism on that occasion. After due announcements had been made, the day of baptism arrived, February 13, 1927. He was the first one in that community to receive the sacrament. His face shone, and it continued to shine during all the rest of his life. Ere long another son was received into the church by baptism. Then the two grandsons, one of whom had been the lad to get the copy of the New Testament in the first place. Later on a granddaughter and several other neighbors. Mr. Pao became known in the community for his saintliness. His witness was cheerful and eager.

In the spring of 1932, it became evident that the old saint, now well past seventy, was not long for this world. He bore his pain with extraordinary patience. The last time I saw him was about a week before he entered into glory. I said to him:

"Mr. Pao, you will not be on this earth very long."

"Yes, Pastor," he replied. "I will soon be with the Lord Jesus."

"And you are not afraid to die, Mr. Pao?"

"No, Pastor, I am not afraid to die."

"But why are you so certain, Mr. Pao, that

death will hold no terrors for you? Is it because you have lived such a good life?"

"No, it isn't that."

"Is it then because you have been such an ardent Buddhist, and have lived as a vegetarian, and have worshipped the idols so faithfully?"

"No, all that had nothing to do with it."

"But tell me, Mr. Pao, why are you so certain that you can face your Maker?"

"Because I have learned to know that I am a sinner, and that Christ came to save me." And in that simple faith he died.

The central message of the Book had gripped his soul, had commanded his whole-hearted devotion, and had made his life over, and had enabled him to pass through the portals with confidence.

Several of his family are still faithful members of the little group of Christians at Ting-yen.—Bible Society Record.

BIRDS AND HUMANS

By Rebecca Foutz

Birds are such cheery little creatures. They add much of brightness to the world about us. Our heavenly Father created them and cares for them. So it is a pleasure to share with them crumbs of bread with which He has provided us, as well as watch them twit happily about as they enjoy eating it. But when one sees them exhibiting traits that, whether indulged in by birds or humans, frustrate the Father's bounty, one feels grieved at the selfishness shown.

On this certain occasion, two sizes and colors of birds came to get food provided. There was an abundance for all, and it was from natural resources that none of them had expended labor to furnish. But the larger birds simply refused to share with the smaller ones, or rather to allow them to get their share. It was more than all of them could consume in one meal, and like the manna of old, it would not keep for a later time. Even the elements would destroy it if left.

The smaller birds bravely and repeatedly attempted to get some. They were hungry too. But the larger ones effectively prevented them. We do not know whether the difference in color had anything to do with the situation or not; or whether it was wholly a matter of size, hence superior strength.

As we watched this all too human drama, we thought with a heavy heart of those whom God had endowed with higher intellect and had tried to teach His way, yet who acted like creatures of the animal kingdom.

God created all people whatever their color or size. His unseen hand has provided all the sustenance that is in the world. His Father heart must bleed when those who by superior strength or ability try to keep for themselves more than they could possibly use while others go hungry. For so doing causes strife and hatred and destroys brotherliness.

Oh, that men would learn that greed is life-blighting and soul-destroying, that covetousness is idolatry, and that the way to true riches is sharing God's bounty.—The Gospel Messenger.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE INFANCY AND BOYHOOD OF JESUS.—Matthew 1, 2; Luke 1, 2

Lesson for January 11, 1942

Golden Text.—Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

Matthew 1, 2. History names but one "seed of the woman" (Gen. 2:15). The ordinary child is always spoken of as the seed of the man. As Jesus had but one human parent (Mary, and she a virgin), He was the fulfillment of the first recorded promise made to fallen man. Joseph, the espoused husband of Mary, was a good and a just man. As a just man, he was kind to the supposedly erring; and as a good man his ear was open to revelations from God. And as a servant of God he unhesitatingly obeyed the divine commands.

Matt. 1:23. This child which was named Jesus (Jehovah, the Saviour) was in reality Emmanuel (God with us). He took upon Himself the humanity of man that He might be able to reveal Himself (God) to man's comprehension; and through the bruising of the serpent's head become the world's Saviour.

Matt. 2:23. The words "Nazarite" and "Nazarene" are similar in sound but dissimilar in meaning. Jesus was no Nazarite. But He was and is called a "Nazarene," because He was reared in the town of Nazareth. But the word "Nazareth" comes from the word, "natsar" (a branch), and He was thus named by the prophets. Zech. 6:12; Isa. 11:1.

The ordinary man thinks mainly of his everyday needs and desires. If he has a home, health, food, and clothing he is satisfied. The wise man thinks on things far removed from the thought-life of the average man. His thoughts are ontological, i. e., Whence came I? What am I here for? Whence am I going? What is my relation to the universe and to its Creator? Through Balaam, himself a Magi, the prophecy had come to the east that a Star should arise out of Jacob. Through the Jewish exiles and their descendants added information had been given to the peoples of the East. (Daniel was a "wise man" in Babylon.) These few men were different from the average "wise men." They were seekers after God; while the average wise man was only a seeker after knowledge. Lesson: To search the whole realm of religious life and thought in the quest of knowledge may make me a "wise man"; but I must seek God to find HIM.

Herod and many others of his kind before and since also sought Him but from a Satanic

motive. We all have to do with Christ. Are we in Herod's gang, interested only in the destruction of the kingdom of God? But do not forget that Herod had rebuilt the Temple at Jerusalem. Even the devil has motives which lead him to help to build churches. Are we interested in religion only in a speculative way, or are we really seeking after God and crying out from a God-hungry heart, "Oh, that I might find him!" Only the last will really find Him precious.

Luke 1, 2. Luke records the human side of the Holy Child.

There were some good priests in the days when our Lord was made flesh and dwelt among us. There are some good priests (or preachers) now. But there were many self-seeking, time-serving priests then, and there are many such now. But the sons of the godly priests then were the best of their time, as the sons of godly priests are the best men of today. The profane proverb, "Preachers' sons are the worst ones," is probably true of the rest.

You would not expect a John the Baptist to be born and reared in any other home than one where the parents were godly and blameless.

Elizabeth was not ashamed when God honored her with the privilege of becoming a mother, but she was modest. Modesty in bodily functions of parenthood is still an accompaniment of godliness.

Luke 1:26-56. The greatest work that God ever gave to women was to become the mothers of good men. All such women are highly favored. But Mary was favored above all others, because she was chosen of God to be the mother of the world's Redeemer. Had she not lived close to God she would not have been honored thus.

Luke 2. God's calendar of the heavens has never erred a minute. God's calendar of events in the world of men is equally inerrant. With God things always happen "on time." Even Caesar had a part in fulfilling the prophecy of Micah. Those who embrace the promises of God here can depart from this world in peace. All saintly beings throughout the universe give glory to God. The songs of the angels were no more acceptable to the Lord than was the worship of the shepherds and the praises of Simeon and Anna. All joined in praise at the incarnation; all will join also at the coronation.

The child is Father of the man. Jesus grew but He did not change. He was the Father's Son from the day of His birth. He had an inner compulsion to be about the Father's business, and He never changed. Whither does my inner compulsion lead me?

JOHN THE BAPTIST AND JESUS

Matthew 3:1-17; Mark 1:1-11;

Luke 3:1-22

Lesson for January 18, 1942

Golden Text.—Thou art my beloved Son; in thee I am well pleased.—Luke 3:22.

Matt. 3:1-17. Malachi, the last of the Old Testament prophets had foretold the work of John the Baptist. John was the connecting link between the Old and the New Covenant ages and the one sent before to prepare the way of the Lord as prophesied by the prophet Isaiah.

According to John, his baptism was considered a rite of purification by the Jews and only permissible to be performed after this manner by some one intimately connected with the work of the Messiah. John 3:25, 26.

John definitely states that only those who are bringing forth fruits of repentance are in a proper spiritual condition to receive this rite.

Mark 1:1-11. In the manner of his life and the style of his preaching John was the antitype of Elijah. The moral conditions of the times were also similar, and their work of bringing the people back to the worship and service of God were not unlike.

But true greatness in a man is evidenced much more in the sense of a feeling of unfitness and nothingness than in the inflation of the ego. He whom Christ declared the greatest born of woman declared himself unworthy to be the Master's slave, and in calling but a voice.

Luke 3:1, 2. "These things were not done in a corner." The ministry of our Lord was done so openly that no one by investigation could help but be persuaded of the facts. Time, place, and data were carefully given, and the Scripture accounts have been completely verified by secular investigation.

The scribes, priests and rabbis had the word of the Lord. They made a big part of it void by their specious interpretations. More, they had the keys to the kingdom; but they would not enter it themselves, and those who would enter they hindered. There was a real famine for the Word of God. Before I can give the Word of God to others it must first come to me. And it must not come to me in the form of lifeless platitudes, but as living dynamite (Heb. 4:12) that grips the soul and so energizes it that I cannot keep still. So it came to John in the wilderness. Whenever it comes thus great awakenings follow. But it comes thus all too seldom. Every Sunday in these United States 150,000 preachers give a message to sleeping congregations of things which they have received second or third handed about God, but rarely do they give a message from God. Sleeping church members and dead sinners will both wake up when they hear a message from the

lips of one who has his message and the power for its delivery direct from God.

Verse 3. The ghor of the Jordan is the lowest land surface on this globe. It is a figure of the extreme moral depths into which mankind can fall. It is very unhealthy and at best very enervating. At its lowest point lies the Dead or Salt Sea where no life exists. Into this region, to a people sunk as low as its valley, came John preaching repentance. But fabulous wealth is supposed to be in solution in the waters of the Dead Sea. Even so far greater values are to be found in the souls of men who have sunk far below the norm of humanity. But they must be taken out and lifted up. That is the work of the true preacher. But the people of the hill country also had to come to this lowly valley. Even so must we all go to the depths of humiliation in our repentance to receive spiritual health where there had been foul leprosy. II Kings 5:14.

Verses 4-6. There were six cities of refuge in Palestine. Once a year the priests and Levites were to go over the country and fix the roads that led to these cities, and place proper signboards at all needful places so that the manslayer could speedily find refuge within their walls.

Whenever kings journeyed in Palestine men went ahead to prepare the way for royalty. Later all the population came to honor their king as he passed by. These things are a prototype of the sinner fleeing for refuge, and of the Christ coming to reign. Each one of us must prepare the way into our own hearts.

Verses 15-22. Now is the time of repentance. Sincerely repenting, I become wheat. Neglecting salvation, I remain chaff. At the time of the winnowing it is too late to be changed.

The Master did not need the baptism of repentance for Himself, but it was necessary to fulfill all righteousness. He took His place by our side in appearing before God. God then acknowledged Jesus as His Son. He will do the same to you when you come to Him aright.

And it were better for the church if all the preachers had that sense of unworthiness to serve that John had when he baptized the Lord.

THE TEMPTATION OF JESUS.—Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13

Lesson for January 25, 1942

Golden Text.—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Hebrews 4:15.

The temptation recorded in this lesson is not the only time that our blessed Lord was tempted. The violence of His temptations ebbed and flowed, but they continued until He died on Calvary. He was tempted in all points like as we are.

Matt. 4:1, 2. The most difficult miracle that our Lord performed was one that could only be accomplished when accompanied by fasting and prayer. Matt. 17:21. The same means needed to cast Satan out are also needed to keep him out. The forty days of fast-

ing and prayer were the Master's preparation for the conflict. The many times that you have yielded to the tempter were the result of failure on your part to prepare to meet the temptation before it came. The time to get ready is before the enemy strikes.

During times of spiritual struggle or exaltation the natural appetites and desires are held in abeyance. The fact that He hungered is evidence that the crisis had passed. In the normal person such a period is followed by a corresponding reaction. I Kings 19:4. We have reason to believe that our Lord had a corresponding experience, minus the discouragement. But see Isa. 49:4.

Verses 3, 4. The devil is the world's greatest theologian, and the most casuistical of all sophists. He knew that the Son of God had created all things; that they were created by Him and for Him. He now comes to Him and tempts Him thus: Are you the Son of God? Then why should you be hungry? You created all things in the beginning. You made them out of nothing. Having made them, you can also change them. These stones look like loaves of bread. Why don't you change them into real bread? I do not believe that you are the Son of God. If you were you would not sit there starving. (Esau sold his birthright when he was not even starving.)

This temptation was a compound one. It was a temptation to satisfy His hunger and at the same time prove to Himself that the voice He heard at the baptism told the truth. Had He yielded it would have proved that He doubted God's word and that He could not trust the Father to provide for His needs.

Verses 5-7. If the first temptation was towards doubt, this one was to presumptive overconfidence. One extreme is followed by the opposite extreme. And that is the record of individuals and churches in doctrine and practice. To be perfectly balanced you must avoid extremes.

INASMUCH

If you had come as my King today,
With your dignity and grace,
And I had seen, when I opened the door,
The beauty of Thy face,

Or even come with thorn-crowned head,
And pierced hands and feet,
The door would have opened wide, dear Lord,
And my joy have been complete.

But you came in such complete disguise,
I did not think it was you—
Two little girls with ragged dress,
And worn and muddy shoe.

Oh, yes, I granted their small request,
But I scowled at the muddy floor,
And was glad when they had said good-by,
As they passed out my door.

But when I heard your "Inasmuch,"
Then instantly I knew,
And hurried out to bring them back,
But they were lost to view.

I hope you will come again, dear Lord,
And I may be quick to see
That what I do for your little ones,
You regard as done to Thee.

—Selected.

If Jesus could trust the Father's Word and commit Himself into His care, here Satan suggests a demonstration of that trust and complete commitment. Not only could He prove the Father's unfailing care but He could also prove to the multitudes His Deity beyond a doubt. Was the temptation real? As real as any you ever had. Temptations are in the realm of the spirit and the thought life. My reaction is shown by my conduct.

Verses 8-10. Temptations are strangely contradictory. Jesus came to recapture the world of men which Satan had taken captive at his will. Satan offers Him all the kingdoms of this world and the glory of them which he had evilly usurped, if Jesus would fall down and worship him. Had Jesus done so, He would have become a captive Himself. You cannot free others from the power of sin by doing as they do. Satan is the god of this world, and as such is almost universally worshiped. You do not conquer Satan by worshiping him; you conquer him by using the sword of the Spirit, which is the Word of God, to resist him. But even as I type these words, word comes that Japan has declared war on the United States and England. Germany and Japan and Italy have all three listened to the tempter that if they but fall down and worship the god Thor they shall win all the kingdoms of this world and the glory of them. But we shall see what we shall see. The Most High ruleth in the kingdom of men; and the promises of the devil are as specious as those of Hitler.

Verse 11. They that wait upon the Lord shall renew their strength. The Master waited. He overcame and then angels came and provided strength for the next work that the Father had planned for Him. He does not provide strength for the battles that are past but for those that are to come.

You cannot escape temptation here; but the Lord Sabaoth (the God of armies) is with you in the battle. Victory can be yours.

JESUS CALLS FOUR DISCIPLES

Matthew 4:18-22; Mark 1:16-20;

Luke 5:1-11

Lesson for February 1, 1942

Golden Text.—Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

Matt. 4:18-22. God has various calls to the children of men. There is the call to salvation. These four disciples had answered that call almost a year before this lesson when John pointed them to the Lamb of God that taketh away the sin of the world. Then there is the call to Sonship; then the call to companionship. And we have every reason to believe that these four as well as others, had spent all their available time in His companionship from the time they received Him as the Messiah until now; but here they are called to the discipleship as learners in the school of Christ so that they could help Him while here and could carry on the work He had begun after He had returned to the Father. This was the call to service. Sometimes we are also called to suffering, and at the end we are all called to our reward. It is fascinating to fish for a living; it is the most fascinating of all vocations to fish for lives.

May God have mercy on the poor preacher or missionary who is always lamenting the difficulties of his work and tells you how much more of a success in life he would have been as a butcher or a banker. Of course he is a failure, and he will continue to be one until he realizes that the greatest hour that ever came into his life was when the door was opened to him to forsake all to work for the Master. You shouldn't need a second invitation to grab such an opportunity.

Mark 1:16-20. The artisan who doesn't keep his tools in repair is no good. And the fisher of men who is less successful in his old age than he was when he first started out has let his nets go into disrepair. There is such a thing as "fisherman's luck," but you will notice that the luck usually goes to the man who has learned the habits of fish and is most painstaking in his work.

Luke 5:1-11. Luke is much more explicit in the call to service of these four than the other evangelists.

Verse 1. People from all over Palestine had flocked to the Jordan to hear the preaching of the Word of God by John. They are flocking with the same and even greater interest to hear the preaching of that same Word by the Master.

Why don't people press to hear me? It is NOT because people have lost interest in the Word of God. Look for the answer within yourself. When you have truly found the answer and are willing to repent before God then God will be able to use you. But be sure of this that when once people know that you are bringing them a message from the throne they will listen to you as they listen avidly for every bulletin from the capital of their respective nations now.

Verses 2, 3. The prow of a fishing boat makes a better pulpit for a true messenger of God than a million dollar temple with a pulpit of gold for a timeserver.

Verses 4-7. Fishing in the daytime is out of season, and fishing in the deep waters is out of place. The Master asks the disciples to do the unusual in fishing in order that the miracle may more realistically teach that success can be possible under any conditions if the Lord directs. The disciples caught the largest catch of their career up to the Day of Pentecost.

There are long periods of apparent failure, but he who never gives up will find success at the end. Not only so, but that success often exceeds all expectation.

Verses 8, 9. We often say the very opposite of what we mean. Peter certainly did not want the Lord to leave him, neither did he want to leave the Lord, as is proved by the alacrity with which he gave up all to follow Him when he received the call to do so. What then did he mean? This—he was so astonished and felt so unworthy that he could not conceive how such a holy person could endure his presence; but then as never before he felt that to lose the Lord would be to lose all that made life worth-while.

One of the causes for failure in the church is that we fail to select God's choice in workmen. We select those who can boast a long list of qualifications in which they consider

themselves superior to any other; but God chooses the things that are not to bring to naught the things that are, so that no flesh should glory in His presence. The only one of the Twelve that was chosen from Judea and possibly the most talented proved the biggest failure.

What would have happened if He had chosen the ecclesiastics at Jerusalem?

TO THEM THAT TRUST

(Continued from page 2)

gether the necessary bandages and other items. Carefully and gently she sponged off the blood from his face and head. The wounds were not bleeding much now. She would dress them, and when Charles would return, he could take him to the doctor in a taxi—he surely would bring enough money home for that. They would have to trust the Lord for their food the next week.

After she had finished her task she gave him a bowl of hot soup, for which he was very grateful.

While he ate she begged him to tell her what had happened.

"Well, while here in Chicago I met with a little misfortune. Just this afternoon as I was about to buy my ticket back to New York, I discovered that my wallet was gone. My pocket was empty. I did not have a cent, and I was too proud to acknowledge that I had been robbed and to borrow money to buy my train ticket. It was all very foolish—very foolish. And now this is what happened—and to think I could have been on my way to New York in a comfortable coach, if it had not been for my disgusting pride. What price a person pays for a little pride! But I am very grateful to you, lady, for all this kindness to me. You know the Good Book says that 'A cup of cold water given in my name shall not lose its reward!' You shall surely have your reward."

"Yes, I believe the Good Book from beginning to end. I always like to think that when I do something for others I am doing it unto Christ. I then receive a blessing from it. We don't have much, and it takes a lot of faith, but our Lord is very good to us and He has never let us down yet. Somehow He has always supplied our needs. All He asks of us is to trust Him. It is a pleasure to do that, for He never fails."

"Well, I'm not much of a Christian, but I am going to read the Good Book more—and I'm going to test it out too. You seem to enjoy your religion so much; there must be something to it after all."

"Oh, indeed there is, for it shows us the only way to eternal life. My Christ says, 'I am the way, the truth, and the life.'"

"Eternal life! I had never thought of that. I almost lost my life this afternoon. Oh yes, I forgot to finish my story. I decided to hop a freight train that was traveling to New York, I had often heard of folks doing that. I guess I did not know the trick well enough, the trick that only professionals know. I missed my footing, and I don't know what happened next, for I was unconscious for a while. When I came to, I was lying in the snow and cinders along the track. I became rather frightened when I saw the blood, but

I felt comparatively good, excepting for a little dizziness. I'll have the doctor look at me and ask my friends for a loan and go back to New York, the way I should have gone in the first place."

Charles came home at last, hailed a taxi, and took the wounded man to the doctor. That was ten years ago.

Her mind wandered back in happy reminiscence, as she read the telegram in her hands.

"TONY GUFFORD PASSED TO ETERNAL REWARD, HE HAS WILLED \$25,000 TO CHARLES GORDENS THEM THAT TRUST DETAILS LATER."

"A cup of cold water given in his name shall not lose its reward"—that's what Tony had said. He was a rich man, I thought he did not have very much. He had said we shall have our reward. I remember now that he said that. But I thought he meant Jesus would give the reward. And yet, Jesus did give the reward. He gave it through Tony. Tony has passed to his eternal reward. I feel sure he has. Jesus surely sent him here, not only to reward us, but Tony as well.

"Surely, now we can live in a better house, have better food, help our children to a better start in life. Oh, the goodness of God!

"How sweet is life to them that trust in Jesus!"

Barberton, Ohio.

TRY HIM ONCE MORE

Some years ago in a manufacturing town of Scotland a young lady applied to the superintendent of a Sunday school for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week and he would get them each a new suit of clothes. They came, and each was nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing and the teacher went out to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to the school, and he came. The superintendent gave him a second new suit, but, after attending once or twice, Bob was again absent. Once again she sought him out, only to find that the second suit had gone the way of the first.

"I am utterly discouraged with Bob," she said, when she reported the case to the superintendent, "and I must give him up."

"Please don't do that," the superintendent replied. "I can't but hope there is something good in Bob. Try him once more. I'll give him a third suit if he'll promise to attend regularly."

Bob did promise, and received his third new suit. He attended regularly after that, and became interested in the school. He became an earnest and persevering seeker after Jesus, and found Him. He joined the church. He was made a teacher. He studied for the ministry. The end of the story is that this discouraging boy—forn, ragged, runaway Bob—became Robert Morrison, the great missionary to China who translated the Bible into the Chinese language, and by so doing, opened the kingdom of heaven to the teeming millions of that vast country.—Selected.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Junior topics for the year cluster around the thought of "favorite." Such a thought ought to make the study of the year a **treasure year** for topics that have a special hold on the minds and hearts of the young. In this issue we have the first two of these favorites: Favorite Bible Stories and Favorite Psalms. Each one of these afford a range as wide as thoughts of the boys and girls can reach.

The Study of Doctrine of God is continued in this month. His attributes that specially touch His relation to man in his moral nature will be considered. In former studies we have had some of His attributes with some of the same that are being considered here. A slightly different classification here will enable us to study it with further interest. The more we get acquainted with God the deeper will be our appreciation of His being and His work.

Christian Growth is always a live topic. It is what we should be experiencing daily if we are not. It is what we want to meet the conditions for, if we are really partakers of the divine nature. Youth is always interested in growth. Here is a kind of growth that never gets out of date, no matter how old we are in the Christian experience. What is it? How can we know its reality? What is our part in attaining it? What is God's part?

* * * * *

Making the Young People's Meeting More Vital

This should become the theme that concerns the Young People's Bible Meeting workers in every congregation. Time for prayer and meditation should be taken both privately and together as a committee and as a congregation. This meditation should include the present state of the youth in comparison with the ideal conditions for growing youth as revealed in the Word. The topics for the year need to be studied from this point of view also to see how they will fit into the needs and how they may be supplemented to meet them more completely. Some attention needs to be given to the method of gaining an interest from the young folks in the vital things for their spiritual development. The methods should stir up the interest, but should not be of a nature that feeds the desire for thrills more than a desire for wholesome spiritual nourishment. A wholesome spiritual life creates a wholesome hunger for spiritual food. Wholesome food brings strength that may be utilized in helpful exercise, which in turn creates more hunger for spiritual nourishment. Keep these essentials always before you while you are planning. New methods are good if they bring about the desired end. New methods are bad if they simply create a desire for more new things without an appetite for the vital life-giving food that brings normal development, and an urge for activity that gives expression to a true spiritual life.

There can be no vitality in the meetings that have been made wholly intellectual and have no element of fellowship with the Lord both in private as well as united prayer and worship. There must be thoughts presented and illuminated that have the life-giving element of the Word of Truth in them. Theories and daydreams of intellects that are not renewed by the Word and Spirit of God are powerless to infuse a living interest in spiritual things. Souls that are kindled by the living fire of the altar of God are the souls that can be used to kindle other souls with living fire by their ministry. Isa. 6:5-8.

FAVORITE BIBLE STORIES (Jr.).

—Psalm 136

Topic for January 11

MOTTO

"Tell of all thy wondrous works."

MEDITATIONS ON THE TOPIC

I. **Favorite Bible Stories.**—The stories of the Bible that are continually appreciated are those which bring refreshing to us in the great issues of life, and which bring answers to great questions about which the human heart craves an explanation. Such stories are found in the Bible. We should be very much in the dark if we did not have the story of creation. It is a favorite with every child and youth. Familiarize the youth with this story so that when modern, would-be-wise teachers present the guesses of scientists who know not God, the boys and girls will have source material that will enable them to stand for the truth of the Bible and set aside false guesses of conceited scholarship.

Characters of the Bible whose story is known provide a rich field to draw lessons from in relation of mankind to God. Many of these stories are favorites with those who have heard them, and they continue to hold

the interest of us all from early childhood to maturity.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). God gave the stories of the Bible on purpose to help those who hear and learn from them. We do well to use the opportunity of relating these stories and having the boys and girls relate them until they are formed in their memories as indelible pictures which continue to feed their characters through the years.

II. **The Text.**—Psa. 136.—This passage refers to some of the great stories of the Bible, especially in relation to the children of Israel.

III. **Suggestions for Junior Programs.**—Send the boys and girls to the Bible to learn the stories firsthand when they are able to read them for themselves. Where there are children unable to get the story by reading select a good storyteller who has received it firsthand by reading. Not all those who sacrifice the truth to paint up the story render a service. Truth is more thrilling than fictitious touches framed by human imagination. The message of the story must never be sacrificed for the sake of holding the attention of minds fed up on curiosity and thrills.

Make room in the program for the stories that have been gathered firsthand by boys

and girls who can read. Have a few good storytellers, who can present the message true to life and impress it with the story. Let them give some favorite story.

OUTLINE STUDY

I. Suggested Stories.

1. The Creation.
2. Stories from the book of Genesis.
3. Stories from the book of Exodus.
4. Stories from the book of Joshua.
5. Stories from the book of Judges.
6. The story of Ruth.
7. The story of Samuel.
8. The story of Saul.
9. The story of David.
10. The story of Solomon.
11. Locate and tell stories from other books.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Declare."
2. Let Some Give and Tell a Favorite Bible Story.
3. Let Others Tell What Lessons They Teach.

For Seniors.

1. Why Certain Stories of the Bible Are Favorites to Me.

PERSONAL THOUGHT

Are we feasting our souls on the lessons brought to us from the stories of the Bible? Let us give more time to meditate upon the stories which God has particularly caused to be told for our benefit.

SEED THOUGHTS

Tell me the old, old story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
Tell me the story simply,
As to a little child,
For I am weak and weary,
And helpless and defiled.

Tell me the story slowly,
That I may take it in—
That wonderful redemption,
God's remedy for sin.
Tell me the story often,
For I forget so soon,
The early dew of morning
Has passed away at noon.

Tell me the story softly,
With earnest tones and grave;
Remember! I'm the sinner
Whom Jesus came to save;
Tell me the story always,
If you would really be,
In any time of trouble,
A comforter to me.

Tell me the same old story.
When you have cause to fear
That this world's empty glory
Is costing me too dear.
Yes, and when that world's glory
Is dawning on my soul,
Tell me the old, old story:
"Christ Jesus makes thee whole."

—Miss Kate Hankey.

The lifeboat may have a tasteful bend and beautiful decoration, but these are not the qualities for which I prize it; it was my sal-

vation from the howling sea! So the interest which a regenerate soul takes in the Bible, is founded on a personal application to the heart of the saving truth which it contains.—J. W. Alexander.

RELATIVE ATTRIBUTES OF GOD.— Ex. 33:18-23; 34:4-8

Topic for January 18

MOTTO

"How excellent is thy name in all the earth."

MEDITATIONS ON THE TOPIC

I. **Relative Attributes** are those which have to do with God's relationships toward His creatures and His creation. We can feel and be touched by the love and mercy and faithfulness and justice of God. As rational creatures we can be in a measure partakers of these attributes in ourselves. There are **relative** attributes, which we do not mention in our study today, that have to do with God's relation to Creation, such as, Omnipresence, Omnipotence, Omniscience. Attributes of God as related to time and space are His eternity and His immensity.

The relative attributes which have to do with us as moral creatures are also called the Moral Attributes of God and have to do with the nature of our moral being. We can appreciate God more when we know that He loves us and at the same time is righteous in all His ways and holy in all His works. It was also a great day in the heart of Peter when He was made to realize that "God is no respecter of persons." It gave him a more real view of God's righteousness and fairness in dealing with all His creatures. It enlarges our confidence in God when we know that the love and mercy which has been bestowed upon us is also available for any other human being who will meet the same conditions. We are also made to reverence His name more fully when we know that God's wrath is revealed against all sin and that we may not trifle with that wrath, whoever we may be. His great triumph of mercy is revealed in making a way of salvation by which His righteousness can be satisfied through the sacrifice of His Son and thus make us the subjects of His forgiving love when we are willing to accept the Redeemer which He has provided.

II. **The Text.**—Ex. 33:18-23; 34:4-8.—These words show how God has condescended to reveal Himself to man in the things which He can bear in his earthly existence. When man is made to realize the greatness of God's goodness and also the perfection of His holiness the result is that man can and is naturally led to worship.

III. **Suggestions for Junior Programs.**—Lead the boys and girls to understand the various ways in which God has revealed His character to us. They can readily understand that God has given witness to His goodness by doing good to us, giving us rain and fruitful seasons and filling our hearts and lives with joy and satisfaction. A long list of the evidences of His goodness could be made by the boys and girls themselves.

Each of the attributes suggested in the outline for Juniors can likewise be developed, and illustrations both from the Scriptures and from our life experiences can be cited. The study should lead up to the great plan of salvation in Christ and the boys and girls be made to appreciate more fully the meaning of salvation when they know how God has met all the truth in His being to make it possible.

The opportunity to press home the duty of every one to accept the Saviour will be found in this lesson if it is properly taught. We should press home the need of yielding our lives fully to His Word and will.

OUTLINE STUDY

I. Attributes Which Moral Beings May Partake of.

1. **God is love.**—I Jno. 4:7-13.
 - a. He loves lost souls.—Jno. 3:16.
 - b. He loves the believer.—Jno. 16:27.
 - c. He loved us greatly.—Eph. 2:4, 5.
 - d. He loved His Son.—Matt. 3:17.
2. **God is Faithful and True.**
 - a. In keeping His promises.—Deut. 7:9.
 - b. In His counsels.—Isa. 25:1.
 - c. Faithful in forgiveness.—I Jno. 1:9.
3. **God is Merciful and Kind.**
 - a. In providing salvation.—Eph. 2:4-10.
 - b. In crowning men with good things.—Ps. 103:1-5.
 - c. To the evil and the good.—Matt. 5:45.
 - d. In long suffering.—II Pet. 3:9.
4. **God is Just and Right.**
 - a. Without iniquity.—Deut. 32:4; Hos. 14:9.
 - b. In His ways.—Rev. 15:3.
 - c. In His throne.—Ps. 89:14.
 - d. In justifying the sinner.—Rom. 3:26.
 - e. In punishing the wicked.—Rev. 15:3, 4; 16:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faithfulness."
2. We Know God—
 - a. By His goodness.
 - b. By His faithfulness.
 - c. By His righteousness.
 - d. By His mercy and forgiveness.
 - e. By His judgment of men.
3. We May Be Like Him—
 - a. By becoming a Christian.
 - b. By heeding His Word.
 - c. Obeying His voice.

For Seniors.

1. The Attribute of Love.
2. The Attribute of Faithfulness.
3. The Attribute of Mercy.
4. The Attribute of Righteousness.

PERSONAL THOUGHT

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Truly it is a blessed thing to be given a glimpse of God, even if it be but a little part, that thereby we may be led to adore and worship.

SEED THOUGHTS

Perfect justice and perfect mercy are in beautiful harmony. Because Jesus loved the rich young ruler that came to Him to inquire about the way of life He told him his condemning fault. Justice and mercy were in evidence when God drove sin-polluted man away from the tree of life, thus making it impossible for him to live forever in his sinful state. Sinners who spurn the mercy of God in time will have to face the justice of God in eternity. God is the author of just laws which apply with equal force to all people under similar circumstances, for "God is no respecter of persons" (Acts 10:34).—Doctrines of the Bible.

God Himself—His thoughts, His will, His love, His judgments are men's home. To think His thoughts, to choose His will, to judge His judgments, and thus to know that He is in us, with us, is to be at home. And to pass through the valley of the shadow of death is the way home, but only thus, that as all changes have hitherto led us nearer to this home, the knowledge of God, so the greatest of all outward changes—for it is but an outward change—will surely usher us into a region where there will be fresh possibilities of drawing nigh in heart, soul, and mind to the Father of us all.—Geo. MacDonald.

God's goodness stands approved,
Unchanged from day to day;

I'll drop my burden at His feet,
And bear a song away.

—P. Doddridge.

Guide me, O Thou great Jehovah,
Pilgrim in this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of Heaven! Bread of Heaven!
Feed me till I want no more.

—W. Williams.

CHRISTIAN GROWTH.—

Heb. 5:11-6:12

Topic for January 25

MOTTO

"Unto the measure of the stature of the fulness of Christ."

MEDITATIONS ON THE TOPIC

1. **Christian Growth** is the increase of a spiritual life begun at the new birth. There can be no Christian growth until there has been a Christian life created which can grow. We cannot grow into life. We cannot increase in life before there is life. And while the life which we partake of is perfect on the Godward side, there is a human side that needs constant exercise and learning that the life imparted from God may get a fuller possession of our being. The divine nature needs diligent exercise in our being if it would accomplish in us its mission. II Pet. 1:1-11. The love of the divine nature must be given place in our deeds if it is to have the increase designed of God. I Thess. 4:9, 10. Faith must be exercised in God and His Word if it is to have an increase. II Thess. 1:3, 4. The "new man" which has been created within us must be "put on" by giving right of way to the deeds which he prompts in us of mercy, kindness, humility, patience, forgiveness, etc. It is the co-operation of this kind with the work of God in us that brings about an increasing measure of spiritual understanding and power.

Our higher feelings and our understanding are developed in the things of God so that we can enter more deeply in the mysteries of God's Word and the operation of the divine life and become more and more like Jesus as His Spirit has more complete possession of our mind and affections and will, and through that all the powers of our being. It becomes necessary to study the Word and to seek spiritual communion with God by prayer and meditation and to submit ourselves to obey all things if we would really make progress in spiritual growth.

II. **The Text.**—Heb. 5:11-6:12.—This passage teaches that there is a state in which the desired progress has not been made because of a lack of proper exercise on the part of the individual. Their development is such that they must continue to feed on milk or food not too strong. But to those who have their proper exercise there is discernment and strength so that they go on unto a full development.

III. **Suggestions for Junior Programs.**—Boys and girls understand some of the laws of natural growth. One of the chief of these laws is proper feeding. The food must be wholesome and of the kind needed at the stage of development in which the one feeding has attained. An unbalanced ration, or food with poisonous elements cannot effect a proper growth and may be the cause of sickness or even death. Food may be ever so perfect and pure, yet if not eaten cannot do the individual any good. It is of no avail to expect one kind of animal to eat what is suited for one of an entirely different nature. The dog and the wolf will gnaw on an old dead carcass. But the sheep would be far from such a procedure, while the food of the sheep would not satisfy the dog and the

wolf. This suggests that there must be such a change in our being which God alone can effect before we can even begin to feed for growing. And when the proper change has come about we must then secure the spiritual food needed to produce a normal growth. Spiritual feeding is through the mind and by the exercise of the same in the activities that are prompted by the Lord. Exercise is essential to growth as well as to feed on healthful thoughts. Develop the various phases of the outline for Juniors in such a manner that they can grasp their part in becoming strong in the Christian life.

OUTLINE STUDY

I. What It Is.

1. Not intellectual.—I Cor. 2:4-8.
2. Not physical.—Jno. 6:24.
3. Not in the spirit of the world.—I Cor. 2:11, 14.
4. In spiritual things.—I Cor. 2:12, 13.

II. How It Is Expressed.

1. In grace and knowledge of the Lord Jesus Christ.—II Pet. 3:18.
2. In love.—I Thess. 3:12; 4:9, 10.
3. In spiritual strength.—Eph. 3:16-19; Col. 1:9-12.
- Indwelling Christ.
- Love.
- Fullness of God.
- Knowledge of God.
- Patience, longsuffering, joyfulness, thankfulness.

4. Unto the full-grown spiritual man.—Eph. 4:11-16; Heb. 5:11-14.

III. How It Is Brought About.

1. New born babes feeding.—I Pet. 2:1-5.
2. Nurtured.—Eph. 4:11, 12.
3. Exercise or activity upon instruction.—Col. 2:6, 7.
4. Refusing unhealthful diet.—Col. 2:8; Eph. 4:14, 15.
5. Healthful service.—Eph. 4:20-32.
6. Minding the Spirit.—Rom. 8:5, 6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Increase," "Grow."
2. Born to Grow.
3. Feeding to Grow.
4. Exercising to Grow.
5. Refusing What Hinders the Growing.
6. Good Places to Grow.
7. Signs of Christian Growth.

For Seniors.

1. The Meaning of Christian Growth.
2. Helps in the Growth of the Christian.
3. Hindrances to Christian Growth.

PERSONAL THOUGHT

If you have nothing of the spirit of prayer, nothing of the love of the brotherhood, nothing of mortifying the spirit of the world, nothing of growth in grace, of cordial habitual, persevering obedience to the divine commands, how can you have been brought nigh by the blood of Christ?—Gardiner Spring.

SEED THOUGHTS

You are born supernaturally through faith by the grace of God, into the kingdom of righteousness; but you are born a little babe, that is all; and if you make any progress from that point on, it must be by work, by sacrifice, by the practice of Christian virtues, by benevolence, by self-denial, by resisting the adversary, by making valiant war for God and against sin; and on no other basis am I authorized in giving you hope that you may come to manhood in Christ Jesus.—C. H. Fowler.

O how deceived we are when we suppose we are advancing, because our vain curiosity is gratified by the enlightenment of our intellect! Be humble, and expect not the gifts of God from man!—Sel.

Walk in the light, so shalt thou know
The fellowship of love;
His Spirit only can bestow,
Who reigns in light above.

Walk in the light, and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light, thy path shall be
Peaceful, serene and bright,
For God by grace shall dwell in thee,
And God Himself is light.—J. H. S.

FAVORITE BIBLE PSALMS (Jr.).— Ps. 105:1-15

Topic for February 1

MOTTO

"Sing psalms unto him."

MEDITATIONS ON THE TOPIC

I. **Psalms.**—This book contains the thoughts of praise and worship of the people of God in different periods of their history. The arrangement of the words is in the form of poetry and they were sung by the people. Poetry, as found in the writing of the Hebrews, is not in rhyme and rhythm and the forms of the stanza as we are accustomed to have them today. Their poetry was more in **thought rhythm** or what is called **parallelism**. They arranged thoughts and ideas instead of words and syllables.

The psalms give expression to the emotions of the people. The emotions are caused by different circumstances and conditions and vary from those of sorrow to those of joy. They may express sorrow for sin or grief at the fact of judgments or calamities because of sin. Some give rich instruction and exhortation. Some express adoration and praise to God in contemplation of His glorious character and work. Some look forward to the future coming of the Messiah and set forth His work. Some set forth judgments against the enemies of God and express emotions of hatred. All express some relation to God and His work of blessing toward those who trust in Him.

Our favorites, no doubt, will be those which form a vehicle of our own emotions in relation to God and the Christian life. We may have a wider variety of favorites as we become richer in our experiences with God. We have chosen a few which have been and may still be favorites with many. There will be room for each one to add to the list such as may further express your own experiences and feelings.

II. **The Text.**—Ps. 105:1-15.—Here the psalmist appeals to the people to sing psalms unto the Lord in which they could express their praises to God for all His marvelous works and they rejoice in His holy name.

III. **Suggestions for Junior Programs.**—The title of the lesson this time will suggest largely the method to be used. Each person who has had any experience in the reading of the Psalms will be able to express which one has specially impressed him or her. The choice of a favorite will imply that some more reading ought to be done either in the Psalms selected in the Outline Study or from the Book of Psalms itself, and let this reading with what has already been done in the past form the basis of selection of a favorite. The suggestive assignments for Juniors will give a hint as to what may be assigned.

OUTLINE STUDY

I. Some Select Psalms.

1. The Psalm of the Book.—Ps. 1.
2. The Psalm of the heavens above and

the Law within.—Ps. 19.

3. The Shepherd Psalm.—Ps. 23.
4. The Psalm of Forgiveness.—Ps. 32.
5. The Psalm of Penitence.—Ps. 51.
6. The Skeptic's Psalm.—Ps. 73.
7. The Psalm of Blessing the Lord.—Ps. 103.
8. The Psalm of God's Searching.—Ps. 139.
9. The Psalm of Unity.—Ps. 134.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Praise."
2. Memorize a Favorite Psalm.
3. Let Some Give the Substance of a Favorite Psalm.
4. Read a Favorite Psalm and Tell Why It Is a Favorite.

For Seniors.

1. Prepare a List of Favorite Psalms with Names of Your Own Choosing.
2. Give an Explanation of a Favorite Psalm as to What It Means to You.

PERSONAL THOUGHT

God speaks to my soul through the message of the psalms.

SEED THOUGHTS

Here every heart chord is touched and tuned to holy melody.—Pierson.

Although all divine Scripture breathes the grace of God, yet sweet beyond all others is the Book of Psalms.—Ambrose.

Praise my soul, the King of heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who, like me, His praise should sing?
Praise Him, praise Him, praise Him,
Praise the everlasting King.

Praise Him for His grace and favor
To our fathers in distress;
Praise Him still the same forever,
Slow to chide and swift to bless;
Praise Him, praise Him, praise Him,
Glorious in His faithfulness.

Fatherlike He tends and spares us;
Well our feeble frame He knows;
In His hands He gently bears us,
Rescues us from all our foes;
Praise Him, praise Him, praise Him,
Widely as His mercy goes.

Angels, help us to adore Him;
Ye behold Him face to face;
Sun and moon, bow down before Him;
Dwellers all in time and space,
Praise Him, praise Him, praise Him,
Praise with us the God of grace.

—H. F. Lyte.

HOW DO YOU READ YOUR BIBLE?

A little boy who was in the habit of attending the Gospel preaching every Lord's Day evening, was unable to go one evening, so he stayed at home and read his Bible.

His mother was upstairs attending to the little ones and did not know what her boy was doing, but noticing how quiet he was, and thinking perhaps he was up to some mischief—as little boys often are when they are quiet—she called downstairs, "What are you doing, Henry?" The dear lad replied, "I am watching Jesus raise Lazarus from the dead." What a beautiful answer. He was of course reading the 11th chapter of John, but it was all so very real to him. Do you read your Bible like this?—Selected.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

A NATIONAL SCANDAL AND THE BETTER WAY

Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.—Genesis 1:28.

The problem of parenthood looms large on the national horizon. Millions have never listened to a wholesome discussion of the question and kindred related topics. It is one of the crying needs of the hour. A proper consideration is never base, low, vulgar, or funny. Only the debased see any evil in a proper consideration.

The book of the Song of Solomon is seldom used, expounded, or explained because some think that marital love and desire are base. They are only so in their debased minds.

Much of the current consideration in many magazines, some newspapers, occasional cartoons, and general gossip is base and on a low moral tone. Properly discussed, it ministers to the deepest respect for the divine Giver of the "prerogative of parenthood." We trust this editorial will be on this plane.

It has been whispered that no sexual relation existed before the fall of man in Eden. This is an error refuted by the quoted text.

In successful marriages there are four affinities, or attractions, none essentially evil. They are named according to their relative importance. First, there should be a "spiritual affinity"; second, there should be a "mental affinity"; third, there should be a "social affinity"; and last, there is a "physical affinity." When the latter affinity is foremost, and practically exclusive, it will wreck any marriage. All these elements enter in the "prerogative of parenthood."

The national scandal is the fact that so many marry with no intention of parenthood. This is contrary to the mind of God. This is bound to result in tragedy. This menaces the nation's welfare. There may be enemies on the political and international front, but this enemy is more fatal to the nation's well-being than any other. Actually, the idea of marriage with the intention of a childless home, is a crime. We make this exception, where physical conditions exist that do not allow such relations. Otherwise, it is but legal concubinage. This unsavory word has been softened by calling it "Companionate Marriage." This is but an attempt to perfume what has a bad moral smell. The question then arises, "Is parenthood compulsory, necessary, and right?"

Parenthood Is a Duty

Parenthood is centered in strong Biblical terms, "Be fruitful." This divine injunction does not even need explanation. It is a direct command. This is one of the chief objectives of marriage. Sometimes Providence makes children impossible. A classic example was the home of Elkanah and Hannah, into which home Samuel came through a divine miracle, in answer to prayer. God is able to change such conditions miraculously or through the normal channels of surgery and otherwise. If undesirable, according to the divine purpose, it may be a happy suggestion to such to adopt some of the millions of unwanted and parentless children.

The mooted question of the size of families will not down. There should be phys-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ical considerations, such as the physical condition and well-being of the wife. There needs to be some practical consideration as to an adequate income to support the same. But these have frequently been given too large a consideration, because of the desire for freedom from cares, the lure of luxuries and spending, and the desire to indulge in other pleasures. Large families are not to be despised. When rightly reared they are a matter of distinction and honor. Susannah Wesley, the mother of the famous founder of the Methodist Church, was the mother of eighteen children. The honored Dwight L. Moody was the twelfth child of a family of fourteen. Some of the greatest men and women in the world came from the homes of large families.

Parenthood is a Royal Privilege

Beyond the plain and express command of the Lord lies the royal privilege of parenthood. Homes unintentionally childless are unfortunate. There is a certain pathos in homes where there never was heard the coo of a babe, nor the prattle of childhood, nor the pitter-patter of little feet.

Childless homes may have compensation in a fraternal way. Where Providence makes children impossible it may be a suggestion for the arms of parenthood to reach into other and greater spheres. One of the most touching and beautiful memories in the mind of the writer is such a home in the Shenandoah Valley of Virginia, where a childless couple have been father and mother and grandparents to a host of others. They are affectionately known as "Father S—" and "Mother S—" They indeed have been all this and more. In such homes childlessness has not been unfortunate, but fortunate. They were enlarged, and others were enlarged by them.

Children are royal guests; they make the home and fireside. They are an education to parents all their own selves. They keep parents from aging too early. They keep parents alive with the issues of the day. They refuse to live in the future, or in the past. They live today, and are a real object lesson to their parents. They, like birds of the air, are not anxious about tomorrow. The joys and the satisfactions of the day arrest their attention.

Parenthood and the Race

Every individual has a debt to the race. When it comes to marriage, this debt takes on a new form. Nothing less than reproduction pays this debt. Through the life and sacrifices of someone else this newly married couple came into existence. They now have a dual responsibility, the debts and obligations single persons can pay by a life of service, and that which only married folks can pay by reproduction. Where the limit of children is two nothing has been accomplished for the race. This is one of the chief problems of the nations.

Two children are only REPRODUCTION, but the Lord commands MULTI-

PLICATION. Above two is the contribution to the race. This is the main reason why the Lord commands, not only fruitfulness, but multiplication, "Be fruitful and multiply, and replenish the earth." Replenish, means to stock the earth with human beings.

Where general conditions and physical health are normal, the parents of large families outlive the parents of smaller families. This is based on the average; there are exceptions.

One of the beautiful ideals, so often seen in large families, is the spirit of self-sacrifice in the lives of the parents. For father the old suit must do again for another year, and then another. Mother often must make the same dress do for a longer period of time. This spirit of self-sacrifice is educational; the children do not have so much for self-indulgence. They too must learn to curtail their desires. They must learn the lessons of economy and frugality. Then there is often less trouble in such families. They have to learn the spirit of co-operation.

Parenthood for Our Own Sake

Every married person has some unpaid debts, owed to his ancestors. All of us are indebted to the outgoing generations. This debt cannot be paid to the generation before us, but must be paid to the generation after us. Unless it is paid to the next generation—it is never paid.

All of us have heard some brainless youth say, "I owe no man anything." He is in debt from head to toes, both to God and man. Undoubtedly, such never think of paying their indebtedness to anybody.

Then also the best in human nature comes to the surface in a God-ordained home. The handling of our own offspring is the thrill of a lifetime; it is also one of the best schools. It is the best school.

How often have we seen some thoughtless young couple get married. All of us were sorry for them. They had very little training, hardly any instruction. But—they made good. They were sobered by the incoming of a new life. A new sense of responsibility became evident. They sobered up. They made good.

The Meaning of Parenthood

The scandal on America, as well as other nations, is this refusal to assume the responsibility of parenthood, this wanting the pleasure of sex, but refusing any of the responsibilities it entails. Altogether, too many millions of the best American stock refuse to assume the task of a reasonably sized family, and leave the larger families to baser stock. Gradually in many cities, in many communities, the better classes are dying out, and a lower strata of society is taking their place.

In the interest of those who recognize their responsibility, and assume the same in a sane way, may we point out the deeper meaning of parenthood. This class is still large. May the Lord increase the number.

First, the Right to Be Well Born. Every married couple should see that their offspring has the best possible physical heritage. This they can do by taking care of their own physical bodies in single life. By sane, sensible, and Scriptural living, according to the mind of God, this heritage can be kept, and often weaknesses in the physical realm can be strengthened. Clean and decent living makes for good health and physical stamina. The laws of God, written in the Bible and in

the physical body, make for the best in the physical realm, both for the generation living, and that which is unborn.

It pays to keep the body free of bacteria, which come into action by the sins of fornication, adultery, and kindred impurity. Violation of sex laws makes for "damaged goods" in the next generation. Bodjes soaked with nicotine and tanked with alcohol are bound to do damage to those that indulge, and in a lesser way hinder the proper growth and development of the unborn generation.

Second, **the Right to a Reasonable Mental Heritage.** In the first place some people should be restrained from marriage, because of mental conditions that are bound to rob the next generations. In this category are the insane, and those nearly so. This is a tremendous problem, and needs much consideration and wisdom from God as to where to draw the line. Baneful results in this direction are too numerous to be lightly passed over.

After marriage, every young couple is responsible for the **nurture**, the **training**, and the **education** of their own offspring. Nurture has to do with the intellectual atmosphere in the home. Training has to do with the various faculties with which the child is endowed. Education has to do with the formal teaching of the child in all the branches of necessary learning. All this, so that the child can make its own way in the world, render service to others, and make its own initial contribution to the world's welfare and the cause of God.

Third, **the Right to a Material Heritage.** This material welfare need not be lavish, but it should be adequate. Adequate material things consist of housing, clothing, and food. The shelter should be comfortable and clean, and should be neat and tastily arranged. The clothing need not be expensive, and of the latest styles, but should be comfortable and in good shape. The food should be clean, wholesome, and such as constitutes a balanced diet for the health of the child.

It is not necessary to give every child a farm. Some men give their children very little in earlier years, so that they may learn the value of work, economy, and frugality. Many have been damned by receiving too much from home—too early as well as too much. Before parents give to posterity too largely they ought to make sure that they have learned to use rightly what they already have. It is also well to give God His share, so that He may bless what is left to the children.

Fourth, **the Right to a Spiritual Heritage.** This last consideration of parenthood is the most important, and the writer feels with intense earnestness, that the crime of godless homes is America's greatest curse. The greatest robbery is not bank robbery. It is the robbing of the next generation of their spiritual heritage. Note the pathos in the dying words of a youngster, "Father, you gave me a good home, a good education, all I needed, but I'm dying, and I'm afraid."

It may be helpful to point out what we mean by a **spiritual heritage**. We mean, making **God known** to our children. If we fail here disaster and calamity will result. It means **bringing the children to the Lord**—in dedication to the Lord, before they are born, **dedicated and on the altar of God** after they are born. It means bringing them up in the **"nurture and admonition of the Lord."** There are no compensations for a breakdown at this point. It means to **discipline** them in the ways of God. Discipline, primarily, does not mean the use of the rod; it may end there. It means to love them, to nurture them, to admonish them, to discipline by denying things, and lastly to use the rod according to the instruction of the Bible when needed, in the spirit of the Bible. There is a marked difference here. The **absence of discipline** breaks more hearts than too much discipline.

Such a task must engage the efforts of two, both father and mother. It is big enough for father and mother, and still we will need the help of God. The latter is the greatest need.

Some things are irreparable. A toastmaster in a large gathering of prominent men, introduced the speaker thus, "I have the honor of introducing the president of the Bank of —, the vice president of the Board of Trade, the wealthiest man of his city and one of the most successful—the Honorable So and So."

The man replied, "What the chairman has said is true, but my life is a miserable failure. I have an angel of a wife. We were given two tots, a boy and a girl. I looked after my own affairs. I went after the dollars. I spent much of my time in clubs and lodges. Really, I neglected my wife and children. Tonight, I have a son that is in the state penitentiary, and an only daughter that is married to an unworthy man who is immoral and has made her life wretched.

Compare the above with the experience of Dr. —, whose sons are known to the writer. The medical doctor was near death's door. Into his room came one of his neighbors, and said, "How can you smile like that when not one of your children has turned to the Lord, and is serving Him." He had four sons and one daughter. He replied, "That doesn't matter a bit. It was settled long ago. I brought them up as the Lord commanded me to. They will every one be in. They are a strong-headed group, but the Lord will lead them. He will bring them in."

Every one of them are Christians today. One is an outstanding minister, known over the world, another a gifted Bible teacher. When fathers and mothers stand with God, do what God commands them to do, the army and navy of heaven stands back of such parents. It may take time, sometimes years, until the work done will bear fruit, but fruit it will bear. Betimes, not until it springs up from the sod of buried parents, as they sleep on until that "morning."

May God bless America with **Christian parents and godly homes!** May He do this for Canada, and every other **NATION** on the face of the **GLOBE!**

A "NEW LIFE" IN CHRIST

Three University of Washington students on a camping trip sat looking out on the panoply of nature spread before them. Deep in the darkness below the forests were just awakening to the stalk of living but unknown creatures. Around them the rough peaks of loftier mountains pointed to the heavens now shimmering with a host of celestial bodies. Under the spell of the scene the conversation drifted to the mysteries of life and the infinitude of the universe.

One chap in particular was thoughtful. Behind him lay a background of heartfelt search for the **TRUTH** of these things. Where did life begin? How did the universe come into being? Was there a Creator? What was the purpose of his own life?

Throughout his high-school days he had puzzled over these questions. In college, he promised himself, he would find the answer.

But before his first few days at the university were over, he realized his error. The professors only added to the doubts, for they themselves did not know. More meaningless than ever became knowledge, religion, even life itself.

Then one day he met an old high-school acquaintance whose life had long impressed him. He learned that his friend was a member of a student organization on that campus known as the University Christian Union. And the more he talked with him the more the life this chap knew appealed to him. In the end he promised to read the Bible during the summer vacation, perhaps drop around to a U. C. U. meeting in the fall.

In the whirl of summer activities he almost forgot his promise. But not quite. Half reluctantly at first he gave a few minutes each day to reading the New Testament. Then the Spirit began to speak to his heart, and he meditated longer over the Word of God.

It was only a few days ago now that he, with his two chums, had started out on this camping trip seeking a release from the restlessness that plagued him. . . . And it was less than an hour ago that he had left the campfire after the evening meal, scrambled to the top of a near-by ridge and there, awed by the beauty and majesty of sunset rays lighting the world below, dropped to his knees and cried out, "O God, make me a Christian."

Now before the campfire a lull halted the conversation. Suddenly, impulsively he blurted out, "I believe that Jesus Christ is the Son of God." So began a new life in Christ.

Back at the University in the fall he was quick to visit the University Christian Union, a chapter of the Intervarsity Christian Fellowship. Through its influence and inspiration his Christian walk was strengthened. And thus he too became an effective witness to the power of Christ in the life of a student.

DRUNKEN DRIVERS TAKE HEAVY TOLL OF HUMAN LIFE

An alarming increase in drunken driving all over the country was reported last week by public safety organizations.

In one state, recent figures show that liquor figured in 237 traffic fatalities last year, compared to 184 in the previous year. In 1939, drunkenness was a major factor in 2,686 accidents, while last year this number jumped to 3,358.

Many state and local governments have made it difficult for the arrest and filing of a true charge against a drunken driver. Convictions of drunken drivers on manslaughter charges have been rarities. In many courts a driver suspected of intoxication must be examined by a physician before being arraigned or detained.

Now Yale University research workers have devised a "fool-proof" method of determining how much alcohol a drunken driver has absorbed. New York State Police officials, judges, prosecutors, and lawyers were among those who gathered to see a successful demonstration of the automatic alcoholometer at Danbury, Conn. Six unidentified persons submitted to tests under various stages of alcoholic influence. The persons tested were required to breathe into a tube. The exhaled air, passing through a chemical solution, turned it blue. A meter, actuated by an electric eye, then registered in hundredths of a percentage point exactly the amount of alcohol in the subject's blood.—Mennonite Weekly Review.

* * *

ALERTNESS, CONSIDERATION FOR OTHERS, and WISE CHOICE OF SPEED are the "three major keys to sound driving." Note also "six basic practices:"

1. Develop skill in your control of car.
2. Learn what you can expect of your car.
3. Avoid taking foolish chances.
4. Have regard for the rights of other highway users.
5. Signal your intentions to all persons who may be affected by your acts.
6. Watch for the mistakes of other persons and do what you can to compensate for them.

The unbelief of the church has been met in other days by the grace of God by way of that unexplainable thing called the revival.—Will H. Houghton.

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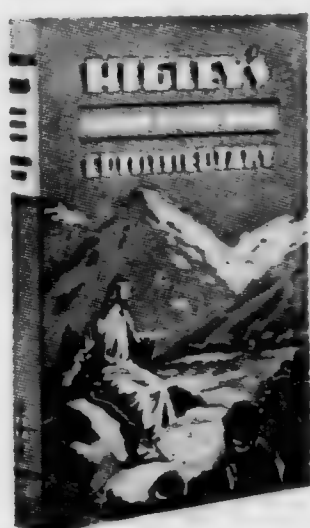
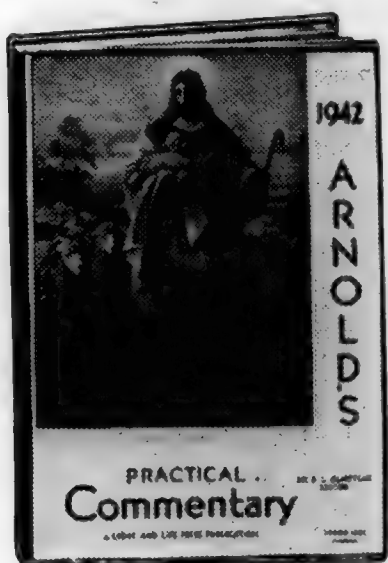
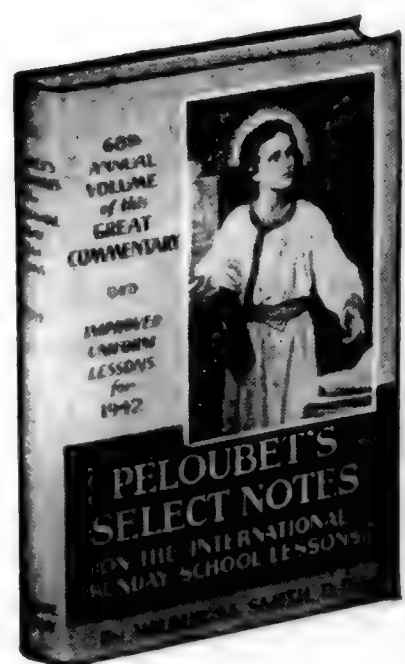
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2. It is a good start in the individual's life of giving.

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11. It establishes the individual as a financial steward, accountable to God.

12. It gives confidence in the practice of prayer.

13. It awakens thought as nothing else, regarding time and service for God.

14. It elevates worship to the high plane of rounded-out sincerity.

15. It makes giving a principle and no longer a spasmodic expression.

16. It is likely to result, as it has with many others, in our giving being more than a tenth of all of our receipts.

17. It may mean less of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is expanded.

18. It creates in our lives an ennobling position with regard to others in the matter of giving. We can use the most effective weapon of example.

19. It makes us twofold before God—our hand held out to give as well as receive.

20. It destroys the domination of circumstances.—Adapted.

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CHRISTIAN MONITOR

IN THIS ISSUE

There Was a Garden, by Janet T. Van Osdel	34
Rambling Dates, by Ursula Miller	35
Carnauba Wax, by Wouter Van Garrett	37
Our Charge, by Simeon W. Hurst	38
The Children of Our Church, An Editorial	39
Social Gatherings, by Mrs. Moses M. Baer	40
Stewardship of Life, by Dennis W. Foreman	41
Home—A Recompense, by Mary Miller Erb	42
What Helped Me Most in the Bible, by Florence Brown	43
Into the Chaco, by S. C. Yoder	44
Inasmuch—A Story of Relief Work in France, by Jesse Hoover	45
Knowing Our Children, by John R. Mumaw	46
The Book of Esther, by John Umble	48
Extracts from the Letters of John Coffman	50
Receiving the Holy Spirit, by S. F. Coffman	52
Young People's Bible Meetings	54
The Place of Organization and Records in Y. P. B. M. Work, by Katherine Royer	57
Sunday School Lessons	58
The Teacher's Character, by C. A. Wright	60
The United States and Japan and the Scrap Iron, by C. F. Derstine	61



THERE WAS A GARDEN

By Janet T. Van Osdel



HE room to which Amy Williams conducted her great-aunt, Harriet Logan, was above the kitchen, and separated from the rest of the upstairs by a storeroom twenty feet long. There was no heating arrangement, no attic space above it; Harriet's room and the storeroom were attic to the rear portion of the old farmhouse.

Harriet's deep blue eyes, keen despite their sixty-five years, missed nothing. The room Amy showed her was thirteen feet by seven; a slant ceiling cut the ends of the thirteen-foot dimension to less than four feet from the floor. There was a three-paned attic-type window on the south end; a small sash window on the east side.

"This isn't furnished, so I thought it would do since you have your own furniture," explained Amy. "And way off here you'll feel by yourself. Old people don't always like to mix. The bathroom's downstairs, so you'd better fix up a commode here with a pitcher and bowl. The boys will be along with your furniture any minute now. I'll put this rocker into your room till they come. The seat's gone, but I'll put this old pillow in. I must run down and tend my chickens."

Harriet heard the soft thud of Amy's short plump feet in their rubber-soled shoes, through the storeroom, the connecting bedroom, down the steep stairs; then a door slammed. A door seemed also to close within her heart upon the hope that had brightened her lonely poverty-touched days since she had received her nephew Kenneth's letter telling her to come to them—there was always room on a farm! Perched uncomfortably on the pillow-seat of the broken rocker, Harriet Logan thought rebelliously that this small, slant-ceilinged attic room, with its sickening sweetish smell of mice, did not fulfill the spirit of Kenneth's letter. She visualized her former home, spacious and with every modern convenience, the home she and Richard had built in the old, elm-shaded city of their birth—lovely because love had inspired it and dwelt therein. As Mrs. Richard Logan she had been one of the city's, even the state's prominent women—and now this!

"Richard! Richard, my darling!"—the cry seemed wrung from her.

But desperately Harriet sought to keep her thoughts on the task of the moment; arranging furniture in a thirteen-by-seven-foot room, and draping two windows and a doorway takes only a little while, however. The room would hold less than half of her few treasured pieces. The bed of the set she and Richard had selected on their twenty-fifth wedding anniversary was impossible.

"Put that in the big bedroom, boys," Amy ordered her Tom and Al, gangling, fair-haired, sun-tanned fifteen-year-olds. "Bring up the sanitary couch. It'll give you more room, Aunt Harriet. Put the dresser in there too, boys. You can take one of my washstands and hang a looking glass over it. You won't want more at your age. Verna can use the dresser—"

"And how!" murmured Tom, winking a mild blue eye at Harriet.

Harriet saw that Amy's sullen black eyes were viewing acquisitively the satin-finished dresser with its long triplicate mirrors. How many times had those mirrors reflected Richard's loved face beside her own!

"I'll keep the dresser," she said evenly.

"But it won't leave you room to turn around! Take it in Verna's room, boys—" Amy's shrill voice trailed into nothingness as Kenneth, his bulky frame stooped to the low ceiling, came down the length of the storeroom.

"Hello, Aunt Harriet!" He kissed her warmly. "I couldn't get to the station because I had to see a man about some cows. What's the idea of poking Aunt Harriet off here, Amy, when you said the bedroom next

WE NEED TO LIVE

We need to LIVE—for life is more
Than eating, drinking, wearing,
Than seeking pleasure door to door
And hither, thither, faring.
By artificial dress and speech
We teach the world to doubt us,
And cry for riches out of reach
While joy lies all about us.

We need to LOVE—for life is more
Than drinking, wearing, eating,
The outer mortal striving for,
The inner mortal cheating.
The tinsel things of life we clutch,
While here beside us at our touch
Are those who long to love us.

We need to LEARN—for life is more
Than wearing, eating, drinking,
A little less of later lore
And more of early thinking.
We need to LIVE and LOVE and LEARN
The simple things to cheer us—
To truth established to return
And learn the lesson near us.—Selected.

to the storeroom, I thought you meant the big one at the other end—"

"She likes to be away off here. She wanted an unfurnished room, didn't you, Aunt Harriet?" interposed Amy.

"Yes," replied Harriet, dismayed because she felt like slapping Amy's round red face. "But I think, Amy, I shall decide what furniture is to go in here."

"Well, sure! Who else would?" cried Kenneth.

In the weeks that followed, the ceiling of Harriet's room was hot to the touch of her hand from mid-morning until after sundown. Only toward morning did the room cool so that she could sleep. The noise of mice troubled her even more than the heat. Each morning she saw traces of them, and shuddered. Often, even after the room had cooled, she lay awake, dreading that they might run up on the couch.

The heat and sleeplessness brought loss of appetite. Amy said it was not worth coming downstairs for the little she ate. Why not

make tea or coffee in her room on her alcohol lamp? She could give the boys money and they would bring her what she wanted from the store.

Kenneth came stooping through the storeroom, his mild blue eyes filled with concern, to ask whether she was not coming to meals because she was ill. Amy, at his heels, explained, "It's nicer for her getting her own meals, Ken."

Harriet, chagrined because again she wanted to slap Amy, smiled at Kenneth and said, "Perhaps I'll sleep later if I make my coffee up here."

But there was no late sleeping with doors banging beneath her at half past four, and the sound of Amy moving heavily about getting breakfast.

There came a night when she felt she could endure no more, and she cried, "Lord, how can I stand it? Old and alone—that is the heaviest cross! I cannot bear it!" It was a cry of despair rather than a prayer, but from subconscious depths came the words, "In the place where He was crucified there was a garden." She got up and sat at the east window. She could see the fields silvery in the moonlight, and a tall fir tree with a star caught in its branches. "There was a garden!" she repeated. She recalled then something that Richard had said, "Give yourself for others either by dying for them or by living for them and in that place of sacrifice there blossoms the beauty and fragrance of a garden; live for yourself, forget the meaning of sacrifice, and you make for your abode a barren desert or a desolate wilderness." "That is what I have been doing, creating a desert, making my own spot of isolation!"

Amy was so astonished she dropped a plate when Harriet came into the kitchen at five o'clock the next morning and said, "I was awake, Amy. You sounded busy. Can I help?"

"I'm in a jam—my bread is ready to be kneaded and there are the pancakes to make—"

"I'll put the bread in the pans."

"If it's not too much for you—oh, thanks, Aunt Harriet."

The next day Harriet said she would drive to town with the boys.

"But you wouldn't want to ride in their old car!" exclaimed Amy.

"Watch me!" replied Harriet.

She returned by mid-morning with several packages, and said, "Amy, after the noon meal you're through until tomorrow morning. I've bought the makings of a supper here, mostly cooked stuff, for I'm not a cook. But I'll see there's a fair meal and plenty of it on the table tonight. Little Ken and Vivian are going to help with the dishes, and you're company!"

"Aunt Harriet, of all things I'd wish for it'd be just that—a meal got that I didn't have a thing to do with, and a rest from everlasting planning and cooking. But you—why, Ken said you'd always been rich and never lifted a finger—" tears were running down Amy's red face.

(Continued on page 37)

CHRISTIAN MONITOR

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Vol. XXXIV

SCOTTDALE, PA., FEBRUARY, 1942

No. 2

RAMBLING DATES

By Ursula Miller



It seemed to Wilda that never in all her life had she been so unhappy, so desperately, terribly unhappy and with reason. The winter day itself was faultlessly beautiful—crisp, sparkling sunshine after the snow; the trees bare of their lovely summer gowns of deep green, wore white. The air was sharp and snappy and invigorating. But Wilda was hurt to the soul. And now this! She held the little white card out to her mother, who with an attempt at gaiety, said, "Edna's announcement? Friday afternoon? Fine." However, there was no response from Wilda. The mother turned and looked at the daughter. That Wilda was deeply hurt and unhappy she knew; the reason she also knew; but what to do about it was another matter.

Wilda went to the announcement party, although she had told herself repeatedly that she would not go on any account. Nor had the experience been as painful as she had feared. Some of Edna's friends playfully added a kitchen shower as a surprise element to follow the rather formal announcement luncheon. Thus the party with its hint of surprise for the hostess and in this instance the honor guest as well, became merry and a trifle noisy rather than stiff and formal. Of course, going with Katherine helped a lot. She did not have to enter a room full of girls alone in case she was late, and Katherine always understood so well and helped make any difficult situation less difficult. It happened thus, that none of the girls teased Wilda as she so feared and dreaded. Three years ago she recalled, the girls had teased her shyly—at whose party was it now? "Next will be Halbert and Wilda," they had said, she remembered in shame and confusion. Then a year later, a little more boldly, "When is yours, Wilda? Why not have it right away, too?" and they had all laughed at her blushes; and even last year at Katherine's party some had witlessly teased her, but not with the same abandon and freedom and good will as before. And now it was nearly four years, and Wilda feared dreadfully that some of the girls . . .

Wilda knew now definitely in the bottom of her heart that there would never be an announcement party for her and Halbert. So, although her heart was withered and dried up within her, she tried to laugh at the proper places and not be noticeably silent as to talk. She had heard that youth does not suffer so poignantly, so deeply as do older

people; but Wilda knew that never in all her life could her suffering be as bitter, as acute, as cruel as now these last few months when fear became certainty that Halbert was losing interest in her after more than three years when everyone expected (or did they, or was it only Wilda herself?) their marriage at any time.

* * *

"Stay with me tonight, Wilda. Then I won't call John," Katherine said, as they came to her home. Philip isn't here. He did his chores early and went with a load of singers to the mission at Westview. It is always late until they come home. I couldn't go this time because I wanted to go to Edna's announcement party and shower. It was a clever idea, wasn't it, to tag on the shower." Katherine talked on and on, because she saw that Wilda was nearly at the breaking point. "Can you stay?" she asked again. "Then I won't call John. John and Philip never go at the same time week days if possible, so they can help with chore work at either place. So John often comes to stay with me when Philip goes, and I don't." John was Katherine's brother.

"Well, Wilda, I can, I guess; but I must let the folks know." A moment at the telephone and Wilda's mother had agreed, Wilda thought, with relief.

"We can study our Sunday-school lesson, and have a nice, cozy evening together," Katherine said, but her eyes opened in astonishment as Wilda, shy, reserved Wilda, who was not given to display of feeling, had burst into wild, unrestrained weeping and rushed from the dining room into the living room and definitely closed the door. Katherine, bewildered, wisely did not follow her. Moreover, she consumed a vast amount of time doing her evening chores. Then she began to prepare a little supper for herself and Wilda. She set her table in the gayest manner possible. There was a white geranium

blooming gorgeously; this she draped in the brightest of red. The green leaves of the plant, with the pure white blooms, displayed their deepest charms above the red dress. She used her newest lunch cloth, one she knew Wilda had not seen, then she got down two of her great-grandmother willowware dinner plates and her very prettiest silverware—two knives, two forks, two spoons. She knew that neither she nor Wilda were hungry, as the luncheon at Edna's had been late. Wilda is fond of coffee, she thought, and we probably won't sleep much anyway. When her table and her food were as perfect as Katherine could make them she hesitated about calling Wilda. So she put her kitchen in perfect order, washing all her pots and pans that she had used, although there were few. Then she called, "Wilda, supper is ready," and, somewhat to her surprise and altogether to her pleasure, Wilda immediately marched out as if there had been no tempest of tears.

"I hope you are not very hungry, Wilda, because I got only a very little supper." Wilda, at Katherine's request, returned thanks for the food. After the girls had dined Katherine said, "I can't leave my great-grandmother plates unwashed. Her marvelous housekeeping is a legend in our family, and her plates shall be as clean in my home as they were in hers." Wilda had to laugh at that as Katherine meant her to. She bustled about her dishwashing primly and with dignity.

"You run the house like an experienced housekeeper," Wilda stated with admiration.

"It seems to be natural for ladies, don't you think?" Katherine replied.

As she was putting her precious plates into their special place she heard a voice, Wilda's she knew, but so frozen, so forced, so tiny, so appalling, saying, "Katherine, what shall I do?" Now Katherine knew well enough what Wilda meant. But, she thought, I've got to make her talk so things will clear up in her own mind. She is in a mental tunnel, and she must come out into the daylight.

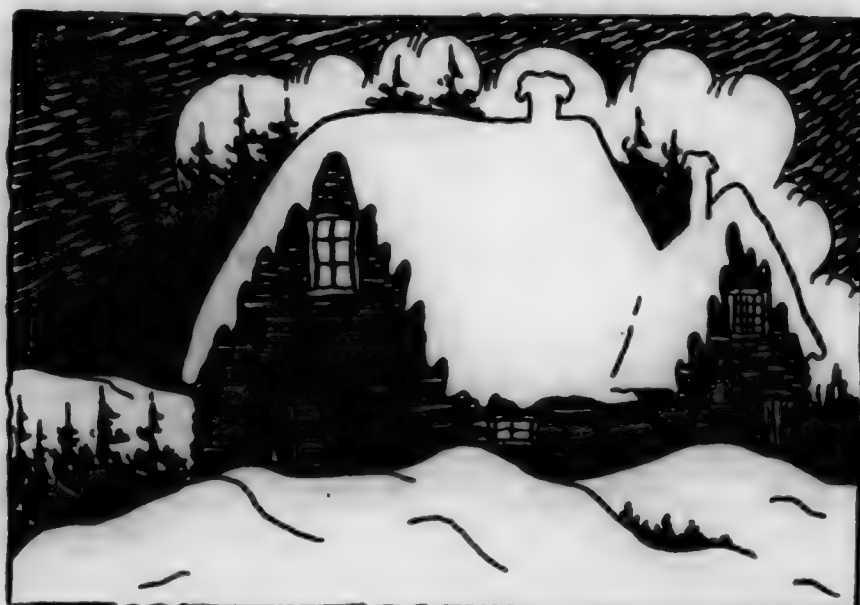
"Let's see, Wilda, how long has it been?" casually.

"Over three years,—I wasn't quite twenty."

"And before that?" Katherine suggested.

"Before that? Why—I went to school, and our mothers are a little old-fashioned—and I had occasional dates with John. Mother was happy about that, I can see that now. They, she and my father, think there is no one like John."

"Did John care when you dropped him for Halbert?" (There, now it is out and how will she take it? Katherine thought.)



"Dropped John for Halbert? Why, Katherine, how absurd! I didn't," Wilda protested.

"When you switched over to Halbert, what did your mother think then?"

This she said to Wilda. To herself she said, I've got to make her see that what is happening to her is something that has happened to multitudes of persons, and although it hurts her terribly, she is not the only person who has ever been hurt.

"Well, they did not like it," Wilda said. "The folks love John. Dad said John is a prince. Mother said much more, but it was not about a prince. It was about Hal." Thinking what she had just said, Wilda giggled a little then stopped in painful confusion.

"I mean Mother did not like it," she said with dignity.

I do not want dignity, I want frankness, thought Katherine.

"Why didn't your mother like it?" she asked quietly, then added quickly, "Tell me, Wilda, did Hal ever tell you why he quit Lois Mast and Grace Yost?"

"Yes, he did," Wilda said defiantly; "he said they bored him to death." Then the startling significance of what she had just said dawned upon her, and she said in an awed, stricken voice, "Katherine, what shall I do? Now I am boring him to death."

"Wilda, tell me; why didn't your mother like Hal?"

"Because she liked John," Wilda answered quickly.

"I—that isn't true, Wilda. Think now, why was it?" Katherine feared Wilda wouldn't answer. She sat doubled over, her face in her hands, hurt, ashamed, bruised, humiliated.

"Hal is so gay, so handsome, so charming, so rich, many mothers, I imagine, would like him for a son-in-law. Why did your mother object to him?" Katherine asked.

"She said he would do me like he did Grace and Lois," came in a faint voice.

"And like you did John."

"I did not. John and I weren't—" Wilda stopped in dire confusion.

"Engaged? Of course not, but are you and Hal?"

"No, we are not. And I see now that I am just another Grace and Lois to him." Wilda spoke with spirit, almost in anger.

"You were partly to blame. But at that such men ought to be—what do they do to great men—impeached, or else churched, or maybe even stoned." Even Wilda had to laugh at that.

"You haven't answered my question, Katherine," she said.

"Well, what do you want to know, or do?" queried Katherine.

"Well, my mind is changed since I came here. Before that I only wanted Hal on any terms. Now I want to get out with as much grace as I can," and she looked at Katherine with determination and said, "And I mean get out."

"Well! Good! Spoken after my own heart," smiled Katherine. "Then do this, Wilda," and she went quickly to the writing desk, got pen, paper, and an envelope. "Sit down

right away, Wilda, and write him a note before you change your mind. I'll tell you what to write."

She then wrote at Katherine's dictation:

"Dear Halbert:

"As there has never been any formal announcement between us, and as you are by your own admission so many years older than I, it seems the wisest and best thing to me that you cease coming to see me. Do not come any more at all.

"Wilda."

"O Katherine, I can't, after all," she moaned. "It sounds—cruel."

"Well, Halbert is cruel. His code of ethics is unsound, utterly. But nothing is done about it. He can go with his charm and his beauty and his money and play havoc with maiden hearts. He is safe. The law of the land cannot touch him, for he has broken none. The church does nothing for the same reason. He has not asked a girl's hand in marriage and has therefore no obligation. Oh, no! He merely dates them for one, two, three years, as his fancy dictates; then leaves them to pick up the broken threads of life and go on as best they can. And I think the girls are to blame, too!" Katherine added, vehemently. Then continued, "He is so certain of his charm that that note with reference to his age would knock him dizzy," Katherine added with slang. "And anyway, if you don't quit, he will." Wilda looked up startled. She knew that was true.

"Do—do the girls know? Did you know?" she faltered.

"We all know. You were afraid the girls would tease you today again about your announcement party. Well, they know that he has been seeing a girl at Westview for some time."

"I'll send it," Wilda said grimly.

DRAW NIGH

By Joanna S. Andres

I can but fall
Before Thy throne of grace
And humbly plead:
O King Divine,
Almighty Sovereign of the human race,
Hide not Thy face.

Our sins reach far
As reach the empires of the world
Created by Thy hand.
The cry of hate and strife
Is loud in every land.
The cry of pain and sorrow
Rends the darkening sky.
O Mighty One,
Draw nigh to earth, draw nigh.

How long shall nations rage
In this wild battle song?
How long shall death
Still claim the mighty throng
Of those we love? How long
Shall sin and darkness
Rule this blinded world?
When, oh when shall
Thy glorious banner be unfurled?

I must not ask,
O Lamb of God, once slain
To free from sin.
But come Thou to our earth again
And to the raging battle cry,
"Peace! It is I."

Newton, Kans.

"It will bring him to your door Sunday night," said Katherine.

Katherine was sure that Halbert's pride would not swallow Wilda's note without some retaliation. He would make his peace with her or attempt to, and then drop her. If she is that weak, then I hope John gets over caring for her. John she knew had cared deeply for Wilda for many years, and John was too fine to be hurt unnecessarily.

As Wilda returned home next morning she smiled happily to her mother. "I might as well tell you. I know you will be glad to hear it. I came to my senses last night. I wrote Hal a note and broke with him. The note is on the way and he will get it this evening or at latest tomorrow morning."

"Well, praise the good Lord," her mother said piously. "I have been praying this long time that you would finally see things right." Then she went on, "Getting married isn't the only thing girls can do. You can teach or go to school or—"

"Neither is Hal the only man in the world in case I wanted to get married," Wilda teased her mother. Katherine lost no time in telling several of the girls that Wilda had broken definitely with Hal. So somehow the story gained ground that it was not altogether Halbert's fault that he and Wilda had played out. Wilda herself had something to do with the matter. Katherine was mistaken, however, in one thing. Halbert did not come the first Sunday, as Wilda had known so well he wouldn't. She knew how he would react to her note; he would wait, as he supposed, until her broken heart could endure no more; then he would come and she would gladly make peace. Later he would quit coming altogether.

* * *

Wilda, her father, and her mother had entertained at Christmas dinner Katherine, Philip, John, and his father and mother. They had left for their homes and in the late afternoon Wilda and her parents were enjoying their day in their lovely living room when Wilda's mother exclaimed in dismay, and real distress, "O Wilda, now what are you going to do?"

Wilda looked up startled, not knowing what had caused the utterance. Then she saw through the window the long, familiar, expensive automobile.

"Now, don't you worry," she said to her mother, but she feared within herself that she might not have sufficient strength to resist what had meant so much to her for so long. Her heart was sending a petition to the One Who never fails to hear. When he knocked the mother, being nearest the door, went to let him in.

"Come in," she said kindly.

"No, Mrs. Hoffman. I'd like to speak to Miss Wilda, please."

Wilda went. She stepped outside and shut the door.

Halbert smiled his enticing smile. Wilda noticed today, as she had not noticed before, the tiny wrinkles and the sprinkling of gray hair.

"Get your wraps and let's go for a drive, girlie," he said.

"I'm sorry, Hal. I have a topic I must finish."

"Get some one else to take it. Call John. He'll take it," he said easily.

"No, Hal, it seems you misunderstood. What I wrote was final."

"You will go to church with me even if you can't go for a ride," coaxingly.

"No, Hal, as it happens I have a date with John. You see, Hal, your allurements have lost their allure for me. I mean exactly what I said in my note. But I mean it a great

deal more now than I did when I wrote the note." Wilda's voice was final.

Hal went down the steps to his handsome automobile. With his riches, charm, looks, and popularity he could easily get another girl. But Wilda, as her mother had prayed and hoped, had come to her senses.

"As a mad man who casteth firebrands, arrows and death, so is the man who deceiveth his neighbour, and saith, Am not I in sport?" (Proverbs 26:18, 19).

Protection, Kans.

CARNAUBA WAX

By Wouter Van Garrett

It is not generally understood that the chief raw material that has made it possible for the manufacturers of highly-polished products to turn out such goods as have never before been equaled comes from one of the remote corners of the world. It is **car-nauba wax** that gives your floors that wonderful luster after that first-grade polish has been applied. The same is true of your automobile, your furniture, your shoes, and scores of other products.

Only about ten thousand tons of this rare "raw" wax are produced annually, and of that quantity forty-eight hundred tons come into the United States. This curious raw material has its origin in what is known as the "shoulder of Brazil," where life still moves along in a primitive fashion. It finds its way into the heart of the great manufacturing centers of the world, where it plays a prominent part in creating articles that are the marvel of this marvelous age.

The country in which the carnauba palm tree grows is made up of arid alluvial plains. The soil is sandy and fertile, but, because of the heat and the long dry seasons, much of the year it is baked into a hard crust. For a few short weeks in the spring, there are torrential rains when the lowlands are flooded, and it is during that downpour that the carnauba palm drinks in copious quantities of moisture to carry it through the long, dry season.

One of the curious features of the carnauba tree is the strange wax that nature uses to protect it against the elements and the insects. The blossoms, leaves, and fruit are all safely enclosed in this curious wax. This protective covering also aids the tree in conserving moisture within the plant, by the simple method of preventing evaporation.

The tree that makes such a great contribution to the finest finish of many modern products is a palm tree of the fan-leaf type, and it grows to a height of forty feet. It is a slow grower. Twenty years will lift the highest palm leaf only about five feet from the ground. At the age of ten, however, it is safe to cut the first leaves from the tree. While it is true that in recent years a few energetic landowners have made an attempt to grow these trees in an orderly arrangement, it is still a fact that the great proportion of carnauba palms grow wild. As torrential rains carry away seeds, new shoots spring up in various places and in a slipshod manner.

But what about the production of car-

nauba wax? Well, the process is exceedingly crude, as you may imagine. The natives go forth to harvest the leaves in much the same way they always have. They have a sharp sicklelike knife, fastened to a long pole, and with this instrument they cut a desired number of leaves from the trees. This harvesting begins in July, and continues until January, and as many as twenty leaves can be cut from one tree during that period, without injury to the tree.

As the leaves fall to the ground, they are gathered, their long stems are cut away, and they are sorted into two piles. The one heap containing the open leaves, and the other the closed ones. The closed ones furnish the lighter-colored grades of wax, and the open ones the darker shades.

At the end of the day, all the leaves are spread out in a drying field in neat rows. The sun is hot and intense, and in three days they are dry. As the leaves dry the fibrous cells shrink, thus loosening the wax from the surface. After this three-day drying, they are carried into a closed shed that has no opening, when the door is shut, except a small six-inch hole to admit a little light.

In that small, hot hut the most arduous part of the whole process begins. Strong-armed men, stripped to the waist, begin beating off the wax. A series of half a dozen sharp knives, enclosed in two brackets, are mounted on a bench, and the wax beaters draw the dry leaves through the brackets until the palm leaves are completely split. Then they take sticks and pound these split leaves until every bit of loose wax is removed.

The powdered wax, and it is in powdered form by the time it leaves the hands of these husky beaters, is scooped into old cans and carried to the melting room. This is nothing more than a thatched hut and an open fire, but the natives succeed in melting that powdered wax. All during the heating process, the wax must be slowly stirred. When it has reached a molten state it contains a great deal of leafy fiber, and this must be removed. So the hot liquid is quickly filtered by pouring it through a cheesecloth, held by two natives. The filtered wax runs into an earthenware pan, where it is allowed to cool and harden. After it has hardened it is broken into pieces small enough to be handled comfortably. It is then ready for the great markets of the world.

When you get your first glimpse of carnauba, it smiles at you from brightly-polished

furniture, highly-polished automobiles, shining floors, mirror-like shoes, and a score of other shining products. And you can rest assured that the shine you admire first did its bit as a protective covering for the carnauba palm tree, and that it started its journey to you in almost a natural condition.

Norwood, Pa.

THERE WAS A GARDEN

(Continued from page 34)

"I'll prove to you that I can lift ten fingers," said Harriet.

A couple days later she called little lame Kenny to her room to show him the king-birds' nest in the apple tree beneath her east window. Tom, Al, and Verna followed. The four settled down and stayed for an hour while Harriet told them some of the things she had learned about birds in her years of study.

That was the beginning of making Harriet's room a family gathering place. Then, after she had taken blankets and sheets from her own store to Mrs. Myers, a neighbor who had been burned out, and began going twice a week to another home to start a blind boy on the road to education, the neighbors began to come to consult Harriet.

One day in autumn Amy came upstairs and said, "Aunt Harriet, you'll just have to move into the big room on the other end of the storeroom. Your room's grown to be the most important one in this house. Every one of us runs to it a dozen times a day because we can't get along without seeing you about something. And the neighbors are as bad. You're to choose the paper and paint for it and it's all to be done over. There's plenty of room in it for all your nice furniture, and you can sleep in your own bed again!"

"Amy, my dear! And I'll give a housewarming party in my new room!"

"You **would** think of that—always for others!" exclaimed Amy. "The funny thing is that you seemed just the opposite when you came. I'll own up I plain didn't want you, Aunt Harriet. I thought anybody that had always been rich and had everything needn't land on me with all my work when their money was gone. I was mean to you—mean on purpose! Oh, am I not a low one, though, to act like that, Aunt Harriet?"

"Just human," replied Harriet.

She glanced out of the east window across the yellowing fields, thinking what it would mean to have the big, comfortable room, away from the mice, cool in summer, heated in winter. Yet how much this poor little room had done for her!

"There was a garden!" she murmured and smiled at Amy. Amy did not know what Harriet meant, but she smiled back.—The Watchman-Examiner.

We can be hurt by circumstances, criticism, or the opinions of others only in so far as we allow. As long as we resist or resent conditions just so long shall we fail to conquer them. We should learn to work through non-resistance and relaxation, rather than by resistance and tension.—G. Libby.

CHRISTIAN MONITOR PULPIT

OUR CHARGE

By Simeon W. Hurst

TEXT: Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not.—Leviticus 8:35.

Aaron and his sons were called of the Lord; their calling was a heavenly calling. All their work was summed up in these words, "To keep the charge of the Lord." Keeping His charge meant doing all His will. It was a **COMMAND**. To obey this command was to receive great spiritual blessings and times of sweet fellowship and communion with their God, but to disobey this command meant death. The priests were to be pure and holy; any sin in their life had to be atoned for before they could perform their priestly tasks. Aaron's sons represent all those who have been redeemed by the precious blood of Christ and are become sons and priests of God. Our calling is a high and noble calling; we are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people. I Pet. 2:9. Our holy Father commands us to be holy for He is holy. We are called to a life of separation, set apart for a special work, to keep the charge of the Lord. How indifferent we are to our Lord's command! How cold we are to the eternal fate of unsaved men and women that pass by us every day! Do we realize that the words of Jesus, "Go ye," and, "Ye shall be witnesses," are as definite commands as the words, "Come ye," are an invitation? I can hear many say, "Well, that is only for those who are qualified to be ministers and missionaries." The crying need of the hour is for each individual Christian, whoever and wherever he is, to bear testimony to Christ in the daily tasks of his normal living. A mother in the home can be a real living testimony for her Lord by the life she lives. A husband can certainly witness for Christ on the farm, in the factory, or whatever occupation he may be engaged in. Our young men and women have a wonderful opportunity and privilege in these days of vice and sin to stand separate from the world and to testify for their Lord. Are we becoming so accustomed to the sinfulness of man that we are unmoved when we see them pass on to an eternal doom? Our Master has commanded us to tell them of His great love for them. Are we keeping our charge?

It is a charge for all. Our Lord said, "As thou hast sent me into the world, even so have I also sent them into the world." Oh, how faithfully Jesus kept the charge given to Him. When asked by His mother why He tarried in Jerusalem, He said, "I must be about my Father's business." How faithfully He trod the dusty roads of Palestine doing good wherever He went! His ultimate aim in His entire earthly life was to do the will of His Father who had sent Him. Can we

say with Christ, "Lo, I come to do thy will, O God?" He came from the Father to mankind as a representative of the heavenly King on this important embassy. He has returned to the Father and has appointed us to be ambassadors in His place. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). This charge includes every one who is a citizen of the heavenly kingdom. "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands, from the east, and from the west, and from the north, and from the south" (Psa. 107:2). Considering the greatness of our God and from what we have been saved, the love of Christ should constrain us to live and speak. Christ in us the "hope of glory" should so permeate our every word and action that our charge becomes a grand and glorious privilege.

"Ye Shall Receive Power." There is absolutely no excuse for anyone to fail to keep the charge because of his inability, or lack of wisdom, or lack of power. Our Lord has made abundant provisions and is waiting to fill us with power if we but allow Him to do so. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32)? The all things mentioned here include all the equipment we need to live victoriously and keep the charge given to us. Christ told His disciples to tarry at Jerusalem until they be endued with power from on high. The power came in the form of the Holy Spirit on the Day of Pentecost, and the disciples were filled with the Holy Ghost.

The reason many people who profess to be followers of the Lord fail to keep the charge is because they have not been filled with power. Too many are satisfied to live a border-line, carnal Christian life. They try to retain their high esteem from the world and still be called Christians. It seems that the time has come when Christianity and Christians will be tested, not by their profession, however great or eloquent, but by their spiritual power. James Smith says, in his discourse on the power of the Spirit, that the Holy Spirit came in all His glorious majesty as a rushing mighty wind, which is a symbol of power. But, alas, how the church has spread her snow-white sails to catch the wind of man's favor more than God's, and so she has been bereft of her propelling power. We need more Spirit-filled power and less profession. All traditions, customs, and professions avail us nothing if there is no

power of the Spirit. When Christ told His disciples to tarry, there was no use for them to start out to keep their charge without this power. Christ had finished His earthly work, and He knew exactly what His disciples needed in order to face the world and be true to their charge. They needed Spirit power, and that is what we need today. Our Lord said, "Not by might, nor by power, but by My Spirit." How can we obtain this power? Simon tried to purchase it with money, but could not, nor can it be obtained thus in these days. Doubtless in these days there are many who are coveting this gift, but it cannot be purchased with education, nor with eloquence, nor with earnestness, nor even with much working. Christ said, "Ye shall receive." The gift of the Spirit is as much a promise of our Lord as salvation. Christ said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

Certain conditions in scripture must be met in order to receive this power. **Forgiveness.** "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). **Sonship** is required. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). **Faith.** "This spake he of the Spirit, which they that believe on him should receive" (John 7:39). **When the will of God is done.** "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). God will not bestow His power on those who do not meet the conditions. He will not waste His power, but He will bestow it on those who do His will and ask for it in faith.

The light of the candlestick in the Tabernacle was something different from the candlestick itself. You may have a form of godliness without the power, just as you can have a lamp without a light. The candlestick was made to shine before the Lord in the holy place. Let us remember that the ultimate end of our salvation is that we may keep the charge, that we may shine before the Lord and bring glory and honor to His name. The power of the candlestick was in the light. This light had to be fed with pure olive oil. The oil is a striking emblem of the Holy Spirit. Pentecost was the pouring in of the oil upon the flickering lives of the early disciples. A dry wick testimony is without life. The power of the Spirit is of prime importance in order that we may keep the charge.

"That ye die not." Death was the penalty for the high priest or priests who failed to keep the charge of the Lord. The commands

(Continued on page 43)

Editorials

"The Children of Our Church"

During the past three years the Mennonite Commission for Christian Education and Young People's Work, besides caring for the routine work of the educational departments under its jurisdiction, has given special emphasis to different phases of work that naturally fall into its province of service and which vitally concern the church of which the Commission is the servant. In 1939 the emphasis was upon reading the Bible, in 1940 a home building program was sponsored, in 1941 a special program was built around the slogan, "Our Youth for Christ," and for 1942 the subject for emphasis is "The Children of Our Church."

The Secretary of the Commission states the intent and purpose of this program in its practical application as follows: "Every person affiliated with Sunday-school work—officers, teachers, pupils, and others—should endeavor to hold this theme foremost in all our work. In our Sunday-school or mission meeting programs, as well as in the district conferences, subjects or studies should be assigned on this theme, if possible. . . . Books on children's nature and behavior, methods of teaching, training, and home life, should be read and studied. Other books on children and worship, child evangelism, etc., are very suitable."

The Commission Handbook, soon to be printed and distributed, contains a list of suggested topics for conference and special meeting programs, as well as a comprehensive list of books pertaining to children. This book will soon be off the press. Copies will be sent to superintendents of Sunday schools and pastors of churches, who in turn can order as many as their people will be interested in using. While a copy should be in every home because of the large amount of information it gives concerning the various educational agencies of the church, we call attention to it here because of its help in sponsoring the movement to help us to take better spiritual care of the children of our church.

We all need to get a better sense of the potential value of our children. They have immense possibilities for good or evil. They are the hope of the church for the future, if they are trained and taught according to the admonitions in the Bible. Very soon present leaders will give way to those who are coming after, some of whom may still be in the cradle or crib at the present time. A timely and pertinent statement on this subject, recently came to our attention under the caption, "Battles or Babies."

A little over a century ago, men were following with bated breath the march of Napoleon, and listening impatiently for news from the front. While all this was taking place babies were being born into the world. But what of it? Battles were the big things then. Every one thought the destiny of the world hung on Napoleon's battles, but the world has not been made by battles and wars. God's way of making the world has been through the birth of babies.

During the year that Napoleon fought from Trafalgar to Waterloo, in 1809, Gladstone was born in England, and also Tennyson and Elizabeth Browning. Abraham Lincoln and Oliver Holmes were born in America. Doubtless battles will rage on in various parts of the world until the end of time, and each war will bring many predictions and prophecies; but the one event that has done more to build the world than all else was the birth of a Babe in Bethlehem, and His subsequent life and works in the world!

Yes, the children of the church and the world are important. If they can be saved for Christ and the church they will become a power for God that we cannot comprehend and which will bring glory to Him throughout the eternal ages. And to this end the home and every agency of the church should co-operate in teaching them the Word of God and leading them to Christ as their Saviour and Lord. This is the special emphasis which the Commission is making in its work during the present war.

In this connection we want to call your special attention to a series of articles which begins in this number of the Monitor, under the general title of "Knowing Our Children." They will continue, the Lord willing, throughout the year. Bro. J. R. Mumaw, the author, who is Secretary of the Commission for Christian Education and Young People's Work, is well qualified for the task of writing these articles on child life. We trust our readers will follow them carefully as they appear from month to month. We feel sure that they will be a great help to us in ministering properly to "the children of our church."

Is Prohibition Coming Back?

During World War I Congress passed a resolution declaring that "the manufacture, sale, or transportation of intoxicating liquors within, the importation into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited." Later this law was interpreted by the Volstead Act in which intoxicating beverages were defined as "those containing in excess of one half of one per cent of alcohol." In 1920 the prohibition law was ratified by three fourths of the states, and the Eighteenth Amendment to the Constitution went into effect.

The prohibition law served a good purpose as long as it was seriously enforced and backed by the public sentiment which brought about its enactment. But as time went on sentiment changed, and the law was treated with great disrespect by both citizens and officials, and in consequence in 1933 the amendment was repealed by the same process that it had been passed. Repealists made promises that the saloon would never come back and that whatever drinking was done under repeal would be in decency and order. Always deceptive, the liquor traffic has lived up to its reputation over the centuries, and it has come back in forms that have been even more destructive of morals and decency than those that existed in the old saloon days, bad as they were. Especially objectionable has been the introduction of barmaids to dispense liquor, the sale of drink in restaurants, and the high-powered advertising in magazines, billboards, and over the radio. The drunken driver has also become a menace on the highways and has figured largely in the increasing number of automobile accidents in the United States, which reaped a ghastly toll of nearly 35,000 deaths last year.

As one might expect, public indignation is rising against the abuses of the liquor traffic, and as a result "six major prohibitory or regulatory bills are now pending in Congress, not only for wartime but permanent prohibition." We do not know how these bills will fare, but they do show a definite trend back toward prohibition. Considerable influence is brought to bear upon a stricter regulation or complete prohibition of the liquor traffic because of the war. Already distillers have been ordered to limit their consumption of grain to forty per cent for beverage alcohol, and to furnish sixty per cent of their product for war use. Complaints are coming in concerning the demoralizing effect liquor has upon the soldiers in training, and wide areas about the camps may soon be ordered completely dry.

We state these facts to show the trend that is again in evidence in our land. It is to be regretted that it takes war to awake people to the evils of strong drink. We shall welcome its banishment from our country, if this again comes to pass, but we realize at the same time that sin is back of this traffic, as it is of all other evils, and that sin can only be effectually dealt with at its source, in the human heart. Let us direct our main efforts, then, to the proclamation of the Gospel of Christ "which is the power of God unto salvation" from every sin, no matter what it may be. The drink traffic has no hold upon the person who has completely given himself to Christ as Saviour and Lord.

CHRISTIAN LIFE

SOCIAL GATHERINGS

By Mrs. Moses N. Baer

This article, originally given as an essay before a district meeting in Ontario, is published by request.

We could go into the sphere of the world and see how she conducts her social gatherings, but by doing so we would not learn anything good or inspiring; nothing uplifting or edifying; nothing educational or satisfying. The only lesson we might learn would be to steer clear from such an environment. We know that God's Word tells us to abstain from all appearance of evil and to have no fellowship with "the unfruitful works of darkness"; so we will not discuss the world and its social interests other than possibly for comparison or as a warning.

There is a feeling among some of us that the social gatherings of our young people are not always conducted in a Christlike manner. So in this discussion we will peer into some of them and, in contrast, try by the help of God to see some social ideals that could be striven for in these social meetings. We are glad for those young people who stand for conviction and for what is right; such who would not conduct a social gathering in an unbecoming manner for a Christian. We pray God for more such young people. We need them for leadership and example.

We will deal with this subject in three divisions: The demand for social gatherings; activities of present-day social gatherings; Christian ideals in social gatherings.

The Demand for Social Gatherings

It is the most natural thing for any normal young person to seek association. In fact, we are amazed at any young man or woman who does not care for companionship. Social life is rooted in creation. God said, "It is not good that the man should be alone." He then created woman, and we find that man and woman in the garden had social contacts and interests. They both partook of the forbidden fruit (Gen. 3:6), and they both hid themselves among the trees in the garden when they realized that they had sinned (Gen. 3:8). Nature teaches us that sociability is normal. We cannot get away from that fact, and we would not care to, for the desire for social environment is God-given. There is a place for social gatherings for young people, but they need to be guided and guarded, for social life has its dangers. On the other hand there is a place for solitude and quietness in individual young people. Such attitudes have their pleasant rewards. Overindulgence in either of these is ruinous.

One thing which we need to remember is that young people will find association, so if the church does not allow some legitimate

activity for them, they will seek it elsewhere. There are a variety of questionable places they can go to unless others are provided for them. The movie, the pool room, and the dance hall stand with open arms to receive young people. In youth, in those tender teens, is the time when their characters are formed, and they are to a large degree formed by their associates. A good character is one of the noblest contributions one can make to society.

We have noticed the demand for social activities and gatherings, and since our young people have such gatherings, let us take a glimpse at them and see what they are.

Activities of Present-day Social Gatherings

On what occasions do young people have social gatherings? How do they appear at social gatherings? What is their objective? What do they do? When do they have social gatherings, and what are the results? Some of the things that we will say may not sound very good, and we do not want to be understood that all the social gatherings are conducted in the manner in which we will present to you a picture.

Often an occasion for a social gathering is after the marriage of a young couple in the form of a surprise party. Sometimes it is a young person's twenty-first birthday. If for too long a period of time no such occasions arise there will be "just a social gathering."



A SIGNPOST

Am I a signpost on the road
That points the way to God?
Am I another stepping-stone,
Or Satan's stumbling rod?

Each move I make, each word I say,
I know, should be a sign
That leads the wand'ring one along
Into Thy grace divine.

A shining light, a signpost true,
I pray that I might be,
Not to hinder, but to guide
The ones that seek for Thee.

—John Caldwell Craig.

We would say that either of these occasions is quite legitimate for young people to have a social gathering, providing it is conducted in a Christian manner.

How do young people appear at social gatherings? Since young people, especially teen-age young people are ambitious, eager to learn and know new things, unless they are deeply rooted and established in the faith, they are very liable to appear like a far different person at a social gathering than at the Sunday morning church service. This is especially true of girls. If the mother does not, for some reason, have the say as to what the daughter may have and wear, she naturally will acquire for herself such things as she would like to have; such things as she will think make her attractive. She will say to herself, "I can wear this outfit to our social gatherings to play games, and on Sunday I will wear the regulation dress." But ah, what kind of testimony is that? It is far from consistent. Any young girl should feel just as comfortable at a social gathering wearing her regulation dress and devotional covering as she does at any church service. The Lord does not expect us to be a testimony for Him on Sunday and one for the world at the social gatherings. The fact that young people have a double testimony is evidence enough that the social gatherings are not what they should be, else the desire for worldly appearance would not be prevalent.

What is the objective of social gatherings? Sometimes it is to shower a young married couple with gifts; sometimes to honor someone on a birthday; but above all I believe that in the minds of most of the young people it is to have a good time.

What do young people do at social gatherings? If in the summer months, there are outdoor games such as three-deep; bird in the cage; double tag; crows and cranes, and others with just as silly names. These games are all running games and I would say they are not very becoming for young Christian people to participate in. None of them are really degrading or harmful in themselves; neither are they inspiring, educational, or uplifting. Any person, no matter how stupid, can try to escape the tag of another person—so why should a group of sane, pure-minded, bright, born-again young Christians play such silly games trying to satisfy their ambitions and desires? In fact, I think play belongs to childhood years, it is becoming to children; but awkward to an adult. The Apostle Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (I Cor. 13:11).

If these gatherings are in the winter months there are contests and games of a competitive nature such as crokinole or progressive hearts. What benefit is there in a game of crokinole? None, I would say. Then why play it? On the other hand, is there any harm in it? I would say, Yes. Immediately I may be challenged, "What is the harm?" A game of a competitive nature has a tendency to bring hard feelings, for naturally there will be a winner and a loser. Such a game can be the seedbed for envy, jealousy,

bitterness and hatred—all of which is sin. Such games consume time which might as well be spent in better use, such as will not sap on the nervous system, as in reading good literature or sleeping. Or if a social gathering, then conducted in a legitimate way. Such games as crokinole I would say are the enemy of an active Christian and deep spiritual life.

In the winter months young people sometimes have a skating party. What shall we say about it? Is it wrong to skate? I can't say that it is if brothers and sisters want to go on a piece of ice in their father's back field and have some good outdoor recreation; but what does this lead to? They will soon know that in the city there are public rinks where one can go and enjoy themselves, free of charge. It is here where anyone from the city and every walk of life comes for the same purpose, then where are we? Right in with the world, doing just what the world is doing, for just the same purpose. Well, then young people will say, "We will rent a rink for an evening and it will only be our very own group, then what is wrong with it?" Yes, but where do we learn such things? From the world. Who did it first? The world. Then why do it? What does the Bible say about such a situation? "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

I would say that outdoor recreation is more healthy and more beneficial than indoor time-killer, but be careful what you do and how you do it. There are some very inspiring activities for social gatherings which we will note a little later.

When do young people have their social gatherings? At night seems to be the time for them. This would not be too bad if they were dismissed at a reasonable hour. It is not for Christian young people to come home from a social gathering after midnight, in the wee hours of the morning. That is the time you will find the sinners out at their parties, dances, etc., and no young Christian should be coming home from a Christian gathering at such an hour.

Furthermore, I would like to voice my conviction about Saturday evening parties. It is not the time for them. Young people should be at home meditating on the Word of God and sleeping in preparation for the Lord's Day.

What are the results of a social gathering? Usually the first thing the next morning is sleepiness; sometimes an upset stomach from overeating or a wrong food combination; dullness of mind; stiff muscles; lack of ambition; unfitness for work or study; only an empty, shattered mind. So why have social gatherings which do such things for a young person?

We have painted to you quite a dark picture, but we shall try to illuminate it somewhat by

Christian Ideals in Social Gatherings

If an outdoor gathering is desirable have a good leader who will take the group on a hike to God's great out-of-doors, possibly close to a woods and near a stream. There build a bonfire. As the group surrounds it,

the leader will lead in a practical discussion, after which there will be a sing-song of hymns and choruses, the echo of which will carry far over the countryside, ringing out the Gospel message. Here not only are their own souls thrilled at such a gathering, but others across fields, vales, and brooks may be refreshed by a clear echo of Gospel singing. A social gathering can be influential in the missionary sphere if conducted in the right manner.

By the time the throats are nearly hoarse from singing, the wood on the fire will be practically consumed to coals, when someone will bring a box of marshmallows and some long sticks to roast them over the fire and all will enjoy them. In conclusion, another song, possibly of praise or dismissal, and a prayer to God. I'm sure the group will go home refreshed in body, if recreation was necessary; in mind, if it was tired of the steady grind of duty; in soul, if it needed some inspiration and Christian association.

If a social gathering can be arranged for in an afternoon, why not motor to some near-by place of interest such as the Lord provided, not a public bathing beach or a country club, but natural scenery and explore the marvels of creation, later in a group discuss the handiwork of God, and return home at a reasonable hour.

Again, we know there is a great deal of satisfaction in doing something for someone else, so boys, why not get together on that bright moonlight night next summer and stook the grain of that neighbor who has been unfortunate in not being able to get his harvesting done in time? Girls may do a similar task for his wife in the house or garden. Do her ironing and mending. Perhaps she has some beans which should have been canned that day. Do it for her. You will go home and feel no worse than when you played silly, unsatisfying games for a whole evening. Instead you brought cheer and sun-

shine to a dear soul. God will reward you for it.

If the social gathering is to be held entirely indoors, no doubt on a winter evening, let us go to the Bible for material to keep the group interested. One cannot exhaust this storehouse of treasure. It is ever fresh and new, where crokinole and such games get tiresome and irritating. In the Old Testament there are at least 575 curiosities of Old Testament persons alone; questions such as—Who and how many of the 6,001,730 Israelites that left Egypt, entered Canaan?

Who said, "As for me and my house we will serve the Lord?"

Who told his life's secrets to a woman with disastrous results?

Likewise there are at least 245 similar questions concerning New Testament persons. Questions of a like manner can be asked concerning things or places in the Bible.

A change from Bible quiz to some other subject such as names and titles applied to our Lord and Saviour Jesus Christ, in prophecy and otherwise, is advisable. There are over two hundred such titles; at least enough to keep a group busy thinking for a while.

I'm sure an evening spent in such a manner is not wasted time. It is inspiring and in many instances educational.

We have noticed what some social gatherings are made up of. We have also noticed what they might be with only a little different leadership. I'm sure we are all concerned that the social life of our young people should be raised to a higher plane. Is there something we can do about it? Yes, we can all pray for the young people, for good leadership and a nobler ambition and outlook on the social realm.

Young people, let us remember the words of Paul, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).
New Dundee, Ont.

STEWARDSHIP OF LIFE

By Dennis W. Foreman

Everything that we possess and use is subject to the laws of stewardship. The laws are plain, simple and sound. They are practical. The laws of stewardship are God's laws for the use of His stewards in handling His possessions. Too often we think of stewardship as applying only to tangible possessions, particularly money. Money is only one of the many things involved. The whole life is subject to the same laws. Simply stated, stewardship claims that God owns everything and that we are entrusted with the use of it. Everything is divided into categories that we call time, talent and things. Everything that we can possibly use falls into one of these divisions.

It is quickly evident that we do not share these possessions equally. Everybody has the same amount of time. Each of us has all the time he can use, all that he needs, no more. The trouble with us is that we don't make the best use of the time that we have. Time is important. No matter what we want to do, it takes time to do it.

We do not all have the same amount of talent, or ability. We are often disposed to resent what seems to us to be an unfair division of ability. Upon this pretext we base our argument that we are not responsible for as much as the person who possesses more ability than we possess; but, like time, we have all the ability or talent we can use. This is self evident. If we used our talents to their fullness, we would have more. We are not in a position to receive more talent until we make more use of the talent we already have. God knows what we would do with more talent, if we had it, by what we do with what we already have.

Money is the one phase of stewardship that is overworked. Less emphasis here and more emphasis elsewhere might even help more at this point; but money is subject to laws of stewardship, just as time and talent are subject to those laws. We usually think of tithing as being the law of stewardship as applied to money. This, however, is an in-

(Continued on page 47)

OUR HOME CIRCLE

HOME—A RECOMPENSE

By Mary Miller Erb

Most of us have mental pictures of the House Beautiful which we carry throughout the years, but rarely do we realize them for ourselves, and rarely do we behold them elsewhere. We revel in its air castles even though never expecting actual possession. How great the surprise of a lifetime actually to behold with our natural eyes our own Dream House, and that in the most unexpected of places, with not even a camera at hand! There it stood glistening white on a green, grassy knoll—a veritable colonial dame spreading her starched skirts over the grass! It was decorated with green shutters, and surrounded by a white picket fence. It couldn't be true, and yet it was. All we could do was to drive by slowly and attempt to stamp indelibly upon our minds the beauty and symmetry of this country home. Faults there doubtless were which closer examination might have revealed, possibly on the interior, but its loveliness is with us still.

There is a rarer beauty in the Home Beautiful which is not dependent upon architectural lines or captivating beauty, much as we legitimately enjoy both. In the beauty of nature we know that God intended that His creatures should appreciate beauty—else why the glory of the sunrise and again the sunset, which only God could paint upon the sky? Why the beauty of landscapes, the grandeur of mountain scenes, the placid beauty of the blue lake? Why the wood duck so beautifully clothed in iridescent colors and yet beneath the exposed edge of the feather only a dull, murky gray? Through Nature we do not find God, but after finding God we appreciate even more the "beauty of holiness," as we discern the Creator behind His creation.

Visualized beauty is not enough, be it house or home, nor does it reach perfection within the limits of time. With Pope we see—

"'Tis not a lip or eye, we beauty call
But the joint force and full result of all;
Whoever thinks a faultless piece to see
Thinks what ne'er was, nor is, nor e'er shall be."

We pass on to a higher beauty—the beauty of holiness. If dedicated to this Eternal Beauty our homes actually reward us in four distinct channels. They recompense us in full and running over for all the labors, hardships and struggles we undergo to maintain that home in the beauty of holiness. Almost we think of its benedictions as manifestations of animate gratitude.

First, home is a place for enjoying the approval of God. We may definitely know that the home we live in is dedicated to the highest good of all who come in contact with it and that we are living there within the will of God. The home is the first institution of

God. Why should we not give it its rightful place? Why are fathers too busy with the "things that perish" to be real fathers in the home, and women too busy to be "Mothers in Israel"? Does it pay to give all of your time to business, social affairs, or other affairs? Too often the real definition would be egotism or being busybodies in other men's matters, rather than actual business or social affairs. A cynical unbeliever was asked how he could be as he is, considering what a fine father he had! His reply was, "You didn't know my father at home"—which proved later to be the truth.

Material consecration enters here. This kind of home has no room for card tables, cigarette holders, lewd and suggestive pictures, or degrading books and magazines. The food we eat is regarded as a gift from God who is accordingly thanked, rather than ours through our ability to produce and earn. In all we are but stewards of a trust.

Secondly, home affords a place for enjoying others. One writer has written that the American idea of hospitality is to try to make people feel at home at the same time that you wish they were. Clever, but what shallow hypocrisy! How worth-while it is to give the best that you can—humble as it may be—enjoying to the full the fellowship and encouragement of friends within your home! The kindly words of appreciation and the inspiration of the lives of your guests remain long after their presence is gone. As Emerson says, "Every man I meet is in some way my superior, and in that I can learn from him"—so each one makes his contribution.



RECIPE FOR A HOME

Half a cup of friendship
And a cup of thoughtfulness,
Creamed together with a pinch
Of powdered tenderness.

Very lightly beaten
In a bowl of loyalty
With a cup of faith, and one of hope,
And one of charity.

Be sure to add a spoonful each
Of gayety—that-sings.
And also the ability—
To-laugh-at-little-things.

Moisten with the sudden tears
Of heartfelt sympathy;
Bake in a good-natured pan
And serve repeatedly.

—Christian Home.

Hospitality may be so formal and systematized that it only touches the surface. Homes you visit divide themselves easily into two groups—those you long to visit again and those you don't.

Thirdly, the home is a training school for its children. The last sermon preached by a sainted father a decade ago was on III John 4: "I have no greater joy than to hear that my children walk in truth"—a fitting closing message. The home affords the place for these truths to be instilled. A middle-aged man remarked that the feeling for his own home is different than for any other place on earth. No other place draws in this way, even though it may interest greatly. The longing persists wherever one goes if it has been a real home. This feeling is expressed in a few lines composed by a child away from home for the first time.

"It's down the hill and over the ridge,
Then up a lane with a little white bridge,
Where tumble weeds play,
That my thoughts always turn
And my inner self yearns
For home far away."

In these modern topsy-turvy days the birth rate decreases while the demand for old age security increases. What a prospect for the coming generation! This is in disagreement with the Scriptures. II Cor. 12:14—"for the children ought not to lay up for the parents, but the parents for the children." Many homes are becoming too selfishly modern to have children at all, or if they do, then they are too modern to give them their just due. Surely homes like these will not draw the children in the coming years but rather repel them, and parents may then wonder why the children do not care to come home.

Perhaps part of the answer lies with the aged women. Do we have many godly, aged women today who teach the "young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed?" Or do they urge them to keep up with the crowd, stand up for their own rights, get what they desire and refuse to be "tied down"? In spite of an increased breakdown in family life, pure family ties are yet revered. How highly respected is the royal family of England today compared to the respect given the present king's abdicated brother and the beautiful woman with two living husbands in the offing! The glamor and romance of that match no longer appeals to the British, but love and respect increases for the home-loving king and queen and their two happy children.

Lastly, the home affords a retreat for the individual. Every man's home is his castle, and how thankful we can be for a home—God's own institution—a place of rest, of peace, and a retreat for the weary—not only a natural shelter but a fortress in the midst of the stress and storms of life while we remain in the flesh—a foreshadowing of the home eternal, a place we approach daily with ever-increasing eagerness.

Wellman, Ia.

WHAT HELPED ME MOST IN THE BIBLE

By Florence Brown

When I was a very small girl my mother and I read from the Bible every night. For long periods it and the Almanac, with of course my school books, were our only reading matter.

The Lord's Prayer and the Twenty-third Psalm were Mother's favorite chapters in the Bible. These she used in prayer and in daily life. They naturally became mine too. Even when I was still small, working in the fields, the blistering sun beating down on my back and shoulders, I often repeated to myself when it seemed all endurance had forsaken me:

"He maketh me to lie down in green pastures:
"He leadeth me beside the still waters."

It seemed actually to cool the heat of the sun and give me courage to go on. Into my childish heart stole visions of cool shady dells beside placid streams, and I was rested.

Once in Western North Carolina, in a mountain cabin, far from human habitation, my father was called away for a few days, leaving Mother alone with me and my baby sister. She awoke one night and heard a panther on a distant mountain. Very frightened, she arose and went out and piled some poles and fence rails on top of the chimney which was low, in hope of making it safe for us if the panther should come. In the house, everything movable was piled against the door. Then she knelt by the bed and prayed.

I was so frightened, I could think of nothing but the Twenty-third Psalm. I repeated it over and over. Soon I felt a deep content. In fact I fell asleep. When I awoke next morning, the world was bathed in a glorious flood of bright golden sunshine. Our fears of the night before were as nothing now.

The years rolled on and children of my own clambered around my knees. Storm clouds often hung low, but I repeated:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me,"

and my soul was comforted. When friends forsook me, I remembered these words:

"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; My cup runneth over,"

and I always wound up by saying to myself, "How can one ever forget these blessed words? Every statement a promise from God!"

Then in middle life I found myself alone with a young daughter to support and educate. My older children were married and gone. I was lonely and melancholy, but I went to a distant city and secured congenial employment. I found great happiness in my work and in seeing my lovely daughter bloom into a beautiful young woman. Always I said to God, "My cup [of joy] runneth over, surely. Surely goodness and mercy shall follow me all the days of my life." Now the storms of life seem to have passed me by after years of struggle, and I am enjoying peace and happiness. My cup of joy runneth over. And my heart is filled with a desire to advise my brothers and sisters to just try the Twenty-

third Psalm. It's good to live by. Every promise is contained there, and can be applied in any emergency. It will help a brother in distress by reaching out a helping hand and rekindling within a lonely heart a ray of hope.

The greatest joy is in giving, if it is only a smile to a poor little lonely boy who has no mother; whose clothes are soiled and torn; whose heart cries out for tenderness and love while he bravely tries to hold back the tears and cover up his emotion because "tain't manly to cry." Put your arms around him. Give him a hug and tell him you love big manly boys such as he is. He'll never forget it, and in after years the memory of it may come to him just in time to save him from some grave offense.

One of my young neighbors suddenly lost her husband. Two very small children were left. They were practically penniless and without food, in a small log cabin. The husband had eked out a living doing odd jobs and working his poor little farm. I decided to forget my worries and go over to see the widow one day. One of the babies was ill. I did what I could to make the child comfortable, meanwhile repeating the Twenty-third Psalm.

Then I hurried home and sent over milk and other food. After seeing someone so much worse off than I, all at once my home and family seemed the most wonderful in the world. I prayed all night for my little neighbor and her two babies. I repeated my Twenty-third Psalm and affirmed that He would guide me to a permanent and substantial help for them. In the night a great feeling of joy stole over me. I had thought of a plan whereby I might find the solution! I said nothing about it, but hurried through my work next morning and went over to see my neighbor again. I could see she was much happier and the sick child was improved. I took over some fresh eggs and a jug of milk. Pouring out a cup of the milk I held it to the baby's mouth. It drank heartily and such a sigh of contentment came from that little heart!

I turned to Mrs. Swan and said, "Hilda, have you any relatives anywhere?"

"No," she replied. "None that I know of. Why?"

I said, "Perhaps if you have they can help you."

She shook her head.

"Surely your mother had some relations somewhere," I insisted.

She thought a moment, then walked over to an old trunk in the corner of the cabin and took from it a yellowed envelope.

"My mother," she recalled, "had a brother out West. But it is many years since she heard from him. This is the only letter he ever wrote to her." She handed me the envelope. I asked if I might take it home with me and write to him. She assented but thought it useless. Besides, she was too proud to accept anything from relatives.

I hurried home and wrote to the post office indicated in the letter. Then I waited with confidence and cheerfully kept in touch with my neighbor, doing all I could for her. Now, other neighbors were helping too.

I prayed constantly, using the Twenty-third Psalm. At last a letter came from California. The uncle was old and lonely. He would be delighted to have his niece and her children come into his home, to stay and make it their home too. He would pay their fare and furnish expense money for the trip! Running to my neighbor, I handed her the letter. She read it and then put her arms around me and said, "God bless you. How did you ever think of doing this for me?"

I replied that I prayed and asked God to guide me to a way to help her.

"The Lord is my shepherd; I shall not want," she repeated solemnly but happy. I was so happy I went into my room when I returned home and knelt down and thanked God for His goodness and mercy which had followed us all our lives.—Christian Herald.

OUR CHARGE

(Continued from page 38)

of God to Moses for the work of the high priests and priests were generally accompanied by these words, "That ye die not." The sons of Aaron were recognized by others as the servants of the Lord. They were familiar with all the work of the Tabernacle and with all holy things. The commands of the Lord were well known to them. They wore the priestly garb. One day two of Aaron's sons revealed their self-conceit and rebellion by deliberately doing what God had forbidden—"they offered strange fire before the Lord" (Lev. 10:1). The fire that burned on the altar was the gift of God, but this they despised. Their instant death was a reminder that the commands of God are to be obeyed and not despised. In these days we do not usually find God dealing in this manner with the disobedient, but judgment is sure to come. Many people are hiding under their coats of profession, and so far as the world is concerned they may succeed, but God knows each heart. "And so I saw the wicked buried, who had come and gone from the place of the holy" (Eccl. 8:10).

The Father gladly supplies us with spiritual power so that we may be able to bear a bright testimony for Him and keep our charge. If we fail to receive this power our testimony will grow weaker, will begin to flicker, and will finally die. The time of our sojourn on earth is short; we shall never again pass this way. Now is when we have the opportunity to keep the charge of the Lord; tomorrow may be too late. Let us joyfully keep our charge.

Musoma, T. T., B. E. Africa.

Spiritual coldness and lack of concern begin in the pastor. If the pastor wants revival fires in the pew, let him build revival fires in the parsonage and the pulpit.—Ralph E. Stewart.

MISSIONS

TO AND FRO IN SOUTH AMERICA

XI. Into the Chaco

By S. C. Yoder

Passengers who desire to go beyond Asuncion will find an excellent waterway—the Alto (Upper) Paraguay—which stretches away beyond the borders of the little republic that lies between the nations and reaches far into the great hinterland of Brazil. It offers easy and comfortable transportation by way of the fine steamers of the Mahanovich Ltd. Lines. It is the same isle-studded stream whose waters one rides from Corrientes or even from Buenos Aires except that its width diminishes somewhat and the vegetation becomes more tropical as one proceeds upward on his way toward its source.

Its west bank marks the eastern border of the Chaco which since the coming of the Mennonite refugees, holds such an intense interest for us who are of a similar faith; in fact, this interest extends beyond the confines of the Mennonite brotherhood and there are many who watch with inspiration this challenging venture in faith and pray for its success. Government agencies of lands far removed from these wilds, public officials including the president of our own country, magazine writers, and a host of others are conversant with the progress of these colonists.

The Chaco is a wild, uninhabited place except for the military posts occupied by troops and for the cattle and lumber companies that line its eastern border along the Paraguay River. Years ago, so the story goes, when the Paraguayan Government was in straits for money, it sold to the highest bidder the entire Chaco per lineal meter along the river front. This entitled the purchaser to all it contained from his frontage on to the undefined Bolivian border. Cattle companies were formed, who later found a profitable business in extracting tannin from the Quebracho wood with which these forests abound. A few railroads—narrow gauge—were built into the interior for the transportation of logs and cattle to the factories and shipping points along the river. Except for these tannin mills, and the few scattered cattlemen, this vast expanse was occupied only by Indians until the Mennonites from Canada arrived late in 1926 and later those from Russia and Siberia in 1930-34.

To reach these colonies one takes the steamer at Asuncion preferably the "Iris," or its sister ship of the Mahanovich line which offers all the comforts one could ask for. After a trip which includes part of two days

and two nights he will reach Puerto Casado where the train takes him to the interior. En route he will pass Rosario and Concepcion, river ports on the eastern bank where groups of Mennonites who have broken off from the Chaco settlement have founded the Friesland and Horqueta colonies.

This Chaco, though a great untamed and unoccupied wilderness, is not open for peo-



Home of Jacob Siemens in the Fernheim Mennonite Colony in the Chaco

ple to come and go as they wish. The government has no thought of allowing this vast, unsettled expanse to become a haven for criminals and a refuge for outlaws. Before a person is allowed to enter the place, he must secure a permit from the authorities at Asuncion, who fingerprint every digit on both hands and request the names and nationality of his forbears to the second generation. The process of securing such a permit leads from one office to another where, since the war, one is brought before youthful officials in dingy, ill-kept offices, many of which are in a bad state of repair. Here many questions are asked and long sheets of paper are filled out. Finally the proper credentials are issued with instructions to present the same to the Commandant of the military post at Puerto Casado who grants the permit to enter that large, wild, primitive country that stretches from the banks of the Paraguay to and beyond the Argentine, Bolivian, and Brazilian borders.

At the military barracks at Puerto Casado we get a glimpse of the Army as it exists away from the capital. A barefooted soldier, about fourteen years old, with patched trousers, torn shirt and a decrepit cap, that was probably worn by no one knows how many others before it reached him, presented arms and told us to advance and state our wants.

Those who do not know enough to remove their hats when approaching the sentry are told to do so—they are speaking to the Paraguayan army now. Upon receiving our request we were admitted to the grounds where long lines of mud barracks with dirt floors and no furnishings stretched in every direction. Soldiers roll in their blankets and sleep on the bare ground. In the corner are the officers' quarters where, after a lengthy scrutiny of our credentials, the permit was issued and we were ready for the next step.

This led us to the office of the Casado Company to arrange for passage via the narrow gauge railroad to station Fred Engen or Km. 145, as it is more commonly called. It was six o'clock in the morning but the office employees—bookkeepers, typists, railroad directors, office managers, and others connected with the concern—were storming in to take their places at their desks and tables and begin the day's work. The poorly lighted streets were filled with Indians, employed at the tannin factory, who were en route to or from the slaughterhouse where they secured their ration of meat. All employees work an hour or so before breakfast which consists of cafe con leche y pan (coffee with milk and bread). Their work days are long, and the lot of the ordinary workman is hard. Upon inquiry as to whether these men are unionized, I was informed that walking delegates and union organizers are very short-lived in this section. In fact, there is something about these river ports that is so unhealthy for folks of this kind that they seldom visit the place, and if they do they are said to take a hurried leave or their existence comes to an unknown end.

To get to Fred Engen, some seventy-five miles in the interior from the river, one has the choice of three classes of travel. If he happens to come to the port at the right time and on the right day he may take the train—a mixed train consisting of stock cars, flat cars, and a passenger coach or two. This does not cost many dollars. But if he fails to get the train he may have a chance to ride on the meat car if it is not already overloaded. This consists of an antiquated Ford truck equipped with railroad wheels to run on the track. The transportation cost will not be high, but the Indian passengers with their dogs, parrots, baggage, and other accouterments crowded among the chunks of freshly slaughtered meat, which is to be distributed to peons along the way, surely does not make this mode of travel very inviting. Or if this method does not appeal to the traveler there is still another way. The special train, which runs the distance of seventy-five miles and back for twenty thousand dollars in Paraguayan money, sixty dollars in our own coin, is available if a person wants to pay the price. With the regular train not running on Saturday, and the meat car overloaded we were forced to make use of the latter facilities which, through the courtesy of the Casado family in Buenos Aires, were

given us for half the usual cost of the trip. This train consists of a Model A Ford equipped to run on the railroad track. It is fitted out with seats to carry perhaps six or eight passengers, but on this particular day when we took our ten thousand dollar (Paraguayan dollar) ride we occupied it alone.

Now we were in the Chaco—the great, wild, untamed Chaco—a hunter's paradise. Wild turkey and parrots go in flocks by the hundred, the latter by the thousand it seems; brightly plumaged and beautiful birds they are but they have become the bane of the colonists. They are great imitators. In passing a very poor mud hut on our return from the army post we heard the pitiful cry of an infant. We were expressing our sympathy for these poverty-stricken people and were commenting on the fate of these neglected, innocent babes when suddenly we discovered that the wail that moved our sympathy so deeply came not from an infant at all but from a parrot who sat on the roof of the house. Beautiful and clever as these dumb creatures are, they are very destructive. Tender, young sprouts of corn or cotton furnish them choice morsels of food which they devour in such quantities that they have made for themselves a bad reputation among the settlers. Reptiles whose heads are lost in the grass on the one side of the railroad track before the other extremity makes its appearance on the other side, crossed in front of our "special train." Foxes, deer, bobcats, and panthers hold forth in these regions where they have been little disturbed by man.

What a thrill to find one's self in this primitive wild! Long ago as a boy, I read about it, sometimes I dreamed about it. I always wanted to see it but hardly expected to, but now my boyish anticipations were being realized and I was actually going through the forests of South America's interior, seeing its primitive Indian huts and Indian life, the peon, the flowers, the forests, its wild life, and all that goes with it. Ahead of our "special" ran a fox—a large red one about the size of a calf. On a trail in the forest one morning before it was quite daylight, a little blue fox followed our wagon down the road inquisitive like, not having known man well enough to sense any danger or entertain any fears.

Finally we reached Km. 145, but our journey was not yet ended. Here Mennonite settlers met us with the new Ford truck, and we, together with another family, which included a mother with a three weeks' old child, were piled atop of a load of merchandise for the eight-mile drive through the forest to Fernheim—the settlement of Russian and Siberian refugees who fled from the persecutor in their far-away homes. For some distance we followed a military highway which is an ordinary dirt road, then we took the trail through the woods. Once we got stuck in a mud hole, another time we detoured for a tree which fell athwart our path and almost stuck in the sand. Then the drivers stopped

at a waterhole by the side of the road and later at an old military well to prepare a cup of mate—with cold water! Then the darkness fell, and here and there faint lights in the distance told us that we were passing close by the Canadian Mennonite villages. At eight o'clock we reached Philadelphia and stopped at the residence of Jakob Siemens,

which was to be our home during our stay in the colony.

After such a hearty and brotherly welcome as to make us forget that we were strangers, we were served refreshments and I was shown to my room for my first night's sleep in the Chaco among the people concerning whom I read and heard so much.

"INASMUCH" A STORY OF RELIEF WORK IN FRANCE

By Jesse Hoover

Nearly eight months ago we opened a new project, in France, which marked the beginning of a new phase of work. It was the beginning of our efforts to do something in relation to the dire need in the concentration camps. The opening of our children's convalescent colony at Canet Plage was our proposed contribution to a need that was almost stupefying in its size. The personnel who were then on the field felt that such a colony as we visualized might make rather significant contribution to a task which seemed utterly beyond our strength.

In the slightly more than six months' period in which I had the privilege of seeing the colony in operation, from its opening in April until I left France in early November, the results were far beyond our most fanciful hopes. Over one hundred and fifty children have had an opportunity to get a new grip on life, during their stay at the colony which averages a month to six weeks.

The most striking and most reliable confirmation of the good accomplished comes from the commandant of one of the largest of the concentration camps from which we take the children. He has said repeatedly, to myself as well as to others, that he cannot understand how we are able to make such a great change in these children in such a short time. The contrast in the condition of the children when they leave the camp for our colony, with their appearance when they return from our care, is almost unbelievable, according to the commandant. This is also confirmed by the resident Swiss nurse in the Camp, who wants to know our "secret."

The methods are simple and obvious. There are no mysteries about them. First,

we give the children the best food possible under the difficult circumstances. It is rather coarse and very simple food, but certainly many times better than what they get in the camps. Then we give them beds that are clean and comfortable, although very simple. One of the salient differences is that we try to keep them free from pests which are so terribly and distressingly common in the camps. I have seen the Swiss nurse crush crawlers creeping in broad daylight over the sick babies' cribs in the nursery hospital in the camp. Even in this hospital barrack it is utterly impossible to control these parasites. Needless to say, we have our own difficulties along this line in our colonies. But up to the present we have been fairly successful in keeping the pests under control.

But perhaps the greatest factor of all in our efforts in rebuilding these children, is the homelike atmosphere that we try to maintain in our colony. That is the basis for our naming it a "Convalescent Home." We try to promote the sympathy and kindness of a real home for these unfortunate little ones. Many of them can scarcely recall what a real home is like. Most of their lives have been spent in the horrid concentration camps. There is almost no remembrance of happy, normal life at home. It is small wonder then that so often their faces when they first come to us, are careworn, old-looking, and unhappy. The ring of normal childish laughter is so ominously absent. The crushing cares of the older folks have been foisted upon these helpless innocents. It is one of the most noticeable and most encouraging signs of our success, that the normal happy and carefree attitude of childhood is at least in part restored when they are with us for a brief time.

Upon the testimony of the camp officials we base our above statement, that this venture in relief of children from the camps has succeeded beyond our fondest expectations. They wistfully suggested that they wished it would be possible for us to do as much for all of the children in the camps. This is, of course, impossible. The task is too large to assume.

But on the strength of the immensely gratifying responses received on this our first venture at assistance of the great concentration camps, we decided to expand
(Continued on page 63)



Summer Colony at Port Vendres, France, Now Used by the Mennonite Central Committee as a Home for Underfed Children

EDUCATIONAL

KNOWING OUR CHILDREN

I. The Children in Our Midst

By John R. Mumaw

This is the first of a series of articles on childhood which we feel our readers will find both enjoyable and profitable. Whether we are parents or workers with children, we need to know child life better, and these messages will be found very helpful in this respect. The author, who is Field Secretary of the Mennonite Commission for Christian Education and Young People's Work, has given much study to this subject and is well qualified to give these discussions.

"Lo, children are an heritage of the Lord" (Psa. 127:3a). They all belong to the Lord. Parents are given the responsibility of caring for them but their lives remain a possession of God. Each generation is held accountable for stewardship in the protection and nurture of its children. Some people regard the rearing of children a necessary task in the administration of home duties. Others are content to make parenthood a means of acquiring help in the accumulation of wealth. A much nobler group of parents regard their children an opportunity to direct more praise to the honor of God and more energies into the service of Christ. These see in their children a challenge that calls for the investment of their best and most intelligent life service. They accept the call to sacrifice in respect to the best interests of their children. They consider sacrifice a privilege to provide guidance affecting lives that are intended for the kingdom of God.

Other noble persons than parents have shared also in the great stewardship of souls. People who have not enjoyed the privileges of parenthood have shared in the great task through the service of teaching. They have found in children an object of deep devotion. They have found in them an occasion for self-sacrificing service. These have had a deep regard for the nature and needs of children and have spent much time and energy for the good of many little people. They have had no small share in molding God's lives for His glory.

A religious group that has a large number of children going in and out through the doors of the church may feel highly gratified. Twice blessed is the church that has a genuine welcome for children to attend their regular worship services. While we may have tried to give the child room in our churches it is doubtful whether we have adequately met the challenge of their lives in our concern for and study of their needs.

There is something beautiful and even predictive about the children at church. The cooings of the infant lying on the lap of its mother while she worships God has the charm of sacred life. The light tapping of children's prattle as they enter the kindergarten echoes the voice of great things to come. The delightful chatter in the beginners' department is a natural expression of a child's spontaneous overflow. The questions that are asked in the primary depart-

ment tell of mental activity and spiritual inquiry. The fellowship of children in the junior department is an open door through which our teachers have gone to explore great possibilities in the lives of girls and boys.

The children of the church and its constituency are all alive with activity. While babies wave their hands and kick their feet, older children are on the run and jump. Boys and girls are skipping, swinging, and tumbling over each other in happy glee. The task of the teacher is to work with and not against this natural expression of physical energy in little children.¹

Our children are curious to know all they can about the world and about the ways of life. With their use of the senses,—feeling, smelling, tasting, hearing,—and observing things about them, they are exploring the ever-expanding fields of life. Their desire to know is never fully satisfied, for the knowledge of one thing leads on to another. But that desire to know and to do is the teacher's opportunity.

These little people among us have a strong urge to do things. They like to see things happen. Of course, with their desire to manipulate, they often get themselves into extreme difficulties. Experimentation in the life of a child is often costly and wasteful. Nevertheless, it serves as an outlet for his energies and as a means of educating himself. The task of the teacher is to provide guidance for him so that with his own energies he can learn to make and to do things that will add to the pleasure and happiness of others.²

Children are great imitators. They readily absorb the atmosphere of the home and give expression to observed principles of conduct in their play. The manners of the home are reflected in their behavior in school and at church. Their approach to a given task is an indication of their attitude toward work in the home. But it is not only the home which constitutes the environment of the child; the school, the community, and the church each add their share of influence. The fact that children are so inclined to absorb the atmosphere of their environment makes the management of the classroom in the church school a vital factor in the development of religious attitudes in the life of every child that is enrolled in that church.

Children are usually trustful and spiritual

in their nature. As they grow up through the years of infant dependencies and childhood reliances they can be led to the trustful experience of faith and dependence on God. Their natural desire for the approval of others makes it possible for the teacher of the child to transfer that native tendency into an attitude which leads the child to seek the approval of God and to find pleasure in serving Him.³

The conduct of children which is often so puzzling to adults need not alarm us. Their being so active, curious, and busy is good evidence that we have in our children the capacity for thinking, feeling, and action.⁴ If their behavior is unsatisfactory it becomes a challenge to seek for some clue which may lead to the cause of the undesirable conduct. If they are well behaved we should be equally as much interested in learning to know the cause for good behavior so that they may be encouraged to repeat it.

The environmental factors which contribute so largely to the conduct of our children are powerful influences in the lives of those whom we would lead into ways of Christian living. The home, the public school, their companions, and the general attitude of the community, all have a vital bearing upon the life of the child. It becomes a major purpose of the church to include in its program of study and worship, the great task of contributing to their personality and attitudes the rich spiritual content of Christian living. This is no small task, but we may consider our circumstances very fortunate indeed to have these souls with which to work.

Much can be learned from the attitudes which Jesus took toward children of His day. Of all the New Testament pictures recording glimpses of real life there are none sweeter, and none are more significant than those presenting Jesus in His relation to children.⁵ Christ must have recognized the wide sweep of great possibilities which the child represents. On one occasion the disciples made a serious mistake when they misjudged the interest Jesus had in children. Our Lord was busily engaged in demonstrating His divine authority on the earth with the performance of miracles when parents came to Him for a blessing to their children. The apostles would have denied these thoughtful parents the privilege of access to Jesus but our Lord said, "Suffer the little children to come unto me and forbid them not." The attitude of Christ towards children reflects the spirit of divine love. Love is always careful to see that children and their needs are not neglected.

Christ must have seen the potentiality of good or evil in the life of every child. He must have seen in them the purposes of God for their lives. He must have been keenly aware of God's particular concern for the children when He said, "Whoso shall receive one such little child in my name receiveth me." This suggests that one who will take special care to be concerned with the interests of the child shall not go unrewarded with spiritual privileges. This certainty of blessing demands the teacher's most consecrated devotion to the interests of the child.⁶

Who would deny the social demands of re-

spect for old age? What respect do we owe to the little child? What do we see in the person of a child? It is quite as important for the teacher to have a proper attitude toward children and toward his task as it is to demand respect of the children for the teacher. The surroundings of the child may be quite unfavorable. The equipment of the church for the task of teaching may be very inadequate. But if the teacher of the child has a proper regard for the person of the pupil there is great possibility for effective teaching.⁷ Teachers must hold a deep respect for the personality of the child. The pupil deserves a place where he as a person is entitled to be treated with ordinary courtesy and sympathetic considerations regardless of his age, circumstances, or character. Under such circumstances the teacher will have a fair chance to win and hold his confidence.⁸

A child has a right to think and feel for himself. An observing teacher will see a self-revelation of the child's inner life in the things he says and does. It is not a teacher's task to impose a creed or a set of traditional standards of life merely, but to lead that child to an acceptance of right principles upon his own initiative and upon his own choice. Such an approach leads to permanent and meaningful convictions in the life of the pupil.

Our pupils possess a certain dignity of childhood. We cannot force an affection upon them for they must be won. The personality of the teacher and his genuine spiritual experience will stimulate a satisfying companionship. From this we may expect a growing affection and respect.

Children have their own viewpoint in life. It is often very rude of people to laugh at the things they say. We may laugh with them, but not at them.⁹ We must try to see life through the eyes of the child. If we can share with him in his sense of present realities and experience it will enable us to gain an entrance into his life through the doors of childhood. We must have a sympathetic regard for what the children are today while we are trying to lead them toward what we want them to become tomorrow.¹⁰

Any one of these children in our community possesses a human soul that is equally as important in the sight of God as the most active adult of the congregation. The adoption of such a religious interpretation of life produces personal respect for the individual child; it leads one to recognize him as "one of us." If we could see the soul of the child as God sees it, it would lead us to study our lessons more thoughtfully, to teach more humbly, and to pray more fervently for the children of our church. Under such circumstances where children are respected as little persons who are objects of God's love and are understood as serving divine purposes for which they are created, teaching becomes a thrilling adventure.¹¹

The life of the child is a challenge to the church. Every infant who is born within the church constituency has the possibilities for a happy and useful life. Every child that is born possesses the characteristic faculties of human being and blessing.¹² To enlist these

babies on the cradle roll is a noble venture for any congregation. It becomes an effort through which children are made a part of the Sunday school and church.

The lives of children in our midst become an impelling motive for the teaching program of the church. The nature and the possibilities of the pupil himself become the chief factors which concern the task of the teacher. It is the welfare of the child as it relates to the development of a life for God which becomes the end to be achieved by those who are responsible for work with children.¹³

Children, even though they may come from the poorest homes, or may be suffering from malnutrition still possess a high degree of nobility and deserve the best interests and efforts of the church. The lives of these children, by the grace of God and by the influence of Christian teaching, may be changed and developed into Christian character and be directed into large fields of service.¹⁴ Let us be careful that none of these little ones are despised. Every child is potential with the possibilities of good.

The larger task of the teaching work of the church and the primary concern of the teacher himself is to become familiar with the pupils in their varying environments; to learn the nature characteristic of the age group to which they belong; to discover their individual interests in the things about them; to understand their spiritual and moral needs in relation to their environment and to the Word of God.¹⁵

1. Mary E. Skinner, *Children's Work in the Church* (Nashville, Tenn.: Cokesbury Press, 1932) p. 12.
2. Ibid., p. 13.
3. Ibid., p. 15.
4. Edith B. Ruby, *The Children We Teach*, (New York: Abingdon-Cokesbury Press), p. 16.
5. Thomas Paterson, "Jesus and the Children," *Winning the Children for Christ*, ed. by D. P. Thomson (N. Y.: Geo. H. Doran Co., 1925), p. 6.
6. Thomas Paterson, "Jesus and the Children," *Winning the Children for Christ*, ed. by D. P. Thomson (New York: George H. Doran Co., 1925), p. 70.
7. Hazel A. Lewis, *The Primary Church School* (St. Louis, Missouri: Bethany Press, 1932), p. 9.
8. Lewis Joseph Sherrill, *Understanding Children* (New York: Abingdon-Cokesbury Press, 1939), p. 16.
9. Hazel A. Lewis, *The Primary Church School* (St. Louis, Mo.: Bethany Press, 1932), p. 11.
10. Lewis Joseph Sherrill, *Understanding Children* (New York: Abingdon-Cokesbury Press, 1939), p. 16.
11. Hazel A. Lewis, *The Primary Church School* (St. Louis, Mo.: The Bethany Press, 1932), p. 12.
12. Mary Scharlieb, *The Psychology of Childhood* (New York: Richard R. Smith, Inc., 1930), p. 1.
13. E. Leigh Mudge, *Our Pupils* (New York: Methodist Book Concern, 1930), p. 9.
14. Edward W. A. Koehler, *A Christian Pedagogy* (St. Louis, Mo.: Concordia Publishing House, 1930), p. 80.
15. E. Leigh Mudge, *Our Pupils* (New York: Methodist Book Concern, 1930), p. 10.

Harrisonburg, Va.

I wonder many times that ever a child of God should have a sad heart, considering what God is preparing for him.—Rutherford.

STEWARDSHIP OF LIFE

(Continued from page 41)

complete view of the matter. Tithing is giving one tenth to God's work, but stewardship deals with the use of the other nine tenths as well. It is not enough to give God one tenth and misuse the other nine. A great many people wonder why their practice of tithing does not bring them the blessing promised in the statement of the law. The reason usually is that they misuse the nine tenths remaining. In practicing the law of stewardship we not only become partners with God in giving one tenth to Him, but He becomes our partner when we allow Him to enter into all of our investments and the use of the remaining nine tenths.

Stewardship is not merely setting aside a portion of our possessions for some special sacred use. Stewardship is the consecration of all of our possessions to the best use that can be made of them. We take God into account on all accounts. We plan and proceed with Him in our plans when we practice stewardship.

The resources of God are available to man in the same proportion that man makes his resources available to God. It stands to reason that God will not turn over all the resources of the universe to a person who does not recognize Him in using those resources; but let a person fully recognize God in the things that he uses and his possession of them will increase.

Stewardship Flashes

Apart from God man cannot succeed; a partner with God, man cannot fail.

When we take things from God's hand without recognizing God, we lose what we take and the touch of His hand at the same time.

We have no right to expect anything better until we improve what we already have. If we improve what we have, we will have something better.

God gives man all he needs when man gives God the use of all he has.

All that we have becomes all that we need when it is surrendered to God.

God cannot give us today something we will not need until tomorrow. If we had it today, we would have to wait until tomorrow to use it.

We must begin where we are with what we have. There is no other time to begin and nothing else with which to begin. If we wait for either a better time or more with which to begin we will never begin.

It may not always be possible to determine what comes into our possession, but it is always possible to decide what we shall do with it.

We may not always choose our environment, but we can always determine our reaction to it.

People would get more "kick" out of giving, if they gave more and "kicked" less.

Some people want to play the role of the widow and possess the roll of the wealthy.

Wherever there is an unfulfilled need there is an unobserved law.—The Watchword.

LITERARY GEMS OF THE BIBLE

XII. The Book of Esther—"For Such a Time as This"

By John Umble

Prefatory Note: It seems strangely fitting that this study of the Book of Esther should be written in a foreign land, where the writer's surroundings are calculated to give him better insight into the feelings and experiences of some of the leading characters in the story. Like the writer, Esther and Mordecai were living among a people who spoke a different language from that in which they had been taught to make known their daily needs and carried on social converse with their fellow men. They, too, were separate and apart from the gay social life of the capital of the Empire and from the great political currents that swept by them. No doubt, they, too, often found their thoughts turning to the homeland and listened eagerly to news from beyond the border.

In many respects the Book of Esther is a strange piece of writing to find a place in the Old Testament. The name of God or of Jehovah occurs nowhere in any of its ten chapters. Neither is there any reference to Jerusalem or to Palestine as the Land of Promise. The book opens with a picture of the gaiety and splendor of the court of a great oriental monarch. The story reveals the intrigues and counter intrigues within his official family and describes the rise and fall of a powerful prime minister. This does not seem like material for an Old Testament portion.

Value of the Book of Esther

In spite of all these apparent disqualifications, however, the Book of Esther deserves its place in the Old Testament canon. It presents, more fully than any other, a picture of the life and thought of that large body of Jews who, through choice or through the pressure of circumstances, failed to return to Palestine. It shows how they became a part of the social and political life about them and yet retained their intense nationalistic spirit and preserved their religious idealism.

That the book fails to mention the name of Jehovah, is true, but what book of Holy Writ breathes a deeper spirit of trust in His overruling providence? Is it not actually a special merit of the book that its unknown author takes the care and guidance of Jehovah so much for granted and shows His miraculous intervention in human destiny so clearly that it actually would seem impertinent and unnecessary to say, "Jehovah did thus and so and brought about such and such results." A less skillful writer might have done so, but not the writer of the Book of Esther. Who, on reading this story, would ask, "Why did the Jews fast; to whom did they pray?" Or who would inquire, "What evidence have we that their prayer was heard?" The story is so cleverly composed that the reader is not left in doubt on these points. The name of Jehovah may be absent from the written pages of the Book, but the spirit and the personality of Jehovah were everpresent in the mind of the writer, and they shine out unmistakably through the words of his book.

Structural Faults in the Narrative

The story structure, also, presents some interesting problems. The book is entitled

Esther; but whose story is it? It begins with a description of the great six-month's carnival in Shushan and the account of the divorce of Vashti, the queen. Then Esther is introduced into the story. At the same time Mordecai, carefully placed with a detailed genealogy, hovers rather impressively in the background. The third chapter introduces an entirely new story thread, with the elevation of Haman to the office of premier. This thread develops into a kind of minor plot that is cleverly woven into the Esther-Mordecai plot. As the story proceeds, the fortunes of Esther and Mordecai rise, and Haman's star rapidly declines. Structurally the book might end with Esther's promulgation of the decree confirming the matters of Purim. Then it would be more unmistakably the Book of Esther. But no, the writer gives us another chapter to tell of the greatness of Mordecai and to mention a great tax decree promulgated by Ahasuerus. This destroys the unity of his story without adding anything to its value or interest. Considered from the standpoint of pure narrative most of the ninth chapter were better omitted and the remainder greatly condensed.

In spite of its structural faults, however, its long introduction and the tacked-on conclusion, the Book of Esther is a real gem of narrative literature. The plot is clear, the conflict is powerful and vital, because the life and fortunes of great personages and even of a nation are involved, and the story interest is maintained at a high pitch throughout the first eight chapters.

Fine Examples of Irony

The writer of the Book of Esther understood how to make good use of his story material. He gives ample space to two episodes that rank among the finest examples of irony in all literature. Haman, the newly appointed prime minister, was nettled by Mordecai's stubborn refusal to bow down to him. He came to court one morning greatly pleased with a plan he had for destroying Mordecai. His wife had advised him to build a gallows fifty cubits high and to ask permission of the king to hang Mordecai on it. The king, meanwhile, had been reminded that Mordecai once had saved his life and his heart was disturbed by his ingratitude in failing to reward such loyalty on the part of a subject. As soon as Haman arrived, therefore, the king inquired what might be done for a man whom the king wished to honor. Haman, gluttonous for honor and filled with a sense of his importance, immediately thought that the king intended to show him some new sign of the royal favor so he said, "Let the king's robes be put on him, seat him on the king's best horse, and let the foremost man in the kingdom lead him all over the city proclaiming 'Thus shall it be done to the man whom the king wishes to honor.'" "Very well, Mordecai is the man I wish to honor and you, being the foremost man in the kingdom, will lead the horse!"

It is a striking picture, the proud Haman dressing his despised enemy in the royal garments, helping him mount the king's best horse, leading him about the city, and proclaiming over and over again: "Thus shall it be done to the man whom the king delighteth to honor!" Meanwhile, all the friends of both men, knowing how things stand between them, look on and add to the discomfiture of Haman and the triumph of Mordecai. The writer of the Book of Esther, a Jew, no doubt, relates the incident well, with just enough detail to make the picture clear.

The second example of irony occurs at that point in the story where the plotting of Haman results in his loss of the king's favor, and the king orders his former prime minister to be hanged on the same gallows which the latter had built for Mordecai.

The story of the Book of Esther successfully passes one of the chief tests of narrative writing: it can be summarized in a few sentences. After King Ahasuerus had deposed and divorced his queen, Vashti, he chose a Jewish girl, Esther, to be his queen. His prime minister, Haman, conceived a dislike for Mordecai, the queen's cousin and former guardian, and persuaded the king to issue a decree that all the Jews in all the provinces should be killed. The king did not know that his queen was a Jewess. When Mordecai heard about the decree, he urged Esther to present the case of the people before the king, insisting that she may have become queen "for such a time as this." She hesitated at first, because the law permitted the king to put to death those who approached his throne without being summoned. But after she exacted a promise from Mordecai to have all the Jews fast and pray for three days she entered the king's presence, was received with favor, and in due time pleaded with the king for her own life and the lives of her people. The king ordered Haman hanged on the gallows he had prepared for Mordecai and issued a counter decree allowing the Jews to attack their enemies. Their two days of revenge and the succeeding celebration gave origin to the present-day Feast of Purim.

The purpose of the Book of Esther, the one in the mind of its Jewish writer, it would seem was to explain the origin and meaning of the Feast of Purim and to arouse a feeling of national pride in Jewish breasts. What a story to read to Jewish boys and girls to give them the thrill of belonging to a race that could produce a Mordecai and an Esther! A modest little Jewish maiden was brave enough to risk her life to save her people, and Jehovah made her a great and powerful queen! And Mordecai, a Jew who literally prayed the protecting care of Jehovah down from heaven and whose integrity raised him to the highest position of authority in the kingdom, next to the king himself! Here was an ideal for Jewish boys! These values were real enough in those days to warrant preserving them in a book.

But, as was often the case with portions of Holy Writ, the Real Writer of the Book of Esther had higher values in mind than the nominal writer, higher values than causing Jewish maidens to long to be queens or

Jewish boys to be great prime ministers in the courts of the world. The Real Author saw to it that lessons of universal application were here set down, lessons about Jehovah's dealings with His people, lessons "for such a time as this."

Fasting and prayer were not more necessary in the days of Queen Esther than they are in February, 1942, and no less efficacious then than now. Once again powerful forces of evil are racking the earth to its very center. Once again the call goes out: "If thou holdest thy peace [if you keep quiet] then shall there enlargement and deliverance arise . . . from another place. . . . Who knoweth whether thou art come to the kingdom for such a time as this?" And once again Christian youth is answering, "Go, . . . fast for me; . . . and so will I go in unto the king, which is not according to the law: and if I perish, I perish." Fear and cringing and compromise merely make matters worse. Prudence and caution, and prayer and consistent living point to the road that saints in all ages have trodden safely—not always without temporal, material loss, but always with assured spiritual gain.

Character Drawing

The character sketches in the book present some delightful features. There is no deliberate attempt at character portrayal, but the author in the course of his narrative draws four fairly complete portraits—those of Ahasuerus, Haman, Mordecai and Esther. As would be expected from a Jewish writer, Ahasuerus and Haman are rather lightly sketched and with only slight regard for their qualities as rulers.

The author of the Book of Esther sees King Ahasuerus merely as an oriental ruler whose word is supposed to be law and whose will is supposed to be absolute, but whose absolutism exists in form only, for he is bound by certain unchanging laws. These laws even forbid him to reverse his own decrees. But Ahasuerus seems limited still further by his inability to reach a decision without the aid of his counsellors. When his first wife refuses his drunken request to belittle her high station by parading her beauty before a company of men, he must ask his advisers how to proceed. When he wishes to marry again, his counsellors arrange the method of choosing a wife. He becomes the victim of Haman's base counsel and issues a decree for the slaughter of the Jews, thus jeopardizing the life of the man who had saved his own life. When his neglect of the real cares of state brings on a fit of worry and sleeplessness, he almost accidentally discovers that he has never rewarded the man who saved him from assassination.

The king's method of rewarding Mordecai for revealing the plot against his life is an index to the shallowness of his character. Unable to think of any way of rewarding such a fine example of a subject's loyalty, he asks Haman's advice. Worst of all, he seems to think that allowing Mordecai to wear the royal robes and to ride the king's best horse through the city is a fitting reward for saving a king's life. To Ahasuerus the very peak of greatness is outward show—riding a fine horse, wearing fine clothes!

When the king finds that Haman has duped

him into issuing a foolish, brutal decree, he knows of no way to correct his error except by taking someone else's advice and issuing another decree equally brutal. Looked at closely, through the eyes of the Jewish writer of the Book of Esther, the great Gentile king is a big empty manikin dressed in all the trappings of oriental splendor. This characterization is unintentional, no doubt, for there is no deliberate attempt to belittle the character of the king. But as Ahasuerus appears here his chief claim to historic notice would seem to be to show that God could use even a pretty dummy to preserve His people. And this is sufficient for the purpose of the author of the book.

Haman is not so much a character as what, in literary study, is known as a type. In actual life no one is either wholly good or wholly bad. As Lincoln said, "There is so much good in the worst of us, and so much bad in the best of us," etc. Haman must have been a brave general or a wise counsellor or he would not have been appointed prime minister. He was rich and seems to have commanded the love and respect of his wife.

But, since the writer of the Book of Esther is not interested in Haman's strength or his achievements, he presents only his evil deeds. This makes Haman a type, a type of villain.

Haman is a man who cannot stand prosperity. When he reaches the pinnacle of greatness, he does not strive to show himself worthy of his high position but spends his energy in trying to destroy possible rivals and those whose respect he cannot gain by his virtues. He has an inordinate craving for popular notice and esteem. He desires the outward show of greatness rather than real virtue and inner strength. Then, thoroughly embittered by real or fancied slights, he makes his wife and family unhappy by his narrow carping spirit and fosters in them his own selfishness and hatred so that, instead of receiving help from them, their spiritual decline contributes to his own doom.

His pride and arrogance prevent him from seeing Queen Esther's real purpose in inviting him to dine with her and the king. Puffed with conceit, blinded by pride and passion, maddened with rage, he builds his own scaffold, a material outward symbol of the spiritual destruction which his pride had wrought within. He becomes an easy victim of the "irony of fate" because he forgets the Hebrew proverb: "Let him that thinketh he standeth, take heed lest he fall," and the Greek adage, which has its own grain of truth, "Whom the gods would destroy, they first drive mad."

The two leading Jewish characters in the Book of Esther are drawn with sympathy and understanding. They are delightful as a literary product, compounded of strength and weakness in just the right proportion to arouse respect for their virtues and a feeling of kinship with their humanity. It is somewhat puzzling to note that they seem to have no scruples against becoming identified in a sense with the social and political life about them. One explanation might be that the Medes and Persians were monotheists and practiced a higher morality and greater austerity in their social and family life than the Assyrians and Babylonians.

Mordecai is not a mere passive watcher of the passing scene, but a quiet puller of strings. He is always on hand at the king's gate. But he is a man of principle, not a man-pleaser, and refuses to bow to the man with the black heart, even though it is the king's command. He is deeply religious and takes God's providence and protection for granted, but does not stand around waiting for their exercise. He is not above putting on sackcloth in a public place and fasting and praying for three days. He is faithful to his king even though the latter is not a Jew, because he believes that God sets up kings to reward and preserve the good and to curb and restrain the bad. One human picture is this pious, praying Jew whom we saw wearing sackcloth, now dressed in the king's robes and riding the king's best horse—and enjoying it! No doubt he enjoyed it all the more because his enemy was leading the horse and calling out at every street corner, "Thus shall it be done to the man whom the king delighteth to honor!"

In spite of his very human weaknesses, however, he was a strong, true soul to whom the worship of Jehovah and the prosperity of Jehovah's people meant more than anything else. His cleverness, his persistence, his force of character, raised him from the position of a humble, unknown stranger to the rank of prime minister of a great world power—no mean achievement in any age. It is a favorite picture to the pious Jew who has never been quite able to regard material success, rightfully achieved, as anything but a mark of Jehovah's favor.

In literary language Esther would be known as a developing character, because she undergoes well-marked changes in the course of the narrative. In the beginning she is not much more than a pretty little Jewish maiden with hardly a mind of her own. The chronicler praises her for leaving to her adviser the details of her dress when she is to appear before the king. But we soon suspect that there was a little shrewd common sense or worldly wisdom in her decision. She knew that her adviser had good taste and was trained in the ways of court life.

In the first great crisis of her reign as queen, she shows herself utterly fearless when it is a question of her own safety and the destruction of her people. In this crisis the reader learns of Esther's deep religious piety. Yes, she will risk her life to plead for her people, but her people and she must first spend three days in fasting and prayer. Then, having placed everything in the hands of Jehovah, she will risk her crown, the king's favor, life itself.

A great change comes over her when she enters the king's presence and he extends the scepter as an evidence of his favor. From that moment she becomes a master of intrigue. The timid Jewish maid becomes the virtual ruler of her husband. She plays a "come-in-to-my-parlor-said-the-spider-to-the-fly" game with Haman. On the second day she rouses the king to fury and traps Haman into sealing his own doom.

Her development does not stop here. One might wish that it had! But she goes on to

become the bloody avenger of the wrongs of her people and with the king's consent issues decrees that involve the life and death of many of his subjects. She promulgates a decree setting up one of the great feast days of her people, the Feast of Purim. If she had only not asked to have the ten dead sons of Haman hanged! What good could hanging the bloody corpses of ten dead men do to anyone—let alone to a woman!

But there she is as the Jewish writer portrayed her—a shy little girl, unsure of herself, then a timid, fearful queen bewildered at her own sudden rise to power, then a powerful woman of prayer and a fearless advocate for her people, and finally a great queen whose influence extended to the farthest limits of her husband's empire.

But the **Message of the Book** lies not so much in the characters themselves as it does in Mordecai's words in 4:13, 14, the words quoted above in the section "The Purpose of the Book." In every crisis the Christian either may remain loyal and join the long line of faithful witnesses that reaches down through the ages, or he may fall by the wayside and join the crowd of fainthearted, traitorous Judases and Demases. If he joins the latter crowd, it will not be long until the Cause goes marching triumphantly forward again, but he will have deprived himself and his children of the blessed privilege of joining in the march.

The Book of Esther was written "for such a time as this."

Mexico City, D. F., Mexico.

EXTRACTS FROM THE LETTERS OF JOHN COFFMAN, RELIEF WORKER

Of Special Interest to Sewing Circles

V

Compiled by Margery Coffman

While the extracts in this installment have to do largely with clothing distribution and are thus of special interest to our sewing circles, they will be found extremely interesting to all of us, and no one should miss reading them.

Oct. 4, 1941.

The Clothing Depot, 20 Gordon Square, London

Checking back over my letters, I see that I have omitted mentioning the fact that I have been busy getting a new office fixed up. The S. C. F. is undergoing a period of expansion and needs more room, so they have taken over the room which I had been using. I am fitting up a room in the adjacent house where our clothing depot is. It is on the ground floor, overlooking the garden which is at present just a waste of weeds and rubbish. (The ground floor is below the first floor in English houses.) First of all it needed some cleaning up, which it proceeded to get in proper fashion. Then I have been nosing around a bit for odds and ends of secondhand furniture. I have a small table, small cabinet, several chairs, a mirror, and one framed picture on the wall. The walls were terrible, so I got them cleaned up and had the woodwork painted so it looks more decent. I spent about an hour scrubbing the linoleum with an old brush broom and cloth this morning, but it still looks pretty wretched. However, a touch of floor polish will improve matters in that quarter. Now I am just waiting for the extension telephone to be hooked up before I move in. It is nice to have comfortable headquarters when practically all one's waking hours are spent in it. We have tea served here for sixpence a week, and usually supply our own sugar (precious commodity!) and biscuits. I shared your cake at teatime, and the evaporated milk comes in handy then. That reminds me of what one of our London women said who had been sent into the country—that she had "been evaporated" out of London for the duration!

Oct. 25, 1941.

I am now occupying my own office. They tell me it is very nicely arranged with my

secondhand materials, and quite "homely" as the English say, meaning, of course, home-like, not unpleasant looking. It is very convenient, having it right next to the room we are using to sort and store our clothing. We have our own "tea party" now, i. e., a group of four who share our tea out of the same teapot. Mrs. Smythe is the lady who works in the S. C. F. clothing department downstairs. Mr. Goodfellow is her assistant. Joan Gildersleeve is my assistant, very pleasant and just eighteen. Wouldn't their names just do to start Dickens off on a story? Mrs. Smythe and Mr. Goodfellow (he is a good fellow, too!) are about sixty; she is very pleasant, always interested, but never inquisitive. Mrs. Smythe puts the water on for tea, and Joan makes it when the water is ready and brings me mine. We each supply our own biscuits and sugar, and we share half a pint of milk with one of the girls in the S. C. F. office every day. Mrs. Smythe donated a tray and cloth. The tray formerly bore a beer advertisement which was too much for Joan, who is a good Band of Hope girl, so she took it home and enameled it a pretty blue. The teapot and kettle were on the premises. So come and have tea with me some time, only—bring your own sugar!

* * *

Clothing Distribution During Two Years

Our Canadian shipment of clothing has finally arrived. (This was a year ago, December, 1940). We have spent quite a bit of time this last week getting it unpacked, sorted, labeled, and placed where it can be quickly identified and handed out. The clothing for children 2-5 years will go to Wickhurst Manor, and the trousers and shirts will be handed over to the Polish boys. There seems to be more demand for blankets than anything else right now.

January, 1940.

We had a little misfortune shortly after our shipment from Ephrata arrived. The pipes froze and burst and started flooding the place. A bunch of us got busy and moved things out of harm's way, and only one end of one bale got a little wet. Some of the things from our Canadian shipment, which were being sorted got wet, too, and it really was a problem getting them properly dried out. However, nothing was really damaged.

January 15.

We are still busy packing and sorting. Most of the wetted things are dried out now. Today I had to deliver a big trunk full of clothes and a bale of clothes to No. 11 St. James Square, which is the home of the Countess of Iveigh, sister of Viscountess Halifax. This is the headquarters of the British War Refugees' Relief Fund, of which Lord Halifax is chairman and Lady Iveigh is secretary. They take care of those British people who had lived in Germany and other European countries before the war and had to leave everything at the outbreak. They were badly in need of clothing, and were profuse in expressing their gratitude for what I brought. They showed me some clothing just in from Hamilton, Ontario. It was very fine indeed. I think our committees can not be too careful what kind of things they send in our shipments, for although folks need the clothing very badly, and are glad to wear anything they can get, yet if the clothing is not such as they can respect, they will fail to feel any respect for the people who are helping them, and it would certainly reflect back upon our people if they send over anything they wouldn't wear themselves. The English folk are not fussy dressers, preferring well-made, tailored things to fancy items, and certainly don't have the variety of clothing our people have—yes, even the plain people! It was interesting to note the comment that the individuals who had had the most and best things in previous days, are far less particular and critical than those who had very little before.

St. James Square is in one of the very "ritzy" parts of London, just off Pall Mall and St. James Street. Lady Iveigh has given her grand home, and it is very convenient for taking care of clothing and storing it, for it is full of wardrobes and cupboards. The people on the committee are not just figureheads either. They really **work**—often putting in all their extra spare time off their regular jobs at the clothing depot. I saw a box of clothing sent in by Lord Halifax. Probably he had been housecleaning prior to his trip to the United States!

Special mention about knitting for your sewing circles: I wish every member of our sewing circles would learn to knit! These folks at St. James Square suggested that all kinds of knitted things are most useful—men's socks, pullovers, mittens, scarves, shawls, pixie caps (parka hoods) in all sizes. Since then John writes, I am glad the knitting "bug" is catching on. If people could just get a peek at the happy faces when a nice warm knitted garment is brought out for them, how they would just pitch in and knit,

knit, knit all through the sunny hours of summer so folks could catch a gleam of the warm sunshine of Christian love which is knitted into these garments! We had a real glimpse of what these things mean to the people who have lost everything they possessed, when we went out to the East London district Thursday afternoon. This is a very congested area, quite badly hit in the dreadful raids of last year. We had been told of a clergyman from an East end district who was very much in need of clothing for his people, but didn't like to put in a request to us, fearing it would be too bold a thing to do. We wrote to him last Tuesday and offered whatever clothing he could use, if he or one of his workers would come and select what they needed from our stock. On Friday we had a letter from one of his assistants, saying that the clergyman had been killed in an air raid, while acting as shelter warden. He had been very active in rescuing people during previous raids, and many of the people now living in his district owed their very lives to his efforts. "Greater love hath no man than this . . . !" We visited his distribution center and took along a few things for them. There were three ladies in charge of the clothing, and while one took down names and addresses and what was wanted, the other two tried to find garments and shoes or whatever they could to relieve the poor people. We soon found ourselves helping instead of watching. So many of them wanted—needed—underwear and there was so little on hand. One woman had been handed a pair of **short** trousers marked the size her boy required, but which she said she didn't think were quite big enough in the waist, but she'd see if she could make them do. She came back in about ten minutes with a ten-year-old boy, about five shades stouter than I was at his age. We found a pair of long ones, a little larger, but still not big enough, until the dear little mother in despair determined to shorten them, and use the extra pieces to put a gore in the sides! And where would she get needles and thread? How I remembered the trouble I used to have in getting trousers big enough so I could stoop over without ripping them the first time I had 'em on!

Help has been requested for the Basque refugees, and all we have to go by is a list of clothing needed, and the ages. It would be interesting to watch the things being fitted on. . . . Our Polish boys are being moved to Scotland, and the Polish Educational Committee is taking over their support. We are outfitting them for their journey.

January 28.

Had word today from the Basque people and they were delighted with our selections! That is doing well by remote control, and I think I shall be qualified for a job on Montgomery Ward's or Eaton's mail order department! The poor kiddies were delighted with the clothes, for they were all new things, and they had had nothing but used clothing for such a long time. I was no end surprised when told the things "fitted beautifully!"

February 17.

I have been quite occupied getting clothing sent out. Got out two bales for the Chan-

nel Island Refugees, and another request came in for clothing for a camp of boys evacuated from the East End of London into Hertfordshire. There are about ninety boys from the ages 8-12, and there seems such a scarcity of clothing for them. One worker said there was any amount of pretty dresses for girls, but in all London there seemed not a pair of trousers or pajamas for a growing boy! We got a bale ready for them, and a man was taking it out in a British Red Cross van.

March 24.

We had the matrons of two of the hostels for Spanish children with us this afternoon to pick out clothing for them. They were so thrilled to get new stuff for their charges, as they, too, had been getting only used clothing. They were just as enthused picking out clothes suitable for the different children as if the little ones were their own. What a grand work these women are doing—foster mothers to innocent sufferers of whom Christ said, "Of such is the kingdom of heaven." We couldn't fill all their needs as our stock is getting low. Among some of the goods in the shipment from Western Canada were a couple dozen pillow cases made of colored print, the most colorful pillow cases I have ever seen! The matrons were quite delighted to have these.

We had tea since then with Lady Layton, who is Honorary Secretary of the Spanish Relief Committee. They are certainly doing a great deal for these children, and best of all is the way they are teaching them to be independent, helping them all to learn useful trades and occupations.



A Typical English Lad of Four—He Looks and Dresses Much Like the American Boy

Just as we had gone out of the office to go home, the phone rang and the chairman of the Channel Island Refugees' Committee inquired whether we could supply them with some bed sheets. I referred to our list and found we still had a bale containing eleven bed blankets, two spreads, and sixty-five sheets, and I'm sure he nearly said "Whoop-ee!" when I told him! I am quite sure he sighed with relief and thanked us heartily when we said he was welcome to them!

August 20.

Have just finished unpacking one of the cases of clothing from Canada. Shirts, trousers, sweaters, and one bunch of shirts complete with necktie and handkerchief. I noticed one pair of pants marked "Vineland." Hooray! and another wee dress in the bale the lady next me was unpacking was another "Vineland" product! Felt like a breath from home. All the things were nicely marked as to size, which is a great help.

Mr. Percival, owner of the place where I am staying, has offered to let me have storage place in the basement of his house, free of charge. That will prevent overcrowding in our present clothing depot, and give us a reserve in case our building should suffer from bombing.

October 4.

Shipments from Pennsylvania arrived this week! On Tuesday afternoon I had a telephone call that a load of eighty-four bales would be delivered at my address at eleven o'clock on Wednesday. I took work home with me Tuesday night and waited and worked all day Wednesday and no load came. Then, of course! on Thursday morning I had just finished breakfast a la bachelor, and hadn't shaved or dressed properly, when the load came! I slipped on my trousers and sweater over my pajamas and my coveralls on top of them and the next hour I spent throwing off bales and checking numbers. After unloading, I went along with the lorry (truck, to you) to the depot. Imagine me, unshaven, ill-clad, riding down Picadilly in a 1918 eight-ton Leyland Lorry! We opened the boxes of shoes (which I had reserved for the depot, shoes being needed urgently) so Joan could get busy getting them sorted at once. Then Friday morning I was just listing the number of bales to be sent to Peter Dyck for use in Birmingham, when the phone rang and I had word that there was a load of 48 bales to be delivered at my residence at 12 o'clock. So I arranged for the same lorry to pick up the bales for Birmingham, too. That meant we had to work hard and fast to sort out the bales for Birmingham from the ones we had stored the day before, before storing the new lot, and also sort some of the new bunch for Birmingham too. What a job! But we persevered and I had a second ride in the good old lorry, through greater London—Hyde Park Corner, Picadilly, Cambridge Circus, Charing Cross Road, Tottenham Court Road to Gordon Square!

October 13, 1941.

We have been speeding up again in the clothing department lately. One day we had one of the matrons of Mr. Priestley's (J. B. Priestley, author and B. B. C. Broadcaster)

(Continued on page 60)

BIBLE STUDY

CHRISTIAN DOCTRINE

XXXI. Receiving the Holy Spirit—Concluded

By the Bible Study Editor

Tarrying at Jerusalem

The first day of the week, being the fiftieth day from the beginning of the Feast of Unleavened Bread, was the occasion of there being a great assembly of people in Jerusalem from every part of the world. There were Jews and proselytes from many countries present for the feast of the offering of the firstfruits, according to the law of Moses. The disciples, and the company of believers with them, had remained in Jerusalem for another purpose than that of offering their loaves of bread as the offering of their firstfruits. It was the purpose of God to make them an offering of firstfruits unto Himself; an offering made to the Father by the Son.

While we should not minimize the necessity of tarrying before the Lord in prayer and supplication, in order that our faith should be revealed by a confident faith in the answer to our petitions, we should not overlook the fact that the tarrying in Jerusalem, as the Lord had requested His disciples to do, had another purpose than that of tarrying in an aspect of beseeching the Lord for the gift of the Holy Spirit. Jesus had taught the multitudes that the Father would give the Holy Spirit to them that asked Him, even as a father would give good gifts to his children. Matt. 7:7-11; Lk. 11:9-13. But He had given the disciples the promise of the Spirit and told them to tarry at Jerusalem until they should be endued with power from on high. He had not told them to tarry and pray for the Holy Spirit. Another matter should also be considered in connection with the coming of the Holy Spirit. Jno. 7:39. The Holy Spirit was not given until the Lord had been glorified. It is evident that the tarrying at Jerusalem had more to do with the time of the sending of the Comforter than it had to do with the tarrying, or spiritual attitude of the disciples to whom the Spirit had been promised.

It is a fact that the disciples did remain in Jerusalem. They were gathered together in the abode of the eleven disciples. In the company that met in that abode for prayer and supplication were women, and the mother of Jesus with His brethren. At certain times there were one hundred and twenty of the followers of Jesus in the company. While they tarried the disciples, particularly the eleven apostles, gave attention to matters affecting their testimony, for the Lord had commissioned them to preach the Gospel to all the world. Some of their prayers had to do with the appointing of one to take the place of Judas, who by transgression fell. Acts 1:24.

The Day of Pentecost found them all with one accord in one place. Acts 2:1. It is supposed that **all** refers to the one hundred and twenty believers who at times assembled for worship or for the transaction of business. But the closing of chapter one, says, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Chapter two begins,—"And when the day of Pentecost was fully come, they were all with one accord in one place." Taking into account the fact that the chapter divisions have long since been devised, the close connection with chapter one would indicate that the eleven with Matthias were all with one accord in one place. And this would well harmonize with the further facts in the experiences of the day of Pentecost. When the Holy Spirit came upon the apostles, or upon the assembled company, they began to speak with other tongues, as the Spirit gave them utterance. The multitude of people who heard them were confounded (verse 6). But the amazement and marvel at this experience did not deter the multitude from observing what we often overlook, that is, "Are not all these which speak Galileans?" The one place may have been the upper room, which was the abode of the eleven. The time of day was not the usual time of prayer and devotion, for it was only the third hour of the day, when it would have been improbable that the one hundred and twenty would have been assembled.

These conclusions, while circumstantial to a degree, may well be challenged, but they are at least supported by textual connections and with the testimony of the text. It was important that we should have a very definite fulfillment of the promise which the Lord had made to His chosen apostles, and the text reveals the very definite and detailed fulfillment of it.

The Pentecostal Blessing

The occasion of the fulfillment of the promise of the Spirit was when the Day of Pentecost was fully come. The Lord had not waited until the conditions among the disciples were fully satisfactory. There are some who have taken exception with the work of the disciples in appointing one to take the place of Judas Iscariot. If such were the case there would have been an interference with the purposes of God, and with the conditions of preparedness to receive the gift of God. The fact that the record states, "When the day of Pentecost was fully come" suggests that the **time**, rather than the **condition of one accord**, was the principal element concerned with the coming of the promised Com-

forter. The regulations concerning the feast of Pentecost (Lev. 23:9-21) included two offerings. The first offering was that of the sheaf of the firstfruits. This sheaf was to be waved by the priest as an offering to the Lord on the morrow after the sabbath; that is, on the first day of the week. This offering of the sheaf of the firstfruits corresponded with the offering of Christ, who was the firstfruits of our sacrifice to God. One lamb was offered with it as a burnt offering.

The second offering of the series was that which was made after seven sabbaths had passed, counting from the morrow after the sabbath fifty days. See verses 15, 16. At that time a new meal offering was to be presented to the Lord, consisting of two wave loaves of fine flour, baked with leaven; these to be the firstfruits unto the Lord. With these loaves, taken from the habitations of the people, there were offered seven lambs, a young bullock and a ram, as burnt offerings.

The sheaf offering at the beginning of the fifty days was a unit, one sheaf and one lamb. The latter offering consisted of many loaves, many lambs, with one bullock and one ram. Here was the symbol of the multiplicity of the offering on the Day of Pentecost. Christ was offered to God as the first resurrection offering. On Pentecost the offerings were the first harvest fruits of the new life which proceeded from Christ, and constituted a multiplied sacrifice well pleasing unto God.

One must appreciate the fact that the first loaves made from the fine flour of a new harvest time were baked with leaven, and hence could not be placed on the altar with the burnt sacrifices. This is the offering that went to the priests instead of on the altar. Thus are we presented to God, with our leavened character, through the mediatorial ministry of Jesus Christ our High Priest. It was Jesus who presented the apostles and the company of believers unto the Father, and it was through His intercession and prayer that God accepted the leavened loaves and sent to them the gift of the Holy Spirit.

It is on account of the correspondence of the events of the Day of Pentecost with the occasion of the observance of the feast day, that we note the importance of the time of bestowing the Holy Spirit rather than stressing the conditions of unity and prayer as the requirement of receiving that Gift from God. When the Day of Pentecost was fully come, the time had arrived for the acceptance of the first loaves of the new harvest season of the fruits of the sheaf that had been waved and presented to the Father and had been received by Him as an offering of sweet savour.

In view of the significance of the ceremonies of the Pentecost feast, we must conclude that the receiving of the Holy Spirit does not depend on following the example of the disciples in tarrying and praying for the com-

ing of the Holy Spirit. The time to give the Holy Spirit has come. The time when the Holy Spirit was to become the gift of God has already come—on the Day of Pentecost, which was fifty days after the offering of the first sheaf wave offering, in Jesus Christ. That day was the beginning of the Holy Spirit dispensation. There are no other Pentecost days. Since the Lord was given as a Lamb for the Passover, there have been no further Passovers. Since the offering of the first wave loaves of the believers on the following Pentecost there have been no other Pentecostal feasts. We need not wait until a certain day to receive that gift of God. We need not tarry and wait for the gift to be presented to us. We need not be assembled together and of one accord as a condition for receiving the gift of the Holy Spirit. The symbolic event has proved only that God has fulfilled the long standing promise which the Pentecostal feast had portrayed, and now the grace of God provides the Comforter for all who receive Jesus Christ and become an offering which He may present to the Father.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). The only requisite to the receiving of the promise of the Holy Spirit is believing on the Lord Jesus Christ. To receive Christ is to receive the Holy Spirit, for the Holy Spirit represents both Christ and God.

Testimony of the Apostles

There were believers in Samaria, who had received the Gospel through the preaching of Philip. Peter and John were sent to Samaria by the Church in Jerusalem, who, when they came, laid their hands on the believers and they received the Holy Ghost. Their receiving the Holy Spirit was evidenced by the Apostles, and their testimony was returned to Jerusalem. Peter was sent of the Lord to Caesarea where he saw the Holy Spirit poured out on the household of Cornelius, and this testimony was also taken to Jerusalem. Acts 11.

Paul instructed the disciples of John the Baptist concerning the Holy Spirit, and by the laying on of his hands they received the promised blessing. Acts 19:1-7. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (verse 4). In this instance there is manifested the fact that faith in Jesus Christ is the essential condition to the receiving of the Holy Spirit, but these disciples of John had not heard that there was an Holy Spirit. It does not appear that Paul customarily laid hands on the believers that they might receive the Holy Spirit. But he knew that believing on Christ Jesus was essential to salvation and to the receiving of the gift of the Spirit. The conference in Jerusalem (Acts 15) was convinced of the acceptance by the Lord of all

classes of believers, because of the testimony of the apostles who had seen the Holy Spirit given to those of all classes who had believed on Jesus Christ.

Receiving the Spirit by Believing

We have already cited the testimony of Peter on the Day of Pentecost, that those who believe unto repentance shall receive the promise of the Spirit. Acts 2:37-40. Nothing is said concerning the receiving of the Holy Spirit by the multitudes who believed on that same day (verse 41), but no one will dispute the fact that by believing they also were baptized with the Holy Ghost, for the fruits of their faith were manifested.

When Philip went from Samaria to the South he met with the man from Ethiopia, who when he believed that Jesus was the Christ was baptized, and went on his way rejoicing. Acts 8:35-40. It is certain that the Holy Spirit was present on this occasion, although nothing is said that the man had received Him. But the Spirit of the Lord was there, and caught away Philip. "We cannot question the fact that it was the Spirit that gave the Ethiopian the joy which accompanied him on his way.

The Church in Antioch was established by brethren who left Jerusalem on account of persecutions. There were also men from Cyrene and Cyprus who labored among the Greeks in Antioch, "and a great number believed and turned to the Lord." Barnabas, a man full of the Holy Ghost, was sent to Antioch by the Church in Jerusalem. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." See Acts 11:19-29. There was, in this case, no questioning concerning their receiving the Holy Spirit, but there was evidence that they had believed, and they were exhorted to cleave unto the Lord. Thus, in all cases of believing and of adding to the Church of the believers, the work of the Holy Spirit was going on in the hearts of those who had received the Lord Jesus Christ.

Believing and Regeneration

Those become the sons of God who receive Christ the Word. Those who receive Him and become sons of God are those who are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13). There is no regeneration but by the Spirit of God. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (Jno. 3:6, 7). The testimony of Peter agrees with that of John. "Elect . . . through sanctification of the Spirit. . . . Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead" (I Pet. 1:2, 3). Jesus Christ was raised from the dead by the Holy Spirit. Christ was begotten by the Spirit, raised from the dead by the Spirit, as the Son of God. Those who are now the sons of God are such only because they have been born of God by the Holy Spirit who dwells within them as their life. This also is the testimony of Paul. To

be in the Spirit is to have the Spirit within. The Spirit that dwells within is the Spirit that raised Christ from the dead. Those who are led by the Spirit of God are the sons of God. They have received the Spirit of adoption whereby they cry, "Abba, Father." Rom. 8:10-17.

There may be a great variety of operations in the work of the Spirit in the life of one who believes in the Lord Jesus Christ. There are numerous relationships and attitudes in the believer's life because of the Spirit's presence and functions. But the Spirit who dwells within and who operates in all of his works and power is but one Spirit. The receiving of the Spirit of God, or the Holy Spirit, into the heart is receiving the person, the Being, of the Spirit. The Holy Spirit can in no sense be accounted as an essence of God, nor as an influence of varying character or degree in one's life. Thus to qualify the Spirit is to deny His being and personality, and destroy the trinity of the Godhead.

Receiving the Spirit into one's life is the receiving of one of the members of the Godhead, and hence, receiving the person who represents both God and Christ, to control, direct, and empower one to live and serve in all righteousness. It is He, the Holy Spirit, who dwells within, who gives the power to serve and testify for God. It is He who leads into all truth and righteousness. It is He who takes the things of God and of Christ and reveals them to us. It is the Holy Spirit who is our Comforter now, as was Jesus Christ when He dwelt on earth and among His disciples. Today He is with each one who in faith has received Him and permits His presence to fill the heart and life with Himself.

SEPARATION

How much it means to be in the world but not of it! If we walk even as Christ walked the world will not know us, because it knew Him not.

The Word says: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

When we are so fully separated from the world as to turn to the Word of God for our rule of life, then we begin to enjoy God perfectly and hear the voice of Jesus above the storm and bustle of this wicked world saying, "Follow me."

This separation makes a radical change in the heart, thoughts, words, walk, associations, tastes, pleasures, and delights. The Lord says, "Walk ye in all the ways that I have commanded you, that it may be well unto you." He does not say a **part** of His ways, but **all**. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

The truth is, Christians will live before the world in such a way that they will know we are not of it.—Messenger of Grace and Truth.

The birth of Jesus is the sunrise of the Bible.—Henry van Dyke.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Great issues are under consideration in the topics of the month: "How to Overcome Sin"; "The Great Commission"; "Maintaining Good Works"; "Favorite Bible Prayers." These great themes contain instructions in meeting the issues of a troubled world. Man has largely turned away from God and from the teachings of the Redeemer of men. Turning away from the only terms of peace and blessing in relationship with the Father through His Son, the world is reaping the results in increasing strife and a resultant sorrow and curse. And, though these reapings must run their course until the Ruler of All sees fit to check them, the old-fashioned Gospel remedy is still ready to bring blessing to all who will forsake the way of sin and receive the way of life in Christ Jesus. May we as the servants of God continue to watch and pray and work with God in whatever service He may have for us to perform.

Bright prospects are ahead for the servants of God. We can go forth with the message of **glad tidings**. Joy is our portion, and it is our business to spread the tidings of joy wherever man is found. The gloom that spreads over the world through sin and unbelief can be changed into the light and liberty of salvation in Christ. Wherever the Gospel message is embraced there follow virtue and peace and satisfaction. In the wake of the Holy Scriptures there are healing and prosperity. Even in the face of adverse and cruel persecution, there are still hope and peace and a brighter outlook beyond.

Goodness is the characteristic of the children of God. In the life of the believer there are good works. If we keep ourselves in the love of God we shall also maintain good works in our daily life. These good works will transform the life of the communities where the message of the Gospel is largely received. Instead of intemperance there will be sobriety and industry and the pursuit of all the good things that accompany a righteous life. These qualities emanating from the Holy Spirit will be found prevailing: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

God invites His People to Pray. We never need to tire in the study and practice of the great theme of prayer to God. The theme leads us to remember His faithfulness in keeping His promises. The prayers of praying men strengthen our faith in God as we consider what was accomplished for them in response to their prayer. The outlook may be very dark in the eyes of men, but through the prayers of God's people, things will be changed, and a new outlook will come forth. "The whole world lieth in wickedness." But God is over all and will bring forth the things He has purposed in His own time and way. All the powers of darkness cannot overthrow the purposes of God. We do well to heed the encouragement of Jesus for men "always to pray and not to faint."

HOW TO OVERCOME SIN.—

I Jno. 1:1-2:5

Topic for February 8

MOTTO

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

MEDITATIONS ON THE TOPIC

I. Overcoming Sin.—We are dealing with a God who deals righteously. To be perfectly just sin cannot be looked upon with tolerance. In order to deal intolerantly with sin, God has sacrificed His own Son to make a ransom. "The Lord hath laid on him the iniquity of us all." He "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). The fact that God has provided a plan of redemption proves Him to be a God of love and compassion, and though He cannot compromise His righteousness, He can make a plan through sacrifice by which fallen man can be saved. It is absolute folly to think of being saved from sin by any other plan than that which God has made to satisfy the demands of His perfectly righteous government.

The atonement has admitted us into such a relationship with God and has brought us to become "partakers of the divine nature." As we walk in the power of this new relationship we are enabled to mortify the deeds of the body and to obey the requirements of the holy law of God's righteousness. The law of sin in our members keeps one in bondage. But the law of the Spirit of life in Christ

Jesus sets us free from the law of sin and death, if we walk in the Spirit according to God's plan for us. The grace of God is sufficient to meet every emergency in our life so that there is always a way of escape from the power of temptation and a sufficient supply of grace to make us strong to do and to bear.

The plan of grace requires absolute honesty and sincerity. Those who apply half-hearted policies with reference to sin and salvation will be sure of only one thing—**DEFEAT.**

II. The Text.—I Jno. 1:1-2:5.—This passage tells the story as to how sinners may be brought into fellowship with the Father and His Son Jesus Christ and be kept in the path of safety and continued favor with God.

III. Suggestions for Junior Programs.—The larger portions of the outline should be impressed fully. Boys and girls need to recognize that they have a need of victory over sin because sin is in their disposition of heart, producing acts of sin which make them guilty before God and which call for the remedies which God has provided. The importance of taking God's way for victory should be also duly impressed. Some people are continually using the method of flattery by calling the boys and girls good. Due and just praise may be given for earnest effort on the part of the boys and girls to honestly meet the conditions which God has laid down. But dishonest flattery only weakens the confidence of boys and girls in you and either makes them think they can "pull the wool" over your eyes which are blind to their faults, or else they know that you are only fooling them and trying to make them believe that they are good when they know that

their hearts are not genuinely good. Victory only can come by way of truth. I Jno. 1:8.

OUTLINE STUDY

I. Face All the Facts.

1. The fact of sin.—Rom. 3:10-20.
2. The fact of judgment.—Eccl. 12:14; Matt. 12:36.
3. Satisfaction must be made.—Rom. 3:24-26.
4. The way of life must be accepted.—Acts 4:12.

II. We Overcome—

1. By meeting the condition for pardon.—Jno. 3:16; I Jno. 1:7-10.
2. Through the power of the Spirit.—Rom. 8:13; Gal. 5:16.
3. Taking God's way of escape.—I Cor. 10:12, 13, 14.
4. Resisting in faith.—I Pet. 5:8, 9.
5. By petitions at the throne.—Heb. 4:14-16.
6. Putting on the whole armor of God.—Eph. 6:10-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Overcome," etc.
2. Sin in Us.
 - a. All have sinned.
 - b. All are condemned.
 - c. All need a Saviour.
3. Sin Can Be Overcome.
 - a. By confession and repentance.
 - b. Through faith in Jesus.
 - c. By prayer to God in Jesus' name.
 - d. By resisting the devil by faith.

For Seniors.

1. The Fact of Sin in Us.
2. The Only Escape from Wrath.
3. The Way of Victory.

PERSONAL THOUGHT

Thank God there is a way of victory provided over sin which has bound the soul of man.

SEED THOUGHTS

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame
But wholly lean on Jesus' name.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

—Edward Mote.

If thou art fighting against thy sins, so is God. On thy side is God who made all, and Christ who died for all, and the Holy Spirit who alone gives wisdom, purity and nobleness.—Chas. Kingsley.

There are burdens that are bad and blame-worthy, and these it is our duty at once to cast away. Such a burden is the evil conscience, from which the true deliverance is the cross of Christ; such a burden is the easily besetting sin, from which the sanctifying Spirit sets free the vigilant and prayerful Christian.—Jas. Hamilton.

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with

good seed; if the ground be well occupied, there will be less need of the labor of the hoe. If a man wished to fight fire, he might fight it with his hands till he was burnt to death; the only way is to apply an opposite element.—Fuller.

A believer is far more apt to be burdened with a sense of sin, and to feel the fear of it in his own character than an unbeliever; because if we are carried along the stream we fear nothing, and it is only as we strive against it, that its progress and power are discernible.—Owen.

As for our own faults, it would take a large slate to hold the account of them; but, thank God, we know where to take them, and how to get rid of them.—C. H. Spurgeon.

THE GREAT COMMISSION.— Matt. 28:18-20

Topic for February 15

MOTTO

"Go ye into all the world and preach the gospel to every creature."

MEDITATIONS ON THE TOPIC

I. **The Great Commission** makes the children of God ambassadors for Christ. The ambassador does business for the country he represents. He is loyal to the Master and presents to those who are "aliens from the commonwealth of Israel and strangers from the covenant of promise" the terms by which they may be brought into a relationship of peace and fellowship and become heirs of the kingdom of heaven.

Christ has all power in His hands in heaven and in earth. It is in His hand to pardon the rebel sinner and make him a partaker of divine grace. It is also in His power to judge the sinner and give him the punishment due for all his rebellion and sin and rejection of the terms of mercy and grace. Christ has used His power to send forth His ambassadors on a mission of peace to all the world. Upon the reception or rejection of this great message depend the issues of the judgment.

We as ambassadors do not have the right to choose the people to whom we are to deliver the message. Our command is not, "Go to the best parts of the world." It is not, "Go to the most enlightened or the least degraded." It is, "Go ye into all the world and preach the gospel to every creature." The results are impartial. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The ambassador has the blessing upon his service. The presence of Christ goes with him, not only in one century, nor even two centuries, but, "unto the end of the world (age)." And if Christ continues to follow the obedient ambassador unto the end of the age we may know that there will be results, greater or less; for weal or for woe; to people unto the end of time.

II. **The Text.**—Matt. 28:18-20.—This passage sets forth the circumstances and the facts of the "Great Commission" which Christ delivered to the disciples.

III. **Suggestions for Junior Programs.**—Emphasize the story of Jesus as the Son of God coming from heaven to make possible the salvation of men. Lead the boys and girls to have this story fully in hand that it may be told. The earthly life of Jesus is not the end of the story. There is a present to this story. Try to get the boys and girls to realize that the present part of the story is Jesus working in the believers to carry the message of salvation to all people. This is the great task of the Church until Jesus comes again. After the Gospel day is over, there is a future of rewards and punishments. Jesus will be the Judge of the living and the dead in that future time when all the reports

will be brought in. It will be a glad day for those who have accepted the message and to the servants of God who have faithfully taught the believers to observe all that Jesus has commanded and who have strengthened the Church through His Word and have fulfilled all His will in their service.

OUTLINE STUDY

- I. **The Commissioner.**
 1. **The risen and glorified Redeemer.**—Heb. 10:12, 13.
 2. **A Redeemer with all power in heaven and in earth.**—I Cor. 15:24, 25.
 - a. As a pardoner.—Luke 24:46, 47.
 - b. As an empowerer.—Acts 2:33.
 - c. As a judge of the quick and dead.—Acts 10:42, 43.
- II. **His Commission.**
 1. Go ye into all the world.—Mk. 16:15.
 2. Preach the Gospel to every creature.—Mk. 16:15.
 3. Baptize them.—Mk. 16:16; Matt. 28:19.
 4. Teach them to observe all things.—Matt. 28:19.
- III. **His Presence.**
 1. In the apostles.—Acts 1:8; Acts 2:1-4; Mk. 16:19, 20.
 2. In every believer.—Acts 2:39.
 3. Unto the end of the world.—Matt. 28:20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Gospel."
2. Jesus Christ the Great Commissioner.
 - a. He came from heaven.
 - b. He purchased redemption.
 - c. He has all power.
 - d. His command to His followers.
3. Who Can Be Saved?
 - a. All may.
 - b. Only those who receive.
4. What to Preach.
 - a. Good news.
 - b. All things.

For Seniors.

1. The Commissioner's Authority.
2. The Commission.
3. The Commissioned.

PERSONAL THOUGHT

As saved souls, we are to represent Jesus Christ and His glorious Gospel to the people who have not known Him. Shall we be faithful to this glorious service?

SEED THOUGHTS

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?—Sel.

The mission of the Church is missions.—Sel.

I am in the best of services for the best of Masters and upon the best of terms.—Jno. Williams.

Going forth at Christ's command
Going forth to ev'ry land;
Full salvation making known,
Thro' the blood of God's dear Son.
—El Nathan.

O thou whom the Lord is sending,
Gather now the sheaves of gold,
Heav'nward then at evening wending,
Thou shalt come with joy untold.
—J. O. Thompson.

MAINTAINING GOOD WORKS.— Tit. 3:8; II Tim. 2:15-21

Topic for February 22

MOTTO

"Created in Christ Jesus unto good works."

MEDITATIONS ON THE TOPIC

I. **Good Works Cultivated.**—It is not possible to cultivate a plant that does not exist. Good works are not possible in God's sight where there is not a regenerated heart. There are deeds called good which seem as good as the deeds of those who believe, but they lack that motive which is in the heart of the believer. There are many deeds that are done for expediency or policy that do not spring from a spontaneous spirit of goodness out of a heart that is indwelt by the Holy Spirit. Such works without the promptings of a divine nature are in the sight of God only the works of iniquity.

Having been taught of God through the divine nature to do good from an inward impulse of righteousness and purity, we do well to exercise ourselves in these impulses and be careful to give our thought to the development of such deeds as will bring glory to God and blessing to our fellows, and which will move our brethren to increase likewise their service in the Lord. Many Christians have lapsed into selfishness through the neglect of prayer and Bible study and earnest obedience to the things they already understand. Satan uses his opportunity to corrupt the minds and hearts of the believers and thus lead them away from the life of usefulness and blessing. The Church does well to provide means of instruction and a program of activities that will develop the brotherhood in the field of good works. This is not only profitable for the growth of the believer but very useful in preparing the hearts of the unsaved to give heed to the ministry of the Gospel.

II. **The Text.**—Tit. 3:8.—This passage teaches that the believer needs to develop good works in his life.

II Tim. 2:15-21.—This passage teaches the importance of study to become a workman approved unto God. There are things that need to be shunned in order to avoid the increase of more ungodliness, and there is a need of purging ourselves of the things of dishonor so that we may prepare ourselves unto every good work.

III. **Suggestions for Junior Programs.**—The Suggestive Assignments for Juniors largely will explain themselves. The different passages in connection with each assignment will be a basis to illuminate the theme of the lesson showing how good works emanate from the nature within our heart and that the heart must be renewed from the Lord to produce them.

The part of the theme that needs development is how to exercise ourselves when we have the right conditions so that the good which God works in us may be brought out in deeds according to God's plan. This phase of the subject will find some suggestions in the various assignments from the Scripture, as well as in the Outline Study.

OUTLINE STUDY

I. The Place of Good Works.

1. Not to obtain salvation.—Tit. 3:5; Eph. 2:8, 9.
2. As an evidence of salvation.—Eph. 2:10; Tit. 1:16.
3. A means of glory to God.—Matt. 5:16.
4. A blessing to men.—Phil. 2:14-16; I Pet. 2:12.
5. As an adornment to the doctrine of God.—Tit. 2:10; I Tim. 2:9, 10.

II. How to Maintain Good Works.

1. By teaching sound doctrine.—Tit. 2:1-15; Jno. 3:20, 21.
2. Working out what God works in us.—Phil. 2:12, 13; Heb. 13:21.
3. By careful attention.—Tit. 3:8; Col. 3:5-17.
4. By separation from the evil.—II Cor. 6:14-7:1; Eph. 5:6-16.
5. By purging out the evil.—I Cor. 5:6-13.
6. By encouraging one another.—Heb. 10:24, 25.

7. By strengthening the inner life.—Col. 1:9-12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Good Works."
2. The Fruit of a Good Tree (Matt. 7:15-20).
3. The Outcome of a Good Heart (Matt. 12:34, 35).
4. The Flowing Out of a Good Spring of Water (Jas. 3:8-12).
5. The Living Well within a Christian (Jno. 4:14).
6. The Operation of Good Workmanship (Eph. 2:10).
7. The Working of a Flame (I Thess. 5:16-23).
8. The Moving of a Holy One Inside (Eph. 4:30-32).
9. The Shining of a Light (Matt. 5:14-16).
10. The Savour of Good Salt (Matt. 5:13).
11. How Can These Things Be? (Jno. 3:3-16).

For Seniors.

1. Works as Related to Salvation.
2. Maintaining Good Works in Our Lives.

PERSONAL THOUGHT

Am I maintaining good works?

SEED THOUGHTS

You never will be saved by works; but let us tell you most solemnly that you never will be saved without works.—T. L. Cuyler.

The movement of the soul along the path of duty, under the influence of the holy love of God, constitutes what we call good works.—Thos. Erskine.

God worketh in you, therefore you can work; otherwise it would be impossible. God worketh in you, therefore you must work; otherwise He will cease from working.—Wesley.

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word.
Make friends of God's children;
Help those who are weak;
Forgetting in nothing
His blessing to seek.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone—
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see.

Take time to be holy,
Let Him be thy Guide,
And run not before Him,
Whatever betide;
In joy or in sorrow,
Still follow thy Lord,
And, looking to Jesus,
Still trust in His Word.

Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

—W. D. Longstaff.

FAVORITE BIBLE PRAYERS (Jr.).—

Topic for March 1

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATIONS ON THE TOPIC

I. **Bible Prayers.**—There are a number of prayers that are recorded in the Bible. Of these we may have some we may delight to consider because of the special help they have been and are to us in life. Because of this we may call them favorite Bible prayers.

While our own prayers should come from our own heart desires and as a rule should be uttered in our own words; yet it is possible to receive much help and encouragement from the prayers uttered by others. These Bible prayers are distributed over a wide range of circumstances so that they give us help in our varied circumstances of life and answer the lack that we may have in giving expression to our own prayers under similar circumstances. How often have we been strengthened by the utterance of prayers by our friends and spiritual teachers! In times of weakness and affliction we are not able to utter what we long to have expressed. In such an hour how blessed it is to have a precious friend kneel by us and utter prayers to which we can heartily speak our "Amen" and make them our own! In the study of Bible prayers we can find that fellowship of human need that strikes a responsive chord in our own hearts to the strengthening of our own prayer life.

Jesus granted to the disciples their request to have a prayer with words by which they could guide their own prayer to the Father. We do well to study such a prayer and endeavor to enter into the spirit of the same, that its words may become a vehicle of our own request before the Lord. To this end may we also study other prayers found in the Bible.

II. **The Text.**—Jno. 17.—This is the intercessory prayer of Jesus while with the disciples, on the night in which He was taken by wicked hands to be tried and crucified. It contains especially petitions in behalf of the disciples and those who are to become believers.

Ps. 90.—This is called a prayer of Moses. It is rich in thoughts of the eternal God, His great power, and His being as a place of refuge to the saints in all generations.

Ps. 32.—This is a psalm of David connected with the fact that he had been forgiven of his terrible sin. It is partly contemplative and partly an address to God and represents also the answer of God which he repeats for his own comfort and the comfort of those who read or hear it.

III. **Suggestions for Junior Programs.**—The subject as a junior topic would imply that there be a selection by the individual of a prayer from the Bible which is considered a favorite by the one selecting it. But in case that the juniors are not sufficiently familiar with the prayers to make their own selection, it would be fitting that some one suggest what is a favorite to them and let the boys and girls make a study of the same and bring their thoughts to the service.

It would be a fitting time to develop some lessons on the kind of prayer that is acceptable before God as the prayers of the Bible are being considered. Get such thoughts clearly defined and set them before the audience. The practical part will be to secure that spiritual response in which prayer of the individual's own heart may be truly offered to God that His blessing may be realized in the meeting.

OUTLINE STUDY

I. Some Notable Prayers.

1. Abraham, for Sodom.—Gen. 18:23-33.
2. Jacob, at Peniel.—Gen. 32:24-32.
3. David, concerning his future.—II Sam. 7:18-29.
4. Solomon, at Gibeon.—I Kings 3:6-9.
5. Hezekiah, for deliverance.—II Kings 19:15-19.

6. The Lord's prayer.—Matt. 6:9-13.
7. Christ's Intercessory prayer.—Jno. 17:1-26.

II. Brief Prayers.

1. Elijah.—I Kings 18:36, 37.
2. Jabez.—I Chron. 4:10.
3. The Publican.—Lk. 18:13.
4. Jesus on the cross.—Lk. 23:34.
5. The dying thief.—Lk. 23:42.
6. Stephen.—Acts 7:60.

III. Pastoral Prayers.

1. Paul.—Col. 1:9-13; Eph. 3:16-21; Phil. 1:9-11; II Thess. 1:11, 12.

IV. A Congregational Prayer.—Acts 4:24-31.

V. Prayers of Mothers.

1. Hannah.—I Sam. 2:1-10.
2. Mary.—Lk. 1:46-55.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Prayer."
2. Select a Bible Prayer.
3. Prayer for Pardon.—Ps. 51.
4. Prayer for Help.—Ps. 61; 63.
5. Brief Prayer.
6. Answered Prayer.

For Seniors.

1. Select a Favorite Prayer.
 - a. Of intercession.
 - b. Of worship and praise.
 - c. Of penitence.
 - d. Of a plea for help.

PERSONAL THOUGHT

Praise God for the opportunity of prayer. May we avail ourselves of this privilege by consideration of all the conditions that make our prayers acceptable before Him.

SEED THOUGHTS

Then let us earnest be,
And never faint in prayer;
He loves our importunity,
And makes our cause His care.
—Newton.

Our prayers are ships. We send them to no uncertain port. They are destined for the throne of grace; and while they take a cargo of supplications from us, they come back argosies laden with the riches of divine grace.—Sel.

In presenting the divine promises at the throne of grace, we present the best of names at a bank that is solvent. Let us when we pray, consider well whether we have a promise for our plea.—R. M. Offord.

Every praying Christian will find that there is no Gethsemane without its angel.—Binney.

Sometimes a fog will settle over a vessel's deck and yet leave the topmast clear. Then a sailor goes aloft and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which selfishness and egotism befog us, and gives us a chance to see which way to steer.—Spurgeon.

Ask in simplicity. True need forgets to be formal. Its utterances fly from the heart as sparks from the blacksmith's anvil. Set phrases, long sentences, polysyllabic words, find little favor with the soul that is athirst for God and His grace. How brief are the sentences of the immortal and immutable prayer, which Christ taught His disciples! Not a long word there. **Temptation** is long-est, and the majority of words are of one syllable. Do you essay to lead others in prayer? Utter no word that any that hear cannot understand. Express their need as well as your own. Do not go to the mercy seat on stilts.—R. M. Offord.

THE PLACE AND VALUE OF ORGANIZATION AND RECORDS IN YOUNG PEOPLE'S BIBLE MEETING WORK

By Katherine Royer

This paper was read at a tricounty Sunday school meeting at Canton, Ohio, and is published by request.

This is a century of countless organizations of all kinds,—business, social, professional, educational, and religious. This is a day of efficiency experts, research workers, and statistical clerks. No branch of the government, public-school system, business firm, corporation or institution would undertake to get along without records and reports. Constitutions, records, and reports are inherent parts of any growing organization. Detailed organization is necessary in the various areas of activity just referred to, because present-day enterprises are on such a large scale that there must be a systematic provision made for the distribution of responsibility. Because, as the old saying goes, "What is everybody's business is nobody's business." After duties have been assigned to different members of the organization records are kept and reports are made so that the degree of success and progress can be measured. The reports formulated from records constitute a survey of the conditions and needs of the organization. With a knowledge of the present conditions and of the results from the present plans and activities the organization will plan further procedures—using more freely the methods which have brought best results and changing those which have shown waste or inefficiency. When there are not accurate records kept people let their own opinions and desires color their reports and evaluations. This is not a safe procedure, as wishes may give a false sense of security when actually defects are present which will undermine the entire organization if they are not discovered and corrected. Constantly the public schools are checking hundreds and thousands of items in the experience of the pupils and teachers so that the most efficient methods may be discovered.

Some people think that organization and its attending records hold a large place and are of unquestioned value in secular life but that since in religious activities we are dealing with a different set of values, organization and records are not so desirable, and may tend to catch us in a material mechanism that will hinder spiritual freedom. It is true that machinery is not a goal and that it alone does not assure success, but it is also true that God's plan in nature, and in the spiritual realm shows marvelous organization. There are many Bible examples of organization and records. There was detailed organization in the services of the Tabernacle. Jesus sent the disciples out in an organized way two by two. At the time of the feeding of the five thousand, Jesus asked the disciples to arrange the people in companies of fifty and a hundred. The early church had organization with special duties for the disciples, deacons, and missionaries. The Israelites were organized under Moses and Joshua and at other times. Records and reports were fre-

quently used in the Bible. Detailed accounts of the Apostle Paul's journeys are recorded. Missionary reports were made in the early church. There were reports at the council in Jerusalem. The names, dwelling places, ages, and important events are recorded about many of the people mentioned in the Bible. When Jesus fed the multitudes upon two different occasions numbers were reported. When Peter preached at Pentecost the number added to the church was recorded. We would have lost much if we had not had these Bible records. It is a precious thought to us that the name, span of life, and dwelling place of God's people were so important that they were recorded in the Bible. It reminds us again of God's great love and interest in each of us individually.

In view of God's great concern for each of us perhaps we have not shown enough concern as Young People's Bible Meeting committees and workers and members for each member of our group, and for those about us that we should reach. There should be a record kept of the entire group and of each member. We are asked in the Scriptures to do everything in order. If in our daily tasks we find it necessary to devote many hours to the making of records and formulation of reports so that we may study our needs and lay plans for improvement, how much more should we be willing to do systematically and carefully the work of the Church which deals with eternal values? Of course all the routine work of our Young People's Bible Meeting organization must be vitalized by the Holy Spirit through prayer and personal Bible study. The organization is not the power. It is God who "is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." We should not hinder the power of God in our Young People's Bible Meeting groups, however, by slipshod methods, and failure to devote time and interest to the most important tasks of life. Experience has shown that unless definite provision has been made for the delegation of responsibility in the Young People's Bible Meeting activities, the meetings have not functioned and grown as they should. Consequently the first on our list of Y. P. B. M. standards (listed in a pamphlet published by the Commission for Christian Education and Young People's Work) is: Adequate organization to carry on the work; and the second is: Accurate records of duties performed.

In all our tasks we need to ask God to "teach us to number our days that we may apply our hearts to wisdom." God has asked us to love Him with all our heart, soul, strength and mind. Too often we are content to love Him with our hearts and souls, and we love Him too little with our minds, in real study and thoughtful, prayerful plan-

ning; and too little with our strength in actual work for His kingdom.

As Dr. Benson says: "The farmer cannot stand idly by and hope that the rain of heaven will produce a crop. Without the refreshing showers from above a harvest is impossible, but the farmer diligently tills his ground and sows his grain so that when the early and latter rains fall upon the earth there is a field prepared for their reception. And so the Young People's Bible Meeting needs to organize its forces and prepare its field in anticipation of the working of God's Holy Spirit. United effort in an organization makes possible far greater progress than do the diversified efforts of many individuals.

To many people statistics are considered dull and uninteresting. However, to the expert and specialist statistics are something vital. A study of statistics points to improvement and progress. Some people who think records are of little value keep them so poorly that they are of very little value because the information is insufficient, inaccurate, and misleading. Too often has this been true of our Young People's Bible Meeting reports. If we should start now as committees and members to check ourselves on the eight aims of our Young People's Bible Meeting, on our ten standards, and on the twenty-one points for self-rating, all printed in the Young People's Bible Meeting Pamphlet, published by the Commission for Christian Education and Young People's Work, we would gain much valuable information for our groups. We would see where we have failed to meet our objectives and discover means of improvement. We will not have time, now, to check our young people's groups on all these aims, standards, and personal rating points. This each committee can do for itself, but I have selected the main ideas embodied in these thirty-nine items and would like to consider them with you briefly.

We aim:

To provide definite instruction in the Word of God and to bring unsaved into the Church.

To aid in building Christian character and establishing Scriptural social standards.

To develop spiritual life through Christian activity, personal testimony, and to provide the opportunity for the development and training of talent: in extension activities, as visiting sick, distributing literature, helping in local and foreign relief and missionary projects, in program activities such as speaking, leading in singing, conducting meetings, using and finding reference materials.

To create an interest in the work of the Church and to teach reverence. A common bond of interest in the Young People's Bible Meeting activities will lead to an interest in all phases of church work through the Sunday school, church service, home, and extension work.

In the achieving of these purposes the Young People's Bible Meeting should be one of the great educational and training agencies of the church where the young people can express and do what they have learned in Sunday school, home, and church.

(Continued on page 62)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

A BUSY SABBATH IN CAPERNAUM

Mark 1:21-34; Luke 4:31-41

Lesson for February 8, 1942

Golden Text.—I was in the Spirit on the Lord's day.—Revelation 1:10.

Mark 1:21, 22; Luke 4:31, 32. It was the custom of Jesus to attend the services at the synagogue on the Sabbath days. Many people absent themselves from church services for months on end. Many, too, are their excuses; not the least being the lifelessness of the services and the insipidity of the teaching message. Occasionally some stay away because they know more than the preacher, and couldn't learn anymore from him anyhow. All these excuses and more would have been just as potent with our Lord. The average synagogue service was lifelessly formal, and its teachers quibblers about the minutiae, but indifferent to the weighty things of the Word. But Jesus went to church. If others had nothing but form, He could have both the form and the life; if others pained Him by the frivolity of their teaching, He could ponder on the wondrous revelation of the Father found in the revealed Word; and, above all, He could worship the Father in the Spirit and be a help to other groping souls. Let us go to church, thinking not so much in terms of what we can get out of the service as in the things we can contribute to the service which will be for the glory of God and the benefit of our fellow worshipers.

The worship of the synagogue was conducted in an orderly manner, according to prescribed rules, but the teaching was not confined to a few men. Anyone in the congregation who had anything worth while to say on the Scriptures might do so. The unfortunate thing then as now was that many wanted to have their say when they had nothing worth saying.

The messenger of the Gospel can preach with the same power and authority that the Lord exercised in His ministry. There may be a difference in degree, but there should not be a difference in kind.

Mark 1:23-28; Luke 4:33-37. There seem to me to be two kinds of people in the world, the carnal and the spiritual. You find both of them in the world; and both of them in the church. In the world you find the carnal natural and the carnal demon-possessed; in the church you find the carnal (I Cor. 3:1) Christian and the Spirit-filled Christian. To be demon-possessed is to sink to the lowest possible level on this side of hell; and to be Spirit-filled is to reach the most blessed state this side of glory. The cry of the demoniac, while not so worded, was really a cry for deliverance. And the Master granted to him

that which he wanted rather than that he asked for.

Mark 1:29-31; Luke 4:38, 39. When the evil spirit went out of the man he was left without injury; when the fever left Peter's mother-in-law it left her without weakness. In natural course of fevers you are left in great weakness when the fever breaks. In this miracle not only did the fever leave, but instant strength was returned. Christ sanctified the home life by His presence and grace, as well as He did the service of public worship.

I show my appreciation of my guests by the kind and amount of ministering I render them. As they honor me by their visit I should honor them by my service. Mr. and Mrs. Peter must have been very hospitable hosts to Jesus, for we find that He made the home of Peter His home thereafter whenever He was in Capernaum. You can also be hosts to Jesus by being hosts to His messengers.

Mark 1:32-34; Luke 4:40, 41. The Jewish day ends at sunset. While it is lawful to do good on the Sabbath day, yet we cannot help but admire the respect these people had for the Sabbath by waiting until the sun was setting before taking up the burdens of bringing the sick to the Lord. But they cared for their loved ones as is proved by the fact that they were willing to forego sleep and rest so that their loved could be healed at the earliest possible moment. And the Lord proved His love by healing every one that came to Him.

Jesus never reached the point that He left off caring for the needy of earth because of the need of bodily rest. Is there such a point in my life? If so, where is it? It is better to be so active for the Master that we are brought nigh to death for the Gospel's sake (Phil. 2:30) than so indolent that our powers will atrophy through nonuse. Buried talents bring no blessings.

The demonic hosts know Jesus as their opponent; we should know Him as our Saviour. Their testimony is forbidden; ours is commanded. They gave theirs without solicitation; we often fail to give ours under encouragement.

THE HEALING MINISTRY OF JESUS

Mark 1:35-3:12; Luke 4:42-44; 5:12-39

Lesson for February 15, 1942

Golden Text.—He had compassion on them, and healed their sick.—Matt. 14:14.

Mark 1:35-39; Luke 4:42-44. Prayer is as necessary to the recuperation of the spirit in man as sleep is to the physical man. If you have to forego either, it is better to lose sleep. If it is necessary to seek the Lord in prayer

when the work is dull and dreary, it is doubly so when all men seek thee. It is necessary to pray for power; but after the power falls it is then necessary to pray for humility. Then, too, we need to pray for guidance, that the work may be done acceptably to Him in word and deed.

Mark 1:40-45; Luke 5:12-16. "Compassion" means "to suffer with." See Isa. 63:9. The leper of this lesson had extraordinary faith. He had no precedent. There had been no healing of this dread disease by our Lord before as far as the records show, yet he does not question the power of Christ. To him it was all a question of willingness. He said, "If thou wilt," and the Lord answered, "I will," and the work was done. To us who believe today there should never be any question of His power, but we should always strive to pray according to His will. I John 5:14, 15. There are two reasons today why the sick among us are not always healed: i. e., we do not pray in faith, and there are times when it is not God's will.

Mark 2:1-12; Luke 5:17-26. The leper had faith to come to Jesus for healing; these four men had faith to bring their helpless friend to Jesus. The leper was not permitted to come into a house where others dwelt, so he sought the Lord in the open. This man had but one hindrance, the crowd. But where there is a will, there is a way. If they couldn't find a way they could make one. So can you. Most of us are satisfied with symptoms when it would behoove us well to find the primary cause. Not all sickness is the direct result of sin, but this case apparently was. Remove the cause and the accompanying results will disappear. Sickness is not always a curse, and good health is not always man's greatest blessing. This man's sickness became a blessing because it brought him to the Saviour and His pardon. The healing was but the after result.

There were learned men in His audience, but they came to investigate. Investigation by a closed mind will end only in captious criticism. Investigation by an open mind leads to faith and the glorifying of the Saviour. Reason is not an enemy to faith; but the fruit of the reason of a critical mind is criticism. The fruit of reason of the open mind is faith and praise.

Mark 2:13-17; Luke 5:27-32. Levi, the son of Alphaeus, was a renegade Jew. He probably was the black sheep of an otherwise fine family. But though a pariah, his better instincts were not wholly dead. The Master saw deeper than the multitude. In this publican He saw a soul hungry for the better life. Matthew did not need a second invitation. He at once forsook all and followed the Master. Only a man tired of sin would do that. Then he invited all his old friends to a dinner to make the acquaintance of Jesus. And all of that number who were tired of their moral

sickness also came to the Master for healing. How many? We do not know, but we do know that the Master told the self-righteous Jews that these would enter the kingdom of heaven before them. It is not what you had been while in sin that militates against you after you turn to the Lord, but the failure to make a complete turnabout.

Mark 2:18-22; Luke 5:33-39. There is an appropriate time for most things. We expect joyous gladness at weddings and tears at funerals. The hilarity of a wedding would be incongruous at a funeral. Fastings and prayers are right and proper on right and proper occasions. Formal fastings and prayers are in danger of turning the participants into self-righteous egotists. But fasting and prayer, the product of a troubled heart, will conduct the doer into the company of those who wrestled with God and prevailed.

The religious life of the Mosaic Covenant had served its day. Like an old cloth it was too old to mend. Only by making all things new in the New Covenant could the work of God go on unhindered.

Mark 2:23-3:12. Hardheartedness and religious formality go hand in hand. Sticklers for form are not noted for the depth of their love. Not infrequently they plot the destruction of those who ignore their pet form of religious manifestation. The worker for the Lord needs to pray to be delivered from both the man who is overfulsome in his praises, and the man who has nothing to do but to criticize you whenever you do things differently from what he says he would do them.

JESUS APPOINTS AND TEACHES THE TWELVE.—Mark 3:13-19; Matthew

5-7; Luke 6:12-49

Lesson for February 22, 1942

Golden Text.—Even so let your light shine before men; that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Mark 3:13-19; Luke 6:12-19. The night before the Lord chose the Twelve He had His longest recorded season of prayer, after the temptation. But the work was the most momentous. On the choosing of the proper men depended the future of His kingdom. Surely He needed to pray. But on the choice of the proper men to carry on the work of God today rests the issue of the kingdom now. Many are lamenting the apostasy of the church today. May that condition not be traced back to a prayerless church at the time when new pastors are chosen, and continued lack of prayer for them after they are chosen?

Some of these men were outstanding. Of others you hear but little, but all did their bit. One failed ingloriously and became the greatest traitor of all time, and that for a pittance of thirty pieces of silver.

With the apostasy of Israel and their coming rejection (Matt. 21:43) in sight, the Lord chose twelve men to become the princes and leaders of the spiritual Israel of God. James 1:1. And upon them would rest the continuance of the work after His ascension.

Matt. 5-7; Luke 6:20-49. This sermon is not a code of laws for any particular age or

time but a summary of moral principles which can only be observed by a regenerate heart. They are for all those who would walk in the footsteps of Jesus in the eternal NOW. To the carnally minded these words are beautiful and possibly workable in an Edenic world, but entirely impractical in this workaday world. But the fact remains that all the theories of carnal man have proved their failure in solving the problems of human relations; and the world is going more and more into universal chaos as the principles of this sermon are ignored. The one remedy that would solve all the ills of humanity has been rejected. Here and there individuals and sometimes small groups have accepted the principles taught here and have practiced them with great blessing to all. The blessings that follow those who walk in the footsteps of Jesus are sevenfold. Jesus lived up to His teachings. He will give us all grace to do likewise. I John 4:17.

Certain Bible scholars reject certain portions of the Bible by denying its inspiration; others accept its inspiration but deny its force by saying that it is intended for the other fellow. I will not be found in the company of either. I prefer to build my house on a rock. What is the use of saying, "Lord, Lord," and yet failing to do the things He tells us to do?

Matthew records seven positive Beatitudes or standards that bring unfailing blessings. Luke records four with four opposing anathemas. God's thoughts are as much higher than man's thoughts as the heavens are above the earth. And yet here we can faintly grasp the fact that what man highly esteems adds to his woe, while the things we would gladly escape come laden with blessings. To resist evil in kind doubles it. The after result is imperishable hate and determination for revenge. That explains Europe's condition now. And the other continents are headed that way.

The Golden Rule is practiced betimes, but only when the individual believes that the other man will treat him similarly. But to the average person it is like casting pearls before swine to practice it towards those that reward evil for good. But if we love only those who love us we are no better than other sinners.

In the physical world all action is followed by a corresponding reaction. In the moral and spiritual world all deeds of men are repaid in kind by others. If I judge the conduct of others somebody will judge my actions; if I condemn others for what they do, others will condemn me for what I do; but if I am merciful and forgiving even to flagrant transgressors others will bear with me and forgive me my transgressions. And you always get good measure.

It is human nature to magnify another's faults and to minimize your own. It is of grace to reverse the order.

It is a universal law of God that everything brings forth after its own kind. The only way you can convince yourself that you are a child of God is by producing fruits unto righteousness and holiness. Fruit does not make the tree; but fruit gives positive proof of the kind it is.

THE PARABLES BY THE SEA.—Matthew 13; Mark 4:1-34; Luke 8:1-18

Lesson for March 1, 1942

Golden Text.—Never man so spake.—John 7:46.

Luke 8:1-3. In these verses we have the plan that God provided for the temporal care and provision for the Lord and His group of helpers during the years of evangelism in Palestine. These people served with no other compulsion than the compulsion of love for the divine Son of God. Following the same methods today each evangelistic group in every land could be self-supporting without the evangelists having to cease preaching the Gospel to plow corn.

These women were in the background, but their work was none the less useful. God had done much for them; they loved much in return and proved it by their service? You also prove the measure of your love to the kingdom of God by the work you do to make possible the preaching of the Gospel.

Mark 4:26-32. This parable is not found elsewhere in Holy Writ. It teaches that there is always a time of sowing followed by the time of reaping. The growth of the seed is in the hands of God, and the processes of growth are beyond our ken. I do not need to understand all the processes of life in order to raise a crop, but it is very comforting to know Psalm 126:6.

Matt. 13. In this chapter we have eight parables. With the exception of the last (vs. 52) they are all illustrative of the kingdom of God. The parables of Jesus were concealing to the spiritually deaf and blind, but revealing to the spiritually discerning.

1. The Parable of the Sower. The seed is the Word of God. The sower is the Son of God and such as He delegates to this work. But much of the sowing is fruitless, due to the condition of the soil on which it falls. There is no explanation why the soil is as it is; merely the fact is stated. If the Word fails to bring fruit to perfection the fault is not in the Word, nor in the messenger, but in me.

2. Parable of the Tares. Here the trouble is with malicious sowing of that which is evil. The field is the world. In this world both good and evil grow up together; but the separation will take place at the time of harvest. Here the individual is not the soil, but he is either wheat or tares, depending upon whether the truths of God or the falsehoods of Satan have been accepted in the heart.

3. The Mustard Seed. The mustard seed is exceedingly small, but after it is grown it becomes the greatest of herbs. The kingdom of God had a small beginning, but it has grown until it has become the largest institution in the world. When a thing gets big it gets to be popular; and people join it for popularity's sake. So the time came that Christianity became popular. Then fowls (unclean men) began to nest and rest in its branches, and the church lost its purity and power.

4. The Leaven. Leaven changes the characteristics of substance by changes from within. It usually has an evil significance but not necessarily so. A good thought planted deep in the heart may make changes

for the better, just as surely as evil thoughts implanted in the heart make changes for the worse. We are to avoid the leaven of hypocrisy, of malice and wickedness, of worldly ambition, etc., but we are to be in the world as small and insignificant indeed as a spore of yeast fungus, yet by our faithfulness to permeate human thought with the truth of His Word. It is because we have lost our potency that the leaven of wickedness has crept into and is wrecking Christendom.

5. The Hidden Treasure. The field is still the world, but the man that buys the field buys it not for itself but for the treasure hidden there. Christ paid the price on Calvary, and now claims those redeemed from among men as His peculiar treasure.

6. The Pearl. The pearl is the Church of

the firstborn. Christ is the Saviour of all men but especially of them that believe.

7. The Net. The sea is the mass of humanity. And they are of all kinds. At the judgment the angels of God will separate the good from the bad. There is a universal possibility of salvation; but there will be no universal salvation. The tares at the time of harvest, and the bad fish at the time of final judgment were both reserved unto the judgment of everlasting burnings. You may be a poor fish, but you do not need to remain a bad fish.

8. The Householder. The householder provides food for the family. The preacher feeds the family of God. If he is a good one he will vary the diet, and see that it is both palatable and nutritious.

THE TEACHER'S CHARACTER

By C. A. Wright

We understand that the work of the Sunday-school teacher is to present the truth contained in the scripture portion assigned for the lesson in such a manner, that it shall be apprehended by the scholar. Of course there are various elements which enter into the matter of apprehension of salvation truth on the part of the children, the boys and girls, the young people, and by those of mature years, and certainly none is more important than the character of the teacher. The teacher must be first a partaker of the fruits of divine grace, for only in this way can he know anything of the salvation without which no one will see God. It is unthinkable that anyone should endeavor to fill the place of a teacher in the Sunday school and be a stranger to the covenant of mercy. He must first be a partaker of the fruits before anyone can receive any profit from his labors. The power of example is so powerful that no amount of precept can take its place. Irrespective of anything that he or she can say, however correctly worded and nicely stated, the individual is not capable of filling such a place if devoid of the power of salvation. Nothing can make up for such a lack.

The teacher may be one skilled in teacher training and may possess many scholastic advantages, but these cannot take the place of heartfelt experience of divine grace. All things considered, these advantages are not to be ignored or minified, but one who lacks them and possesses divine grace has that which qualifies him or her to teach the Word of God. "Though I speak with the tongues of men and of angels, and have not love [salvation], I am become as sounding brass, or a tinkling cymbal." In other words, the very best that can be said, however true and correct, is powerless, and has no weight, if the heart of the speaker is not right with God. On the other hand, the teacher may not be aware of the rules of correct grammar and rhetoric; but if the heart is right with God the message will be accompanied with the power of conviction.

We should allow none of the standards of the world about us to determine who is or who is not capable of being a Sunday-school teacher. It was said of Paul that his bodily

presence was weak, and his speech contemptible; but this does not mean that he could not use language correctly. He says himself that his speech and his preaching were not with enticing words of man's wisdom, but in demonstration and in power. He was determined to know nothing among the people save Jesus Christ and Him crucified. It is all important that the same spirit be manifested today, as the human heart needs the same grace as it ever did, the very same salvation. The heart of humanity has not changed in these thousands of years. Certainly the best effort should be put forth to obtain the best possible material for teachers in the Sunday school; but man's ideas and ideals are very often in contradiction to what the will of God is.

"Love not the world, neither the things that are in the world," is a command to the Christian. In order that the teacher will see the paramount importance of teaching God's Word there must be a real experience of salvation, or else there is quite sure to be a retrogression from the truth of God to the happenings and idolatry of this sin-cursed world. We have been told of boys' classes in the Sunday school who were encouraged by the teacher to spend their time on baseball news, when baseball was in season, and even on the doings of the movies! God forbid the time should ever come when anything like that can be heard of in one of our Sunday schools. It cannot happen when the teacher is a thorough Christian. Because the teacher is such, he is conscious of the great responsibility resting upon him, and cannot but pray much that he may have grace to influence every member of the class in the right direction. He will avoid anything that would lead the other way.

Of course there will be difficulties to meet, there always are, and in meeting these the teacher needs grace and more grace. It will never do to allow carnality to dictate the policy to be pursued. "Love suffereth long, and is kind," but is not shallow or time-serving. This is very important grace for the teacher to possess. In fact, without it, there cannot be real success. The teacher can win by kindness. Only the overwhelming conviction

that God's Word is the truth which every heart must embrace in order to be in possession of eternal life, can stir him to diligence, faithfulness, and sincerity. If the teacher is lacking in consecration to God, it will have an unavoidable effect, and will influence away from the truth which everyone must embrace, and confess, in order to be in the way which is straight and narrow, and other than which there is no way to heaven.—Gospel Banner.

HOME DRINKING

A calm study of the impersonal columns of accident reports and statistics brings home the cold fact that drinking beer, wine and whiskey at home is a serious and hazardous business.

Home-drinking, viewed only from the human life and property hazard aspects bulks as a heavy cost to the nation of the liquor traffic, according to a recent survey by the Keeley Institute of Dwight, Ill.

This survey showed \$5,000,000 in property damage during 1939 from alcoholism in the home with an aggregate loss of \$35,000,000 during the year for lost wages, medical expenses, insurance and property damage.

A total of 235,000 tipplers were reported as suffering broken bones, and 1,600 were listed as dying because of falls down the cellar steps and similar violent accidents. More than 42 per cent of the total home accidents attributed to alcoholism were among persons under 45 years of age with only 10 per cent over 65 years of age.

A further cost of home-drinking was given as an estimated \$4,039,200 in funeral expenses.

The liquor traffic's merchandising efforts to put beer, wine and whiskey on pantry shelves of all homes, and even churches results only in increasing the number of broken homes, youthful addicts and the impoverishment of those who fall victim to liquor's propaganda.

There never was a time when the people have more reason to turn away from liquor completely. With conditions what they are in the world today, alcoholic beverages should be the first things to be kept out of our homes—and every other place, too.—The National Voice.

Unchanging Christianity

Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come.

JOHN COFFMAN LETTERS

(Continued from page 51)

organization in to pick out clothing for some of the 900 children in their hostels. They took a light van load of clothing with them, including about 100 pairs of shoes and some 20 quilts. On Saturday a social service worker from the East End came in and got two bales of clothing and shoes. One of the matrons from the Spanish refugee committee is coming tomorrow, and so it goes. Sisters, carry on!

Wishing you abundance of God's grace and love,
John.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE UNITED STATES AND JAPAN, AND THE "SCRAP IRON"

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.—Psalm 46:9, 10.

Now that war has been declared, and the outrage of "Pearl Harbor" is history, it is impossible for man to change the situation, but it is worth while remembering who sent them the "scrap iron," many of the "bombs" and much of the "oil," and some "planes."

Dr. John R. Rice, editor of "The Sword of the Lord," graphically writes:

How wicked the Japanese are! We sold them millions of pounds of scrap iron, with which to make bombs and guns and ammunition and tanks and warships; but we had a clear understanding that they were to kill helpless Chinese with them. And now, after murdering something over a million Chinese, mostly innocent noncombatants, women and children who could not help themselves nor fight back, Japan has now begun to kill Americans with our own scrap iron! How wicked, how sinful are the Japanese, to kill armed American soldiers and sailors, instead of killing helpless Chinese, as the understanding was when we sold them the scrap iron, along with the airplanes, the oil and some of the bombs to do it with!

Canada and Great Britain have been involved in the same dealings. For years America, Britain, and Canada have expressed sympathy with the Chinese in their struggles against Japanese aggression while at the same time they supplied deadly weapons to the murderers of China. The cry of suffering and dead Chinese cried from the ground for justice. Now this scrap iron is coming back, and again innocent young men are paying in pain, blood, and tears. The offenders who lined their pocketbooks are sitting with their ill-gotten hoard of gold. Our crazy greed for wealth, even at the expense of helpless and poor suffering millions, has brought us into this vortex of war and bloodshed.

How Did We Get into the War?

This is a difficult question to answer. There are some definite clues. Some of them are found in the Bible. Rereading the history of the ages furnishes others. Reading the signs of the times is another telltale.

The God of This Age

Yes, Satan is the "god of this age." In heaven he, Lucifer, (Isaiah 14:12-17) wanted to usurp the throne of God. He would be like the "Most High." He sought to dethrone God, and wanted to wrap about him the mantle of Deity. He failed of this purpose in heaven. He is now seeking this realization on earth. When God came down in the Person of the Son of God, wrapped about Himself our common flesh and blood, man had a personal glimpse and contact with the Almighty. The story is old, twenty centuries have well nigh gone by since it was told, but the verdict is still the same, "We will not have this man [Jesus Christ] to reign over us." The final decision was made on the "Hill of Golgotha," and the Son of God suffered, the just for the unjust, that He might bring us to God. This is now made possible for the individual, but collectively the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

decision still stands, and when it comes to the majority the verdict is still, "Away with him, crucify him." This is the first, the primary, the fundamental reason for war. Satan was not called the "god" of former ages. God was not in as close range.

The Curse of Modernism

The average man of the street does not know what is meant by "Modernism." He thinks of some scholarly men of great learning as "Modernists," and their enemies, some narrowminded, old fogies called fundamentalists, as their opposers. Not so. Modernism in its real essence is the rejection of Jesus Christ as the Son of God, the rejection of the Bible as the reliable, authentic, and inspired Word of God, the rejection of the atoning death of the Son of God as the Gospel of God, the denial of His miracles, the denial of His resurrection, the denial of His ascension, the denial of His enthronement, etc. This is a destructive and damning so-called philosophy. This so-called rationalistic viewpoint is Satanic in origin, was popularized in German universities, and has done its deadly work throughout the world. The world is reeling under the deadly influence of this intellectual bacteria. This virus is in the body politic. This poison has destroyed the vital organ of normal government. It has ended the rule of order, brought about chaos, confusion, and turmoil. When men will turn to faith, trust, and Christian belief, peace will reign within, and quietness without.

The Judgment of Our God

Government is of God. God is interested in the government of all nations. He is a revenger "to execute wrath" (Romans 13:4). Sometimes He uses these same governments and ruling bodies to punish those of another. Past history can be a guide to our thinking. Both sacred and secular histories tell the same story.

God was back of the direction of Nebuchadnezzar, the Babylonian, in attacking the Hebrew nation, destroying temple and city, dragging the population which was left after the siege into slavery in the capital city of Babylon. When due judgment, after seventy years, had been accomplished, the same God permitted the Medo-Persian army to punish the Babylonians for their sins and sinning.

For a long time America, Britain, and Canada knew that Japan was an aggressor nation. They knew about the fate of Korea, and then the helpless Chinese. They knew, but did not care sufficiently to stop the sending of destructive and deadly materials. Mr. Shepherd, the confidential adviser of Chiang Kai Shek, says that not only scrap iron was sent, but oil, airplanes, and bombs. All this money was used to help us out of the depression.

The nations even knew that Japan made missionary work difficult in some sections, and impossible in others. They knew that many missionaries were driven out of Japan and China. They knew that millions of Chinese were being wounded and slaughtered.

They knew that many Chinese women and girls were being raped. They knew that Japan forced millions to bow down in Shinto idol shrines. But we had to have the cash; it was a good way to get rid of our waste. Then we could accumulate money to buy Japanese silk, and cheap toys for our children. Just so we could live on in luxury. How did the affair react on the Lord? How did it look from heaven's viewpoint? Might it not be that the judgment of God has fallen upon us for our sin of covetousness, greed, and selfishness?

Now we are tied up with Russia, communistic Russia, who like the leopard cannot change his spots. We have not forgotten the ghastly army of martyrs slain by this dictatorship. Here is the account of the liquidations as given by the Entente Internationale Anti-Communist Paper from its Switzerland headquarters:

50 bishops.
4,860 priests.
7,824 university professors.
8,920 doctors.
65,000 police officials.
120,600 government officials.
45,940 army and navy officers.
360,000 soldiers.
48,000 agricultural agents.
892,000 laborers.
9,600,000 peasants.

Russia has paid dearly, and is still paying. The New York Times recently said, "Stalin's invasion of Finland was as ruthless and unprovoked as any of Hitler's."

And what a price Germany is beginning to pay—and the end is far from sight. What a price Italy has paid for her rape of Ethiopia! Divine judgment does not usually strike overnight, but it strikes.

Our Own Sins

Our President, Mr. Roosevelt wisely said, "It is now only our self-interest that unites us, not godly principle; and as God's prophets and preachers must warn our people that we have all brought the ruin, death, and waste, and suffering on us by our sins." Rightly, he advised repentance and prayer, he having set January 1, 1942, as such a day.

The question quickly rises, what sins? First, our lust and lewdness and adultery. Venereal diseases are widely rampant over America. Adultery is a common crime. The movie industry is as vile as the immorality of Babylon and Rome before their fall. Lust-provoking dances are the order of the day. Nudeness is widely evident. Sex is exalted all out of proportion to its normal place in life. It screams from the bulk of the magazines. It is the chief item of interest in practically all movie ads. Adultery is widespread. Unfaithfulness in the marriage vow is commonplace.

Second, we are merrily on the way of becoming a nation of drunks. Liquor of all sorts is urged on the public at many street corners. Even the drugstores, usually given to mend our physical woes, are now the vendors of liquor, with its attendant miseries. Our women and girls are lured into the drinking parlors. Young men by the millions are appealed to by screaming billboards and expensive advertisements. Thus the parade of paupers, drunkards, and harlots marches on. Even the government is anxious for a rake-off from the same traffic in booze.

Third, we have forsaken the "house of the Lord." The masses do not worship their maker. The majority do not make their way to the "House of Prayer." The average Sunday evening service looks like a "washout," and the building feels the chill of a sepulcher. The automobile cushion has superseded the church seat. The gas station hears the jingle of coins dropped with greater intensity than the church offering plate. Why? Mainly, because we have become a nation which loves pleasure more than God. Many other alibis are given, but they are mainly excuses. An excuse is usually the skin of the truth stuffed with a lie. (The writer wants the readers to understand that this is not written with a bias,—there are still many largely attended churches; he enjoys preaching to one of such.)

How to Get Out of This War?

Much more might be written about our sins, how we got into the war, who is largely to blame for world conditions, etc. What we are really interested in, is **how** to get out of it.

First, if it is true that God has a hand in every war; if it is true that for His own reasons He allows suffering and death, with attendant ruin and losses; if it is true that He actually brings upon nations other nations for punishment—there must be some offense. May we cite one of many such cases: In II Chronicles, chapter 36:16, 17, we have the account where God brought a heathen king, Nebuchadnezzar, against His own choice nation—the Hebrew people, because of the sins of kings, priests, and people. Listen! "But they mocked the messengers of God, and despised his words and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." Is this clear? Read what follows: "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age; he gave them all into his hands."

Someone may be ready to remind the writer that this is the age of **grace**. True! But that does not change the divine order of government when it comes to nations. One instance must suffice. The same city of Jerusalem was sacked, captured, and destroyed, A. D. 70, by the Roman General Titus, temple and city burned, all foretold by the Lord Jesus Christ, because of the sins of the rulers, priests, and people. This happened in the **dispensation of grace**. Grace does not change the character of God, nor the universal rule of God. It offers men mercy, but when this mercy is spurned, judgment follows, as night the day.

Then where do we go from here? TO OUR KNEES. So the President of the United States directed us, also King George the Sixth. May our REPENTANCE be sincere. Unless it is, our chastisement will be prolonged and terrible. Our sins have been great. May our minds not be blinded by the terrible crimes of a Hitler, a Mussolini, a Stalin, or the Japanese nation. In due time God will deal with their sins. He always has. He always will.

Second, let us clear our churches, our pulpits, our seminaries, and all church institutions of MODERNISM. It is offensive to God. It is a combination of human pride, which is an abomination in the sight of God, intellectual anarchy, and a polished atheism. It is unbelief polished off.

May we do as did S. S. Shoemaker, pastor of Calvary Episcopal Church, New York, who has withdrawn from the so-called Oxford Group Movement. He made the announcement to his congregation, which made many of us, who knew him, believe that he held more doctrine than most of his spiritually thin associates in the group. Thank God for the sane pronouncement. Suffer a few paragraphs:

I have a deep and growing conviction that what passes among us in these days for Christianity is thin stuff, very remote from the original to which we are always going back in our minds to adjust our compasses. I believe that the whole modernistic trend in religion, instead of getting us free of the accumulated encumbrances of generations and bringing us back face to face with the simple realities of Christ, is another encumbrance, another false steer, another path away from reality instead of a path toward it.

The modern man has been confused about religion, specifically about the Christian religion, the traditional religion of our civilization. He has looked for something in it of which he could be sure. And he has lit upon its ethical ideals. . . .

Walk out into the street twenty paces from the door of this church, and ask any reasonably intelligent man what his conception of Christianity is, and he will tell you it is the Golden Rule. Be kind and good—the people who do that are Christians. The people who try to act like Jesus and go about doing good—they are the Christians. "Be like Jesus"—that is Christianity.

Is that Christianity? Is the poor effort of any man to approach perfection Christianity? Is my attempt to find my way back to God Christianity? Is the little effect that I will allow the grace of God to have on my heart Christianity? Is the small amount of human kindness I am able to exert toward others Christianity? I know it is not, and so do you.

I am sick of all this talk about the Golden Rule. I believe Almighty God is sick of our talk about the Golden Rule. We have appropriated to ourselves a convenient moral summary of Jesus, through which He was trying to create a picture of how His followers behaved toward other people, and we have made it the be-all and the end-all of the Christian religion. And then we have the supreme effrontery to tell ourselves and others and even God that it exactly describes our ideals, and that is the way we live, too! . . .

Some of us have never caught original Christianity by the hem. For original Christianity began with the announcement of something that God had done, something that God had given. It was wholly supernatural, not so much in the sense of the miraculous accompaniments to it, but in the sense that it was itself a great miracle, because only God Himself could have created it. Original Christianity, true Christianity for all time, is not a matter of man reaching up to find God, but of God reaching down to find man; not a matter of man trying to live up to a moral code which he believes pleasing to God, but of man responding with his whole nature to the mercy and kindness of God. . . .

What did Paul begin with? Listen to him talk to the Corinthians (I Cor. 15:3ff): "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." He began, not with his own conversion, nor with the new life he had found in Christ, though that was for him the turning point of his life; he began with the crucified and risen Christ. He began with the atonement and the resurrection. They were facts—like stars, or the passing of time—about which he could do nothing. He would accept these facts only. His own conversion, his own effect as a preacher upon his hearers, were nothing apart from those facts which came first. His life of immense spiritual service was all a tiny footnote to the resurrection. Paul was terribly concerned about what kind of life he himself, and the Corinthians, and all his other churches, lived; but the great background of it all was that Jesus had died for their sins, and risen again for their justification.

Third, let us PRAY. It is written in the Word, "If my people will humble themselves and pray—" That promise still stands. Prayer is a mighty fulcrum for victory.

Prayer changes things. Prayer for ourselves. Prayer for others. Prayer for our enemies. "The effectual fervent prayer of a righteous man availeth much." This is still true. Aunt Het, quite widely read in Canada writes strikingly:

It seems to me that everybody has got plenty o' reason to pray in times like these. If the government is as wise and right as some folks think it is, you ought to pray for it to be upheld. If it's as wrong and foolish as other folks think it is, you ought to pray for the country. And if you don't care enough about it to help either one, you ought to go home and pray for yourself. It's no time to depend on mortal wisdom when the world's afire.

Fourth, may we exercise FAITH in these dark, disturbed, and chaotic days. May the reader remember the scripture at the caption of this message, "He [God] maketh wars to cease unto the end of the earth." (That covers Germany, Italy and Japan.) Then follows the description of the destruction of the armaments of an earlier day. Then comes the counsel to "be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth." So says the Eternal and Everlasting God. Psalm 46:9, 10, R. V.

Our faith must not rest in Athens, the cultural center of the world; nor in Rome, the military power center of the world; but in Bethlehem, where God robed Himself in dust, the place least expected to find peace. In 1914-1918 the winning nations had victory and vengeance. What we need now is peace. Since 1918 some 211 peace treaties have been signed. What we really need is a new order. Actually, we need the "Prince of Peace." Why not pray as men did when David was off the throne, and chaotic times were evident: "Why speak ye not a word of bringing back the King?"

ORGANIZATION AND RECORDS

(Continued from page 57)

What do our records show in reference to these aims and purposes? Do they show those who have responded and have fulfilled, to some extent each purpose? Do they show some who need encouragement? What are the committee members doing to encourage those who are not responding? Are they taking a personal, prayerful interest in them? Perhaps they might confidentially mention to the pastor or Sunday-school teacher the names of disinterested members.

The chairman of the Young People's Bible Meeting must be willing to give much time and consideration to his work. An executive committee of three is usually chosen who cooperate with the chairman and the pastor in maintaining the standards and aims of the Young People's Bible Meeting. The program committee usually has from three to five members. It is advantageous to have members on the committee representing different age groups, so that the interests of all will be represented. The minister is valuable as a permanent committee man because he is acquainted with all phases of church activity, and he can help to maintain the balance and harmony of the Young People's Bible Meeting in its relation to other activities of the church. The organization of the junior meeting is of great value and this is at present receiving attention by our church.

The Young People's Bible Meeting Committee should be organized so that the members will be responsible to announce the programs, post programs, get the audience's in-

terest in the themes, and assist speakers in finding reference material, if help is needed.

The secretary should keep a neat record of all meetings conducted by his own organization. It would be well to keep a file of every program and to record on each program any item of particular interest. The committee should have a list of members of the Young People's Bible Meeting and all persons available to be used on the program to refer to at every committee meeting. A chart of responses on which is recorded the names of all who served during the year with the nature of service and date of service is very helpful. This chart will show who has been used too frequently or too rarely. It will show who is disinterested and needs help. It is folly to try to carry all of the needed information about speakers, their responses, subjects of particular interest, types of programs which are most successful, etc., in one's mind. It is not safe to merely guess or draw our conclusions for further work and plans on likes and dislikes and on what we happen to remember. We need records and reports carefully made, such as the response chart, the average attendance record, a record of the per cent of adults, young people, and children present, and a record of features proving most interesting. These records carefully studied will guide us in building our future programs and in showing which purposes we need to stress. Let me close with a few statistics about our Young People's Bible Meeting work. In our entire church the Sunday-school enrollment is 74,178; in Ohio 8,307. In our Young People's Bible Meetings of the entire church we have an enrollment of 25,000; in Ohio 2,700. This means that throughout the church 50,000 members of our Sunday schools are not enrolled in Young People's Bible Meeting and in Ohio 5,600 are not. This very record should have a place in our thoughts and should be of definite value to us as a challenge to reach those thousands for whom we are responsible.

Orrville, Ohio.

INASMUCH

(Continued from page 45)

this phase of our program as much as possible. Accordingly, we secured the rent-free use of a site specially constructed for a summer colony for underprivileged children. It is located at Port Vendres, one of the cities where we have formerly had package distributions. It is along the Mediterranean coast, only a few miles from the border of Spain; surrounded by the rugged Pyrenees Mountains, and fronted by the precipitous, rocky cliffs of the seashore. It is a most lovely spot, looking out over an inlet of the beautiful blue of the "Cote Vermeille" to the extremely ancient, historic port of Collioure, one of the most picturesque of all the old cities in Southern France.

Right at the back of the colony, within easy walking distance, is the newer and thriving city of Port Vendres. This is the chief commercial link between the extreme south of France and the African coast. By virtue of its position, it has become a very important little port. There is, of course, a dis-

tinct advantage in our being situated so close to a commercial center. For the problem of obtaining supplies is one of the most difficult that we have in France.

There is sufficient room in this colony for upwards of one hundred and fifty children, if we can get sufficient of other supplies. The colony is largely equipped with bedding and with kitchen and dining room necessities. This is a boon which can hardly be overestimated. For some of these things are almost unobtainable at present in France. Add to all of this the fact that there are a number of persons associated with the former administration of the summer colony, who are most helpfully sympathetic to our task and who are in positions to be of inestimable service to our cause in a general way, and you have a total picture which appears to us in France most optimistic and promising. It is our earnest hope that we can get sufficient funds and foods to operate this colony at its fullest capacity during the cruel winter months.

Will you add this project to your growing prayer list, that God may remove possible difficulties and impediments to the fullest realization of our plans at Port Vendres? Only eternity can reveal the fuller results of this attempt at salvaging the lives of these per-

THE MINISTRY OF PRAYER

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.—Jer. 33:3.

There's a holy high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

No one need stand idly longing,
For a place in which to share
Active service for the Master;
There is always room in prayer.

In these days of tribulation,
Wickedness pervades the air,
And the battles we engage in
Must be won through fervent prayer.

There's no weapon half so mighty
As the intercessors bear;
Nor a broader field of service
Than the ministry of prayer.

Do you long to see the millions,
Who are perishing today,
Snatched as brands plucked from the burning?
Do you long, yet seldom pray?

Are you longing for revivals
In the good old-fashioned way?
We must use old-fashioned methods—
Which have always been to pray.

Do you long to meet the Saviour
And your loved ones in the air?
You may hasten Christ's returning
By effectual, fervent prayer.

Join us in the plea that Jesus
Quickly will His bride prepare;
May His coming find us faithful
In the ministry of prayer.

Come and join the intercessors!
Laurels, then, some day, you'll wear;
For there is no higher service
Than the ministry of prayer.

—Annie Lind Woodworth.

ishing children. And only the just, eternal Judge can fully reward those who share in this saving of these priceless child-souls. As we do it "in His name" as a cup of cold water, we are assured of His approval, for He says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." And again He says, "He that receiveth one such little one in my name, receiveth me."

Philadelphia, Pa.

NOT SO WITH THE MAP OF THE BELIEVER

By Grace Hileman Miller

During the World War a tank belonging to the Allies had a part in a minor engagement. Suddenly, observers saw it stop. As they stared, one said to another. "It could not have been disabled by being hit, for it was not yet under fire."

"There is no possibility that the mechanism could have gone wrong, for the tank was thoroughly inspected," said another.

"But there it stands, taking no part in the action of the hour," exclaimed the commanding officer. "Run over there, John, and see what is the trouble."

"The man in charge of the tank says they have come to the end of their map, sir," reported John upon his return.

A map had been given the man when he started out with the tank, showing the ground over which it was to be moved; beyond that he did not know what was ahead and was unable to proceed farther.

Such is not so with the map of the believer; he begins his journey with the consciousness of sins forgiven and with the "peace that passeth all understanding," which follows surrender to Jesus. But this is only the beginning. He has started out on a journey which proves that each successive mile offers more glorious scenery and radiant beauty and the promise that the road is endless and may be followed without thought of termination.

Traveling day by day on the upward trail, following his map, the Word of God, the believer realizes a deepening consciousness of fellowship, friendship and intimacy with God, giving him a threefold sense of peace—yes, realization of peace with God, the peace of God and peace with his fellow men.—The Gospel Messenger.

NOT TO BE TRUSTED

A cantankerous, argumentative person had called on the vicar to discuss some local matter. In the course of his remarks he explained most emphatically that he was an atheist.

"But, surely," said the vicar, "you consider the Ten Commandments, broadly speaking, to be an excellent rule of life?"

"No, sir, I do not!" replied the man, almost savagely.

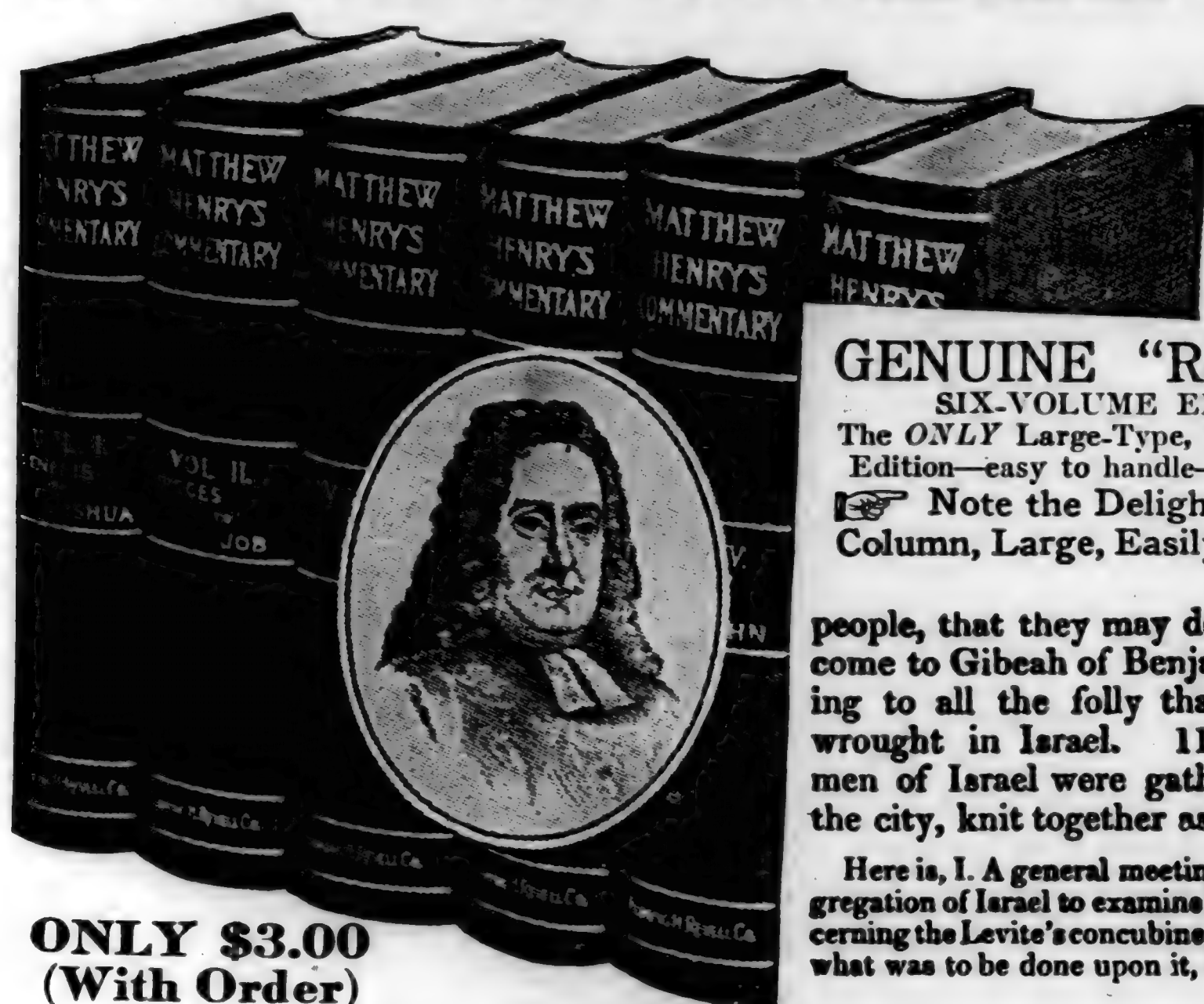
The vicar rang his bell. "Jane," he said to the servant girl when she appeared, "show this gentleman to the door, and keep your eye on him till he is safely beyond reach of my hat and coat in the hall."—Selected.



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¶ His reply was: "That has been done by Matthew Henry. He cannot be superseded, and the marvel is that he should have been able to do it as well as he has. It cannot be done again."

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C. H. Spurgeon said: "Every minister ought to read *Matthew Henry* entirely and carefully through at least once. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like swallows around an old gable."

Theodore L. Cuyler said: "To how many a hard-working minister has this book been a mine of gold! Next to wife and children has lain near his heart his copy of *Matthew Henry*."

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

"BE FILLED WITH THE SPIRIT"

(Eph. 5:18)

To be filled with the Holy Spirit is not merely a privilege, not merely a possibility: it is a command. Then it logically follows that not to be filled with the Spirit is a sin. And when we consider the terrible consequences of that sin, we realize how hideous it is.

It is first of all a sin against God, because only as we are filled with the Spirit can we honor and glorify Him or be "to the praise of His glory." Should not the work praise its Master? But how can it unless it

portray the Master's spirit? His indwelling and infilling alone becomes the enabling for a life pleasing to Him.

And it is a sin against the Church of God, for it misrepresents that glorious body even as a stunted flower misrepresents its kind, or a crippled body humanity. Is there any wonder that the world mocks and says, "Is that the best God can do for a man? What difference is there between us and them?"

And it is a sin against the local church of which I am a member, for whether I stand in the pulpit or sit in the pew I am a blockader, obstructing the passage of God's bless-

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people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. 11 So all the men of Israel were gathered against the city, knit together as one man.

Here is, I. A general meeting of all the congregation of Israel to examine the matter concerning the Levite's concubine, and to consider what was to be done upon it, v. 1, 2. It does

ing, delaying or hindering its flow.

It is also a sin against the unsaved. They can only know Christ through us. And if we are not filled with the Spirit there is nothing in our lives that makes them desire Him. They do not see Him lifted up. They do not see His power to keep, to transform, to energize. They do not meet His compassion, His sympathy, His thoughtfulness, His holiness, His love, His joy, His peace, His rest, His all-sufficiency. It is a grievous sin against them.

And it is a sin against the unevangelized millions, whether on the streets we walk and live or in the faraway heathen lands, for we do nothing to reach them with a personal testimony of a living Saviour. We may send missionaries out of our abundance, but we fail to back them up with our prayers and therefore place them in the position of one who has a magnificent automobile but no oil or gas. Only the Spirit-filled man knows how to intercede, for true intercession is ever the work of the Spirit. And when our abundance fails, our support to missions is withheld, for we do not know the meaning of sacrifice and have no heart to practice it if we know it. The story of closed mission stations and withdrawn missionaries is ever the story of a world-conformed church with a lost vision, a church that has grieved the Spirit until the Spirit is quenched.

And it is a sin against self, for if we are not filled with the Spirit we are living the miserably unhappy life of Romans seven, constantly defeated, constantly under bondage of sin and fear, while we should be walking and talking with the King. Our lives lack the upward look and the forward movement; the courage that smiles in the face of seeming defeat; the faith that lights a lamp of hope in the darkest hour; the gladness that sings its sweetest melodies in the night of pain; the unconscious radiance that makes of the humblest task a sacred rite in the temple of God.

A privilege? Oh, yes, it is! A possibility? Praise His name, yes! A command? Oh, my God, how I have sinned! Forgive me! Cleanse me! Fill me!—Anna J. Lindgren.

For one to govern his thinking is to determine his life.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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CHRISTIAN MONITOR

IN THIS ISSUE

Sister Carrie's Visits, by Anna Weaver Yoder	66
The Black Sheep, by Cecil M. Frederick	67
Night Reveals the Stars, by John L. Perham	69
Singing in Worship, by Wilbert R. Nafziger	70
Christian Serenity, an Editorial	71
Great Is Thy Faithfulness, by Naomi Smoker	72
The Brief Span of Life, by Roy L. Hollenbeck	73
Graces of Our Homes, by Ursula Miller	74
The Value of Hospitality, by Johanna Siegman	75
Extracts from the Letters of John Coffman, Relief Worker	76
An Approach to the Study of Childhood, by John R. Mumaw ..	77
The Book of the Prophet Isaiah, by John Umble	78
Mission Work at Meadville, Pa., by Cora M. Baer	80
The Responsibility of the Mennonite Church toward Her Civilian Service Camps, by David C. Wedel	81
Day by Day in the Chaco, by S. C. Yoder	83
Nuggets of Truth Found in Our Sunday School Lessons	85
The Holy Spirit—Filling with the Spirit, by S. F. Coffman	88
Young People's Bible Meetings	90
Will God Ever Do These Marvels for the Hebrew Race? by C. F. Derstine	94

SISTER CARRIE'S VISITS

By Anna Weaver Yoder



It was supper-time in the cozy, yet simple home of a Mennonite minister and his family. The tasty, nourishing meal was partaken of heartily by the four members of the household, Joel Kreider, his wife, Carrie—known to all the community as "Sister Carrie"—and their two daughters, Elizabeth and Susan. Elizabeth was a freshman in the local high school, and Susan was yet in the grades. They were splendid girls, both of them, and each had already chosen the Lord Jesus Christ as her Saviour and Leader. Joel listened to their gay and happy chatter about things at school and at home, and rejoiced in the Christian attitude they manifested.

"King's daughters, all glorious within," he reflected silently, and breathed another prayer for that gracious characteristic to be in their possession always. "Keep them unspoiled, dear Lord," he breathed, "and reflect Thyself always in them."

"Papa, are you awfully tired?" Susan's sweet voice asked as she noticed his bowed head resting in his upturned palms, and his unfinished supper.

"No, child, not so very tired," he smiled resuming his interest in his plate. "Wouldn't it be fine if you girls washed the dishes for Mother tonight, and let me talk with her a while?"

"Oh, sure, Papa," they both replied, and as soon as he finished his last spoonful of custard they began clearing the table.

Joel regarded his wife fondly. It seemed to him there were new lines of care upon her still lovely face. His heart smote him as he thought of all the extra duties piled upon her during his frequent absences, and he wished it need not be so, but in the next moment he rejoiced that she was glad to bear these burdens so that he could be out in the great harvest field. His was largely the work of an evangelist, and much of his time was taken up away from home. Only today he had returned again after an absence of six weeks.

"Darling, it's good to be home again," he reflected, as he patted her toilworn hand.

"And it's better to have you here, Joel," she replied, in a voice that sounded much like Susan's, only more matured, more mellow. "We miss you terribly when you're gone," she added, trying to hide from him the moisture gathering in her eyes, but his keen eye caught just a glimpse of it before her face turned away from him, but when, in the next moment, she returned her gaze to his, he saw only a bright smile. If there were any traces of tears, they only intensified the glory of her smile.

"We've been rather busy while you were away," she was saying; "and the time wasn't as long as it is sometimes."

"I'm glad. Just what occupied your time?"

"Various things: the work about the place, of course; and then there was sewing circle and prayer circle, some committee work, and so on. And then I did some visiting."

"But you always do."

"Yes, but this was different."

"Different? Do tell!"

"You know, Joel," Carrie began, drawing her chair up closer to his side of the table, and resting her forearms on the edge of the table, she continued in earnest tone: "Ever since you preached that sermon on 'Preserving the Faith,' I've been doing some thinking. That was just before you went away the last time. Remember?"

"Yes, I recall. I've had some real convictions along those lines, Carrie."

"Yes, dear. And so have I. I was very glad for what you said then, but I think you should have said more. However, before I suggested it, I wanted to do a little investigating."

"Sounds interesting. Where did you go?"

"Well, I was at Norman Miller's, and at Nancy Harris' and Ferne Staley's, and—"

TAKE THOU OUR MINDS, DEAR LORD

Take Thou our minds, dear Lord,
We humbly pray;
Give us the mind of Christ
Each passing day;
Teach us to know the truth
That sets us free;
Grant us in all our thoughts
To honor Thee.

Take Thou our hearts, O Christ,
They are Thine own;
Come Thou within our souls
And claim Thy throne;
Help us to shed abroad,
Thy deathless love;
Use us to make the earth;
Like heaven above.

Take Thou ourselves, O Lord,
Heart, mind, and will;
Through our surrendered souls
Thy plans fulfill.
We yield ourselves to Thee—
Time, talents, all;
We hear, and henceforth heed,
Thy sovereign call.

—Selected.

"Carrie, I can't understand! What have they to do with—"

"Oh, I know; but I'm ahead of the story. You observe that these and several others are the homes of some of our girls who have worked in the city in aristocratic homes. A few things came to my attention some months ago, and I went to observe and see for myself."

"Yes?" Joel was eager for her to proceed.

"Well, there's Grace and Norman. They have a lovely home."

"They certainly do."

"And it's furnished beautifully—"

"I would almost say 'extravagantly.'"

"Exactly. You're getting my thought."

Carrie changed her position and continued: "Grace's folks are only moderately situated, and so are Norman's; and Norman worked for his father almost up to the time they

married. I know they didn't have much to start with. Where did they get it?—I mean the means to buy and furnish a home the way they did? And why wasn't Grace satisfied with the simply furnished type of home she was brought up in?"

Joel only shook his head.

"Well, I can tell. Grace worked in the city before she was married. I've wondered about that home she worked in, and I discovered a lot about it when I visited her."

"How did you do it?"

"I decided to spend an afternoon with Grace. As is to be expected, she was free to show me through her house and tell me all about it. Of course, I asked some questions"—Joel smiled—"and gleaned a lot of information. I learned that her 'ideal home' was the home of the wealthy Parishes instead of her parents' Christian home. For instance, she said, 'That beautiful tapestry over the fireplace is as nearly like the one Mrs. Parish has as I could find.' 'But isn't it awfully expensive?' I ventured to ask, and she said, 'Oh, yes. But you see we bought practically all of our things on time. So we don't mind so much to pay for them gradually.'"

Joel groaned. Carrie continued:

"That's the way it was all over the house. I was strangely impressed with the fact that Scripture text mottoes, sacred pictures, and such little touches we try to keep in all our Mennonite homes, were noticeably missing. When I asked Grace about them, she said, 'Well, you see Mrs. Parish never had anything like that in her house. When I first went there I had in my room a little motto that Mother had given me, and Mrs. Parish frankly told me to take it down, that such things **were not in good taste!** She taught me to appreciate **real** art, and also to place my pictures artistically.' And Joel, the effect was most chilling on a would-be Christian atmosphere!"

"But they're not all like that, Carrie!"

"No, of course not. That's a lot of consolation, in spite of the fact that many of our girls are being influenced by these worldly homes. I am glad that some of them are, as we are told, faithful witnesses for the Lord in the homes where they work, and are not influenced by such an atmosphere."

"Yes. Praise God! And what did you find at Nancy and John Harris'?"

"Almost the same thing; only I was there for a meal, and saw a few other things. They, too, have furnished their home rather elaborately on the 'installment plan,' although not quite as extravagantly as Norman and Grace. They do try to keep a tiny bit of a Christian atmosphere. I discovered behind the dining room door a little plaque bearing the piercing question, 'Have You Prayed About It?' and I was tempted to ask Nancy if she prayed about putting that plaque back of the door!"

Joel laughed.

"Were you there for dinner or supper?" he asked.

"It was dinner at supper time." Both laughed heartily.

"At least they called it dinner," Carrie resumed. "Nancy was very particular, too, about having me know it was 'dinner,' and once

(Continued on page 84)

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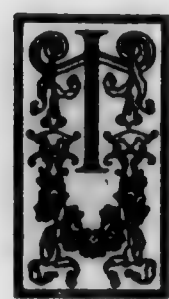
Vol. XXXIV

SCOTTDALE, PA., MARCH, 1942

No. 3

THE BLACK SHEEP

By Cecil M. Frederick



It was late October, and the grounds surrounding Fairholm Estate were very beautiful. The leaves were beginning to fall from the trees which had turned from green to red and gold. The air was still warm and scented with the odor of burning brush. Yellow and white chrysanthemums grew in great clusters in the gardens.

The estate so long empty and neglected now boasted of a new owner, and the Barths, an old English family recently settled at Fairholm, had remodeled and refurnished the old mansion until it had become a very delightful place indeed. The plate glass windows were polished until they shone crystal clear. Inside the spacious drawing room the high paneled walls were done in blue and gold. Oriental rugs covered the highly polished floors, and Venetian blinds shaded the windows, over which hung drapes of blue satin, drawn back at either side by heavy gold silk cords. Several white vases each filled with yellow and pink chrysanthemums adorned the small table. The whole atmosphere had an air of refinement and luxury, and one knew at a glance that the occupants had at one time known great wealth.

In a high-backed chair in one corner of the room, Mrs. Barth sat reading a letter. Although no longer young, she was still very beautiful. Her snow-white hair was neatly marcelled. Her eyes were a deep blue, but they had a vague remote expression in them as though she were in deep thought, and she seemed a little annoyed as she heard the door open as a young girl entered the room. She slipped the letter back into the envelope.

Pamela Barth came over and dropped on a small stool at her mother's feet. "Mother," she said as she clasped the small white hands of the older woman, "why didn't you tell me you had a letter from Father? When is he coming home?"

"Pamela," said her mother, "the letter is not from your father. It is from—" then she lowered her voice until it became almost a whisper as she continued, "it is from your brother Bob. He is in New York. The letter arrived this afternoon. It was addressed to the post office in town, but they sent it out here. I don't want your father to see it. He gets so upset and angry whenever I refer to Bob, which is seldom," and her eyes held a cold, steely expression in their depths as she went on.

"You know he has long considered Robert a disgrace and has refused to own him as our

son or a member of our household. Oh, why did he have to be a 'black sheep'? Why did he have to mess up his life and ours?"

"Pamela," and Mrs. Barth seemed excited and a little angry, "I don't want him to come here. Why those women in the club would start the most awful scandal! They all know how he drinks and gambles and what a disgrace he has been, getting into all kinds of trouble.

"We have spent four years trying to rebuild our lives, and he shall not be allowed to destroy everything by coming here; I don't want him."

Pamela Barth was a lovely girl of eighteen, with eyes the same deep blue as those of her mother, but with a softer expression. Her hair was dark and very curly. She didn't have the "spoiled daughter of the rich attitude"; on the contrary her graciousness and simplicity were charming, and she seemed a little sad, as though she had known sorrow.

As her mother finished speaking she arose, and, facing her, she looked straight into the eyes of the older woman as she said, "But you are going to answer his letter, aren't you, Mother?" The color had left her face, leaving it white. Her small hands clenched and unclenched as she spoke. "How can you and Father take that attitude with Bob? Remember, no matter what he has done, the fact remains he is still your son and he is my brother, and I love him. I don't care what those scandal-loving old women say and if he can't come here I am going to New York and see him." And there was a note of sarcasm and anger in her tones as she added, "Mother, I hate sham; I hate your talk of family trees and the way you worship your long dead ancestors. It's all very silly. What have they to do with us? We have to live our own lives, and how we live them is what is important,—not what they did or how they lived. Perhaps if we went back far enough we would find some of them were up a tree."

"Pamela," said Mrs. Barth, and she seemed shocked, stunned, and very much hurt, "how dare you talk to me in that way? Up to now you have never been so disrespectful; what has come over you to make you want to defend Robert in that manner when you know he has done all in his power to disgrace and ruin us socially? And don't get any silly ideas about going to New York; that is absurd."

"Mother," said the girl, making a desperate effort to compose herself, but her voice was shaky and she was still very pale, "I am sorry if I have hurt you, but I still think it is wicked the way you and Father have neglected Bob, and what I said about going to New York I meant. Either he is coming here or I am going there and, please, may I read his letter?"

The girl took the letter handed her by her mother, and began reading.

The Barths, as we stated before, were an old English family, and at one time they had been very wealthy, but due to poor business investments before coming to America, they had lost all their wealth and were forced to dispense with their servants and beautiful estate.

Mrs. Barth was a very proud and haughty person, and she never tired of boasting of her long line of "blue-blooded ancestors" and her "family tree." She and her husband had little time for their children as business and social duties kept them from home most of the time. Robert, and Pamela, four years younger than her brother, had been practically reared by the servants, although materially they were well provided for.

Then followed financial difficulties, and they decided to come to America, but upon their arrival they were forced to seek employment. Robert couldn't get accustomed to being poor, and he grew bitter and finally took to drinking as a means of drowning his troubles, and soon he was unable to hold a job because of this habit. Then he was treated unkindly by his parents and was no longer wanted in their home. And so he drifted from gutter to gutter until a box car was his only shelter.

His mother, in spite of their financial ruin, had lost none of her pride and she had no regard for religion or Christianity. She ridiculed Christian people. Consequently Robert and his sister knew nothing of spiritual guidance. Their home life was filled with nothing but worldliness and shame.

After a few months in America fortune again smiled upon them, as Mrs. Barth was made beneficiary of a large legacy following the death of her father, a wealthy English financier, and they took up their life of wealth again, this time at beautiful Fairholm,—but



without their son as he had gone they knew not where, and neither did they care.

And so we find Robert Barth wandering lonely and friendless along the streets of New York, a young man who had never known what it was to dress himself. Servants waited upon him hand and foot, and now he had not a friend in the world! Desperately unhappy and at the end of himself, he turned and walked down a side street, not seeming to know or care where he went. His head bent low, he had the appearance of an old man, for he looked dejected and forlorn. But as he approached a building he saw a large electric sign hung in midair, lighting up the words, "Jesus Saves."

The light fell on his face revealing the fact that he was not old, but apparently not more than twenty-five years of age. His features were handsome. Blond, wavy hair curled above his high forehead. His eyes were blue but had a faraway look as though he were living in the past with memories not too pleasant. His whole appearance was that of a down-and-out person and foretold the fact that life had not been kind to him.

The building was used as a mission for transients and less fortunate men and women. He slowly entered the building and sat down near the door. He appeared to be reading the mottoes and quotations which decorated the walls. On a sign directly over the altar he read, "How long since you wrote Mother?" On another, "Him that cometh unto me, I will in no wise cast out." As he sat there his spirits seem to brighten. People began filing in until the building was filled.

The service began, and the pastor spoke on the subjects of "Liquor" and "Gambling," and during the course of his sermon he made this statement, "A man who gambles and loses is a fool. A man who gambles and wins is a thief. Take your choice." He went on condemning other vices and concluded by telling how Christ died to save men from every manner of sin. No matter to what depth they had fallen, Christ could save them.

At the close of the service there was an invitation and men and women knelt at the altar, seeking help spiritually, tears streaming down their faces. It was all quite strange and uncommon to Bob, for he had never been inside of a church, except as a very small child, and then only on occasions of weddings and social affairs in modernistic churches. But something was softening his heart, and it all seemed very close and real to him. But he didn't have courage to go to the altar, so he started to leave.

As he reached the door a young man stepped in front of him as if to prevent him from leaving. He extended his hand, saying, "My name is Paul Bently. May I ask yours?"

Robert Barth placed his hand in that of the young Christian, visibly touched by his kindness as he answered, "Mine is Robert Barth. They call me Bob. That is, my mother used to call me Bob. I haven't seen her in years," and again his eyes had a faraway look as he gazed into the dark eyes of Paul Bently.

"We are mighty glad to have you here this evening," said Paul, adding, "Won't you please come back again soon?"

Bob withdrew his hand as he said, "But this is no place for me. I am a no-good tramp; even my family has turned against me. Please don't waste your time talking to me. There is no hope for a drunkard and an outcast like myself," and he started to leave, but Paul followed him to the door and, putting his hand on his arm, said,

"My friend, no matter who or what you are, Christ died for you, and He loves you. If you had been the only one I believe He would have still given His life just as He has done for all humanity. If sin is your trouble, Jesus is the only cure. Won't you accept Him tonight? You are allowing the devil to make a fool of you, but Christ can make a new creature."

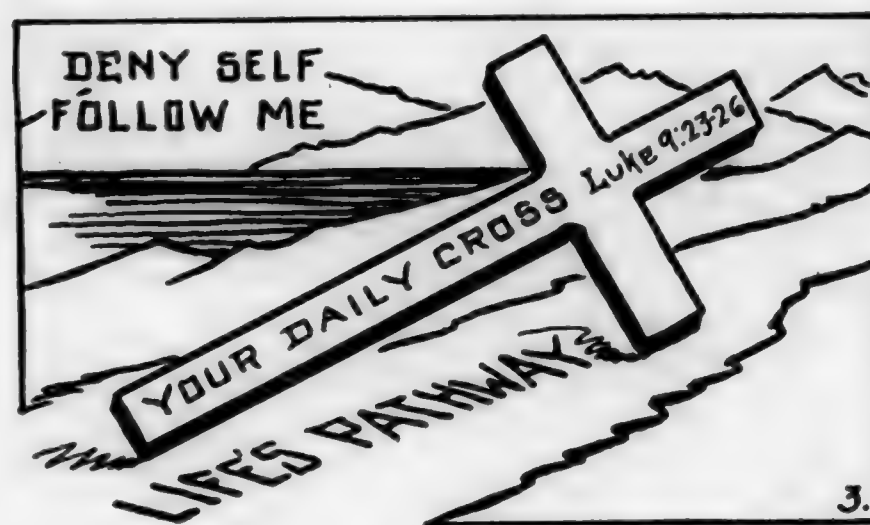
Bob's eyes filled with tears, and the bitterness in his heart seemed to melt, but he said, his voice trembling with emotion, "Thank you for your kindness, but I'll be going."

"I am going to pray for you," returned Paul as he said good night.

Bob wondered at the young man's kindness and interest, but promised to return to the mission soon.

That night Paul and his wife prayed that Robert Barth might be convicted of sin and that he might repent. Something in the eyes of this stranger had compelled his interest, and Paul hoped he might return to the mission so that they might assist him both spiritually and materially.

The following evening Bob again attended the mission chapel, and each evening after for several weeks. The workers, aided by Paul Bently, prayed earnestly for him and Paul succeeded in procuring a job for him as janitor in a bus station. The salary was small, but Bob accepted.



CHRIST WALKS WITH ME

Christ walks with me today,
Christ keeps me all the way;
Christ knows my smallest need,
Christ guides my every deed.

Christ grants me power to do,
Christ makes my words all true;
Christ shows me how to live,
Christ teaches me to give.

Christ solves my darkest doubt,
Christ shuts all evil out;
Christ rules my human will,
Christ bids me "Peace, be still."

Christ heals my ills and sin,
Christ cleanses me within;
Christ gives me faith for fear,
Christ walks so very near.

Christ fills my life with love,
Christ turns my eyes above;
Christ leads me in the light,
Christ guards me through the night.

—Grenville Kleiser.

Weeks passed, and he attended the mission regularly. He had come to love Paul and Mrs. Bently. Their kindness and interest had won his heart. He knew these Christians had something he didn't possess. He had come to realize the need of a Higher Power in his life. He knew in his own strength he could not change, and he longed for the peace these people possessed.

He was miserable. Conviction held him in its grip. He walked around in a daze, and felt only half alive. He thought of his parents, and he remembered how his mother had ridiculed religion and Christianity. He remembered how haughty and proud she was, and there was bitterness in his heart as he thought of how they, his parents, had ignored and mistreated him. Often he had longed for the love of the proud, arrogant woman, who was his mother nevertheless. She had always been distant toward him, even as a child.

His entire life had been one of compromise. He knew what it was to come into a room and get a black look every time he would move a chair out of place. How he had lived through weeks of awful silence, sick at heart, because none of his family would speak to him, and there had been times when he had said, "I'm sorry; I'll do anything if you will only forgive me," when he knew in his heart he had done no wrong. How he had loved his little sister Pamela! Thoughts of her now haunted him, but it had been four years since he had seen her or his parents.

That evening as he went to his room in a shabby hotel on a side street, he went to bed and tried to sleep, but he found that he could not. He was miserable and lonely, and the four walls seemed to close in on him. So he arose and went to the nearest cafe. He ordered coffee, and then whisky. He had vowed he would never touch liquor again, but as usual the craving overcame his better judgment, and at closing time he staggered out of the place.

Weeks passed, and again Bob found himself out of employment because of drunkenness. He had not been to the mission in weeks. He dreaded meeting these Christian people again, because of the sin in his life, and so for a time he lost contact with the Bentlys, the only friends he had in the world, —the only people who had shown him any kindness in years.

Then on one cold December evening, Paul Bently spoke at the old mission at a farewell service given for him and his wife, for they were sailing for South America to enter the mission field. The young man chose as his subject, "The Love of Christ for a Sinner."

He told the story of the vicarious death of Christ; how that the Jesus who was conceived and born of a virgin was the same Jesus who died on the cross a sacrifice for humanity that the lost world through Him might be saved, that Jesus was the only hope for salvation, the only real cure for sin.

At the close of the service there were many seekers of salvation, and as the chorus sang, "Master, the Tempest is Raging," a young man came down the aisle and, unable to get to the altar because of the crowd, he fell on his knees, sobbing.

Paul Bently leaped from the platform and knelt beside the familiar form of Robert Barth, or Bob, as we have called him. He prayed that God would forgive and save the young man for whom he had been praying since the night they first met. That night Bob gave his heart to God, fully and unreservedly, and arose from his knees a saved and happy man. He had at last found this peace and joy he had longed for. He was born again, a new creature in Christ.

A few weeks later Bob obtained a job as a floorwalker in a large department store, and because he believed God and trusted Him for every need He prospered him, as is written, "My God shall supply all your need according to his riches in glory by Christ Jesus," and again, "The cattle on a thousand hills are mine." This verse reminded Bob that all good things came from God.

The glamor and tinsel of worldly things lost their charm for him. He was so thrilled with Jesus, with this new joy that didn't depend upon what happened. He had come to know that happiness was just a state of mind and depended largely on surrounding circumstances, but this joy was a thing within that nothing could destroy.

Needless to say, there was no longer bitterness in his heart toward his parents, but instead he prayed for them constantly that they might know this Christ as he had come to know Him. Hence he wrote his mother,

telling her of his conversion. Sometime later he received a letter from his sister Pamela, urging him to visit them at their estate.

Bob accepted, and although he was not given a very warm reception by his parents he kept on praying that God might undertake for him. He told them the story of the birth and death of Christ, and of how He was able to change men's hearts and lives if they would but trust and accept Him.

His life had begun to count for Christ, and soon Pamela Barth gave her heart to God as the result of her brother's influence.

Then one December evening just two years to the night he had wandered into the old mission a desperate, heartbroken sinner, Bob was scheduled to speak at the chapel, having been ordained as a minister.

He told the story of his life, "From Gutter to Pulpit." His mother and father, once too proud to own him as their son, sat side by side in the mission chapel. Tears filled the eyes of this proud woman whose heart had been melted as her once prodigal son told the story of how God had saved him and kept him from every form of sin.

And as we close our story, Pamela Barth has joined the Bentlys in the mission field and she, with her brother, is praying that her parents may be brought to see the error of their ways and repent. They have faith to believe that their prayers will be answered.

Ft. Wayne, Ind.

NIGHT REVEALS THE STARS

By John L. Perham

It seems almost unthinkable that an astronomer could be an unbeliever. The study of the heavenly bodies fills one with a reverence and awe beyond many other studies.

The sun, we read in Genesis, was made to rule the day and the moon and stars to rule the night. The stars are not like lamps extinguished at dawn, but invisible during the hours of the day when the brightness of the sun eclipses them, but when darkness closes in and night succeeds the day, then night reveals the myriads of stars in all their beauty and illuminateness.

The stars have been objects of study from of old, and superstitions have become associated with them, as well as deep significance. Without going into surmisings to no profit, let us see how the thought of night revealing the stars, furnishes an illustration for spiritual deductions which bring to the mind eternal truth.

We observe that it is a time of darkness that reveals the stars. We find it true spiritually, from the earliest history. The blackness of spiritual night settled down on the world when the first human beings transgressed the Divine Law and severed their heretofore unbroken communion with the Infinite. Expelled from the Garden of Eden, to till the ground, cursed because of their disobedience to God, with the consciousness of sin on their souls, and having a knowledge of good and evil, having yielded to the seductions of Satan and brought the race of man into a condition of inherited sin, what a night of blackness and darkness seemed settling down on them. But God in infinite pity

caused a Star of Hope to appear in giving them the promise of the Great Deliverer who should bruise the head of Satan and finally destroy his power over mankind. Thank God, that Star of Promise still shines in the present blackness of this world's night, shining because not yet has the ultimate fulfillment of it been witnessed, which shall come in God's own time.

We find evidence of the truth of the statement that night reveals the stars, in all the world's succeeding history. In the darkness of idolatry, Abraham was called out to become the father of a nation which should worship the one true God. And as that nation passed through one period after another of dense spiritual darkness, one star after another was revealed, as Prophet, priest and king were given by God to be a light in the darkness to point the way of God to a vacillating and rebellious people.

But notwithstanding all this, the spiritual darkness of the world increased as sin gained the ascendancy in human hearts and lives, and when the culmination of this darkness was reached and hope seemed well nigh dead, out of the midnight blackness appeared "the Bright and Morning Star," Jesus, the Son of God, coming to a world meet for judgment, in clemency providing by His death and resurrection a way whereby man could escape the penalty of sin and its dominion of the life.

How radiant was the Star Divine, breaking through the appalling darkness of the spiritual firmament, diffusing its rays of hope and blessing. The blackness of that night was attested to by the effort of an earthly ruler to

quench the light of that Star at its appearing and at last by His own nation in the betrayal and crucifixion of Him who came into the world to reveal the heart of God, the merciful, compassionate, forgiving love of the Father, extended even to those who thought they had forever extinguished the radiance of the Star Divine, for out of the blackness of the night of sin and unbelief that could crucify Him who was the Light of the world. He shone in resurrected glory that has lighted the way to the Cross of Calvary for countless multitudes who have found peace and forgiveness through faith in "The Christ of the Cross."

But men have loved darkness rather than light, because their deeds are evil, and as the darkness has periodically become very dense, at each such time has God provided a star, as reformers and upholders of the truth have arisen to call the people back to God. Their names are too familiar to necessitate mention. But what of the world today? If we read the Word of God by the illumination of the Holy Spirit, we must believe that a darker night than has ever yet been known, is settling down on the world. Every prophecy of God's Word shall have its fulfillment: let none be deceived and let the saints be assured that the approaching darkness is but the forerunner of the dawn when the Day Star shall appear in glory, the brightness of whose coming shall illuminate the whole expanse of the sky with celestial glory. Yes, in this appalling darkness of the world, shall Jesus come. Oh, glorious hope, undisappointed expectancy, and His shining shall transform His own into His blessed likeness! But the brightness of His coming shall destroy the wicked. Now is the day of grace. Get ready to meet "The Light of the World." The door of mercy is open: light is streaming from the open Word. By faith in Jesus Christ as your Saviour, you may be among those who, beholding the gathering darkness, are confident that night shall reveal the Star, and glory is just ahead for them.—Selected.

FRUIT AFTER CLEANSING

My garden had been left untended for a long while before it came under my care, and I discovered that the ants destroyed all the plants I put in one section. Of course I disposed of those on the surface, but there always seemed to be others coming up. At last, though it was a distasteful task, I dug down to the cause of the trouble—a wooden border in which the ants had made their nest—and by the use of fire I destroyed the heart of the matter. Then I was able to plant other things in that plot, and was glad to see fragrance, beauty, and fruit in the spot where there had only been withering destruction before. It was an illustration to me of God's invitation to deal with sin once for all through the blood of the Cross. It is not a pleasant subject, but God's way is more effective than our efforts to cut out this sin or that habit. The only effective way is God's way—going to the heart of things, cleansing there, and giving new life that will bring forth fruit to His glory.—A. B., in Gospel Gleaners.

CHRISTIAN MONITOR PULPIT

SINGING IN WORSHIP

By Wilbert R. Nafziger

TEXTS: Psalms 96 and 100.

I will sing with the spirit, and I will sing with the understanding also.—I Cor. 14:15b.

The love of music is universal and dates from creation. What a harmonious chorus must have come from God's creation in Eden where there was no sin or discord!

Music seems to be a natural expression of our emotions, especially when accompanied by appropriate words. Not only are joy and gladness expressed but also other common experiences of life and in the minor refrains the emotions of sadness and despair.

As a Mennonite Church we have almost a feeling of pride in our singing. Our A Capella method has done much to keep down formal and mechanical singing, but there is still room for improvement. Perhaps more sermons along this line would be helpful since we are more often commanded or exhorted in the Bible to sing than we are to pray.

A suitable definition for hymn singing, I think, is, a devotional approach to God in our emotions. Of course, all songs are not hymns. We have songs whose purpose is purely to teach and admonish one another.

In Exod. 15:1-19 we have the song of Moses which is an expression of praise to God for the triumphant deliverance of the children of Israel from Egypt.

Deborah and Barak (Judges 5) also had a song of praise for deliverance from the nation that was oppressing Israel. God's people had sinned and God punished them by allowing them to be taken into captivity. After repenting, they were delivered and again restored to his favor under the leadership of Deborah and her general, Barak.

The **Gloria Excelsis**, or the song which the angels sang at the birth of Christ (Luke 2:14), was probably the sweetest music man ever heard and was only a sample of that continual round of praise with which heaven is filled and which all of God's children will sometime take part in for eternity.

The greatest desire of any Jewish maiden was to be the mother of the Messiah. Christ, of course, was to be their king and deliver them forever from their oppressor; therefore the supposition was that He would come from the Jewish nobility or ruling class. Can we then imagine the emotional feeling of humble Mary as she sang the Magnificat (Luke 1:46-55) in praise and thanksgiving to her God?

The **Nunc Dimittis** of Simeon (Luke 2:29-32) was a benedictory prayer on a life that had realized its last ambition, "For mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

The Book of Psalms is a collection of some of the songs of the Hebrews. They were suitable for every phase of their life, and many of them were for special occasions such as the group known as the Egyptian Hallel (Ps. 111-118) which were sung at special times during the Passover feast. The hymn referred to just before Christ went out to the Garden of Gethsemane (Mk. 14:26) was undoubtedly the customary Psalm for the close of the passover feast.

A brief study of many of the Psalms will show that they served their purpose under the law but cannot be sung by those living under grace. As Christians we do not look forward to the coming of the Messiah, we do not offer the blood of animals for atonement, nor can we pray with David for the destruction of our personal enemies.

There are four hundred thousand sacred songs in two hundred languages in use today.

Why and How to Sing

In our own church organization often the first song might be called the Mennonite church bell. It is used to call the meeting to order. It suggests to the scattered visiting congregation that if they will be kind enough to come to order the worship will begin. The first song, or any other song for that matter, is a **vital part of worship** and should be considered as such. It would be more consistent and more in order to sing a secular song to call our folks to worship.

How often have we heard something similar to this? "Let's have a verse of song while classes arrange." "Will the chorister lead a verse or two while we figure out who is to preach today?" "We will have a song while the collection is taken." Thus we demote our songs to the place of a filler or something to nibble at between courses rather than being one of the main dishes served.

In congregational singing, the congregation is the choir. We each one may enjoy the privilege of singing. Might we learn a lesson and make a personal application of the thought in II Chron. 35:15. "And the **singers** the sons of Asaph **were in their place . . .**" and I am sure they were there on time.

The words of our text may well be considered as one of the first essentials of worship in song. To "sing with the spirit" means to understand the real meaning of the song and to sing it in such a way that those who hear will get the message.

The life that has experienced the message of the song certainly can sing with the understanding, and it follows that without that experience the true message cannot be trans-

lated from mere words to words of life and action. The unsundered life cannot "sing with the spirit and understanding" a song of consecration such as, "Fully surrendered, Lord Divine, I will be true to Thee," or, "I'll go where you want me to go, dear Lord." Nor can the unregenerate sing, "Oh, how happy are they who their Saviour obey." "I will sing with the spirit, and I will sing with the understanding also."

Our Christian songs are addressed directly to God or indirectly to Him through the channels of service. There are many subjects of our songs as: (1) His righteousness, Ps. 51:4. (2) His majesty, Isa. 24:14. (3) His power, Ps. 21:13; 59:16a. (4) His mercy, Ps. 59:16b. (5) His wondrous works. We should sing for joy Isa. 65:14, as opposed to sorrow, also when merry (James 5:13). Col. 3:16 says that we should sing to teach and admonish one another, thus contributing indirectly to His praise and glory.

The Christian's singing should not be confined to the services, but he should have praises on his lips continually. If he ever finds himself in a place where it is not becoming to sing songs to his king then he is in a strange land, out of his right setting. The children of Israel could not sing the Lord's songs in a strange land either (Psa. 137:4).

There are three categories of songs described in the Bible. First are the **old songs** or the songs of the carnal nature that are sung by non-Christians. Second, the **new songs** of the redeemed. Those who have crucified the old life with all its possessions and are now new creatures in Christ Jesus. "Behold all things are become new." Isa. 42:9, 10; Psa. 40:2, 3. Third, the **future new song** which shall be sung by the heavenly choir before the throne of God for eternity. In that song the redeemed will **all sing** and there will be no discords or minor refrains but joyous songs of praise and deliverance to the King of kings (and we might say the Dictator of dictators).

In I Chor. 25:7 we read of a singing school of 248 pupils. We haven't improved since then to the place that we don't need any training or practice. Perhaps we are not keeping up our singing schools enough and are leaving the musical training of our young people too much in the hands of the public schools.

There are, of course, certain dangers to be faced such as taking the privilege of singing from the congregation and making a smaller group or choir responsible. I am sure that you with me hope that time never comes in our Mennonite Church when each of us in the congregation will not have equal opportunity to join in singing praises to our Maker.

Special music such as chorus, quartet, and solo singing have a certain appeal. If these

(Continued on page 75)

Editorials

Christian Serenity

That there is need of maintaining a spirit of serenity and calmness in these trying times few people will question. That it is difficult to do so is probably still less a matter of dispute. We believe, however, that the Lord intends the child of God to lead that kind of life and that He has made it possible for him to do so. We believe, further, that it is possible for the Christian to live in peace of mind and heart, no matter what the circumstances of the hour or time may be. In support of this statement we shall quote a few Scriptures that have very pertinent messages on this subject: "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165). "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isa. 26:3). "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33).

We would like to apply these Scriptures to ourselves in the times in which we are living. In the world today there is unprecedented strife and war, and this dread malady, with its resultant fear and distress and suffering, is spreading over the world at a tremendous rate. Our own country had been comparatively free from it, until the tragic Pearl Harbor incident brought us into the war as a full-fledged belligerent. Now the national effort is focussed upon winning the war by an all-out effort of armed forces and every resource of the economic and industrial system. Now every life is touched in some way or other in this great mobilization for defense and war.

Unless we guard ourselves closely, as Christians, we too will be carried along, to greater or less degree, in the spirit of fear and hate and war hysteria. We need to watch lest we put our trust in the military defenses and operations of the nation, and that our faith does not fail when once considered impregnable defenses crumble before the onslaught of powerful enemies. In such times as this we need to keep our eyes turned upward instead of around us. The Psalmist expressed it very aptly when he said: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psa. 121:1, 2).

It is divinely possible to live a life of Christian serenity and peace just now, as it always has been for the child of God. Defenses may crumble, great national leaders may rise or fall, nations and empires may sink into oblivion, cherished human social systems may fall into decay, but the Lord always remains the same, and we can have the same confident trust in Him, no matter how things may go in this wicked and sinful world. Let us then strive to maintain an inward attitude of serenity for ourselves, and at the same time radiate that spirit to all those whose lives we touch from day to day. Let the words of the Great Apostle be a challenge to us: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Service in Our Time

To the nonresistant Christian there come occasions when the time in which we live looks dark and filled with forebodings of difficult and trying days ahead. We are not particularly trying to minimize this, for the Christian has no promise in God's Word of a life of ease and freedom from hardship, trial, and persecution. And we would be the last to say that there will not be plenty of difficulties ahead for all of us in the days and years to come, if the Lord tarries. The nonresistant life is so counter to the thinking and ideals of the world that one can only expect to find misunderstandings and ridicule and persecutions in a time when people are giving their time and efforts in the cause of war, although there are also always, we are glad to say, those who re-

spect people who try to live out the teachings of the Sermon on the Mount, even though they do not see their practicality. And we should be ready and willing to live out those principles at all times, no matter if we are misunderstood and even ill-treated because of our belief and practice of them.

Recognizing all this to be true, we should not fail to see also that our time presents to us as nonresistant Christians an unparalleled opportunity for service which we are peculiarly fitted to render. First, the testimony for peace must be kept alive in a world that is given over to the pursuit of a total war. The peace-loving Christian is peculiarly fitted to do this. Furthermore, there are many types of work and service that need to be done in a world at war that come properly within the sphere of activity of the nonresistant Christian. When the masses of people are engaged in efforts that have as their ultimate aim the destruction of life and property, the disciple of peace can render a peculiar service in helping to build up the resources of the nations, of reconstructing that which has been destroyed, and of relieving the suffering that has been caused by the juggernaut of war.

The Civilian Service for the nonresistant draftees is not only a peculiar product of our time, but presents a tremendous challenge for peaceful and constructive work of great importance. This service embraces an increasing line of helpful activities. It ranges all the way from soil conservation and other types of farm work in the home land to reconstruction and relief work in China and other foreign countries. The draftee who has conscientious objections to participation in war, thanks to the liberal spirit of our American government, has opportunities for service that are far-reaching in their scope and tremendous in their importance.

To the Christian who is not called away from home by the conscription law, there comes the tremendous challenge of supporting Civilian Service and Relief work by his prayers, interest, and means. Those who direct this work have a tremendous task, full of problems and perplexing situations. They therefore need our definite prayers for the guidance and help of the Lord. The young men in the Civilian Service camps also need our kindly interest and prayers. They are placed in a position where they have peculiar tests and temptations. They may not always see the blessings which are theirs and the opportunities which they have to serve their Lord and to give a practical testimony to the Christian way of life. And finally we dare not fail in giving the needed financial support to show that our belief in nonresistance is more than a beautiful theory which takes wings and flies away with the advent of testing times. The financial load will become heavier as the number of draftees increases, but we dare not let this project fail. The world now more than ever needs our testimony of a life of peace. To love and to serve God and our fellow men in this hour is the great challenge and opportunity for the nonresistant Christian.

A Word to Our Readers and Contributors

We have many reasons to be grateful to you both. First, we are thankful that the Monitor now enjoys by far the largest circulation in its third of a century of history. We have now reached approximately the 7000 mark as the result of a steady growth during the years of the recent past. This is indeed encouraging to the editors and publishers, for it tells louder than words could express that our efforts in the cause of good Christian literature are being increasingly appreciated. To make progress, by the blessing of God, in the work to which we give our time and efforts, is always a source of satisfaction. But it should bring with it also a sense of humility, as we recognize that it is only with His blessing that the work can be of real value in His service.

Our gratefulness also goes out to our faithful corps of associate editors and contributors who furnish the material to make up most of the paper. They are performing a real service and that to a large extent gratuitously. Without their help the paper would be weak and tawdry indeed.

We appreciate the work of all our contributors, for they have furnished the material that has made possible the measure of success which the paper enjoys. May the Lord bless every reader and contributor and help us to walk humbly before Him in our endeavors to further His cause by means of the printed page.

CHRISTIAN LIFE

"GREAT IS THY FAITHFULNESS"

By Naomi Smoker

We find many evidences of the faithfulness of God as we read and study the Scriptures. All through the Bible we read many promises which God made to His children and also of the fulfilment of those promises. He was faithful in Bible times, and we know He will be just as faithful now, for He says—"For I am the Lord, I change not."

Adam and Eve fell into sin in the Garden of Eden. What did God do? Did He utterly destroy man for his unfaithfulness? No. He had mercy and promised a Redeemer who would come as the Saviour of the world. All the prophecies concerning the coming of Christ we find fulfilled in the New Testament.

In the Old Testament we also read how God chose Abraham to be the father of a nation to be set apart for Himself. In all His dealings with His chosen people He was faithful in carrying out all His promises to them. Time after time they sinned and departed from the worship of the true God, yet He did not forsake them but was faithful through it all. Many times He could not shower blessings upon them because of their disobedience, but He remained the same. If they sinned He carried out His promises of punishment, and if they obeyed He blessed them. Here are a few verses showing His faithfulness to them:

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good" (Num. 23:19)?

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers" (Deut. 7:9, 11, 12).

"Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (I Kings 8:56).

God is just as faithful today in keeping His promises, as the following verses show:

"My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89:34).

"He hath remembered his covenant for ever,

the word which he commanded to a thousand generations" (Psa. 105:8).

"For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" (Psa. 119:89, 90).

"For I am the Lord: I will speak, and the word that I shall speak shall come to pass" (Ezek. 12:25).

"I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:11b).

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23).

God shows His faithfulness in His dealings with men. He has called us to be His children. I Cor. 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." He sent His Son to give His life for us and has sent the Holy Spirit to be our guide and Comforter. II Pet. 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Salvation is open to all who will take God at His word, and He is ready to accept them as His children, joint-heirs with His Son, Jesus Christ.

Also the same God who has saved us is able to keep us and to give us victory over the enemy of our souls. II Thess. 3:3, "But the Lord is faithful, who shall stablish you, and keep you from evil." Temptations will come; we have no promise that we will not be tempted. But God has promised to give us strength to endure. "There hath no temptation taken you but such as is common to

AROUND THE CORNER

Around the corner I have a friend,
In this great city that has no end;
Yet days go by, and weeks rush on,
And before I know it, a year is gone;
And I never see my old friend's face,
For life is swift and a terrible race.
He knows I like him just as well,
As in the days when I rang his bell
And he rang mine. We were younger then,
And now we are busy, tired men—
Tired with playing a foolish game,
Tired with trying to make a name.
"Tomorrow," I say, "I will call on Jim,
Just to show that I'm thinking of him."
But tomorrow comes—and tomorrow goes
And the distance between us grows and grows.
Around the corner—yet miles away.

"Here's a telegram, sir,"
"Jim Died Today."
And that's what we get—and deserve in the end
Around the corner, a vanished friend.

—Charles Hanson Towne.

man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). Also if we endure we have promise of blessing. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

Afflictions are also promised for us. Psa. 119:75, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." So when afflictions come let us not doubt God but take it as an evidence of His faithfulness and give Him an opportunity to prove His promises.

God's faithfulness is also shown in forgiving us when we sin. We may not appropriate His promises of help in time of temptation, and thus grieve Him by yielding to temptation and sinning against Him. What does He do? He is ready and willing to forgive if we but ask it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9). He wants us to live victoriously and will do His part if we only do ours.

God is faithful in answering prayer. But it is necessary for us to meet the conditions in order to give Him a chance to prove His faithfulness. Perhaps we have prayed for a certain thing and God has not answered in the way we desired. Is God not faithful? Did He not hear us? Let us never doubt Him. Rather let us look into our hearts to see whether we have met the conditions as given in His Word. Also let us trust Him fully even though He does not answer in the way we think He should, for He knows what is best for us and answers in a way that is for our good. May we say as Job did, "Though he slay me yet will I trust him." "He doeth all things well."

God is faithful even when we are not faithful to Him. II Tim. 2:13, "If we believe not, yet he abideth faithful."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

"Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;

As Thou hast been Thou forever wilt be.

"Great is Thy faithfulness! Great is Thy faithfulness;

Morning by morning new mercies I see;
All I have needed Thy hand hath provided—
Great is Thy faithfulness, Lord, unto me!"

What a wonderful God in whom we can trust! We have every evidence necessary in the Scriptures of His faithfulness at all times. May we rely on His faithfulness day by day and thus live victorious lives. And may we go forth in His service as faithful witnesses spreading this wonderful message to those who have not experienced it.

"Let us work for His glory day after day
And surrender our all to Him;
May we be shining lights along life's road,
And not let our lights grow dim."

Scottdale, Pa.

THE BRIEF SPAN OF LIFE

By Roy L. Hollenbeck

How long have I to live?—II Samuel 19:34.

The man Barzillai was up in years, having passed his eightieth milestone. Because of his past kindnesses to David he was invited by the king to accompany him to Jerusalem; where he could feast at the king's table and share in the pleasures of the king's court. But because of his extreme age and the brief span of life that remained to him he declined the invitation, saying that he could no longer enjoy eating and drinking, nor the entertainments of singing and music as once he did.

Now, not only to the aged, but to all others of us as well, Barzillai's question to David is a useful one. For there are many things in life which might be done with pleasure that are not worth doing because the time is so short. If we knew that a century were allotted to us we could govern our lives accordingly. And yet even a century is not long enough that we could well afford to squander any of its days. But we do not even know what one day may bring forth, and for this reason all of us should do the following things:

I

We should make the best possible use of the portion of life that remains. You may have wasted much of your past, but today determine to waste no more. You may have but an hour left, so use it. Use it well. If you have only one more day left, well certain it is that it is doomsday! Emerson said, "No man has learned anything as he ought until he has learned that every day is doomsday!"

Begin **now** to do the things you have often resolved you would do sometime. Stiffen those feeble resolutions, and carry them out. Not tomorrow, but **now**. There are certain faults you have promised to correct in yourself, and certain improvements you intend to make in your life. Why delay longer to begin? Start just now to make those adjustments, pray those prayers, undertake those tasks, launch those worthy enterprises, which so long you have felt that you should. One day's delay may be too late.

II

We should set our house in order. I do not mean simply that we should arrange our worldly business and affairs; though it is well that we see to it that in these there are as few snarls to untangle as possible. But this is one of the minor things. We should prepare to leave at any moment with all adjustments rightly made, all misdeeds redeemed, and all misspoken words redressed. Go **at once** to that person with whom you are at variance, and with whom you are in a strained relationship, and tearfully repair the breach. If you do not, dear one, you may carry into eternity a dark shadow, to say the least, with no chance later to repair it. While in mental and physical health is the time to make things right. Then your own heart will be light, and you will make **another** happy; and besides this, have no regrets in the hour of death. Sit down **right now**, alone,

and write that long postponed letter to that wounded one, for time will only pull him farther away from you. While the cords of confidence are not all broken, repair the breach before it becomes hopelessly extended.

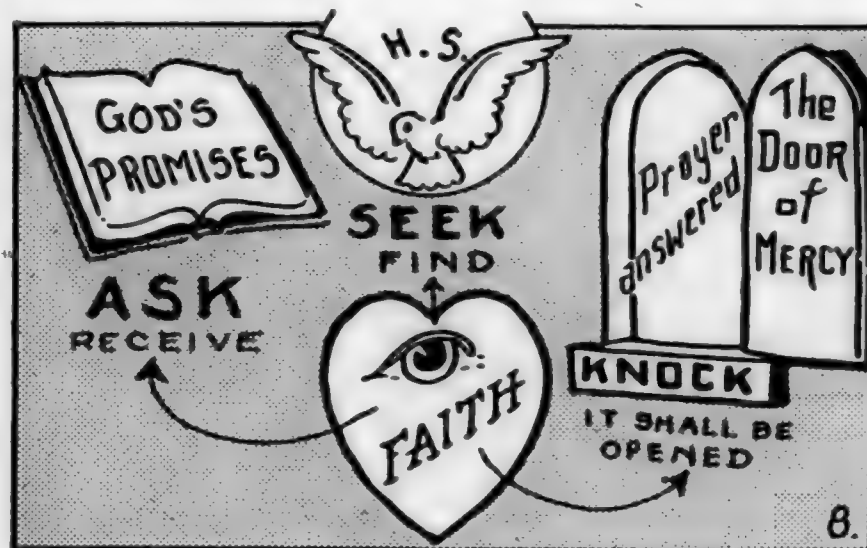
III

We should do the most important things first. It is certain that we cannot do everything; so the less important things should be put into second place, to be done only if time affords a convenient opportunity. But do not think that only large and bulky things are important. Sometimes small things also have great weight. Small details and hidden deeds may be very important. So then, I would say, do the **weightier matters** first, whether they appear to others great or small, whether they are well-known or obscure.

Is it as important to get material gain as to get soul gain? To be saved, it seems to me, and to build a life fitted for Heaven are the most important things. He who weighs his values properly will hold Kingdom interests and his own personal righteousness first and make every other interest subservient to these.

Many a life has been practically wasted in "piddling." Instead of taking the task God has assigned them seriously, or even their own personal salvation, they have toyed with petty and "childish things," passing all their days in trifling activity. It must have been the confessions of this class that the Psalmist recorded when he said, "We spend our years as a tale that is told." A tale is fictitious and told only for pastime; so many a life is equally empty and devoid of purpose.

We have closed another calendar year. Have you passed the year profitably, or has it spent itself simply as an idle tale? Ah, friend, busy yourself in employments that will bring you tangible returns!



TRUSTING AND RESTING

God's tender eye is watching thee;
His strong hand leads through troubled sea;
Fear not my child, He still is near—
So lean on Him, be of good cheer.

Your Master's feet the way have trod
Which oft would seem to be your lot;
For daily strength He will impart,
And draw you closely to His heart.

Although the way seems dark and long,
Just trust in Him, for He is strong;
Look up, dear one! He holds the key,
Both now and through eternity.

—F. V. Kramer.

IV

Finally, we should pay all that we owe. Do I mean money? Yes, this is part of it. But there is more. We ought to make every effort to keep free from financial encumbrances, for it will not be well for us to die with the money of others in our possession. And not a cent of our income belongs to us, above life's barest demands, until every debt we owe is paid or every creditor is satisfied. To hold more than this, and stand off our creditors, is dishonesty.

But the Bible says, "Owe no man **any thing**, but to love one another." And so our debt extends farther than financial obligations. We may be solvent in money and insolvent in character. Our families have certain claims upon us which cannot be met with dollars and cents. We owe them the example of a God-fearing life; and to them, and to all others, unstinting evidences of our love.

And there are a billion claims of benighted souls reaching out their hands to me, as it were, for a share of the Gospel light. O my God, how can I pay this debt?—My candle light is so dim that only a few thousand will ever get a glimpse of its rays. My voice is so feeble that only a few thousand, or a few hundred thousand at most, will ever hear it. This only can I do: sound my testimony of the Gospel as far as I am able, then pray the dear Lord of the harvest to send forth many more laborers into His fields. Yes, like Paul, I owe a debt to all men I reach, or can reach, which may be paid only with the Gospel—God's power unto salvation.

During the administration of President Cleveland, a woman who had done certain work for one of the leading officials of the government, presented her bill for collection, only to have it once and again ignored. By some means the woman gained an audience with the President and presented the details of her claim before him. After hearing her story he took the bill from her hand and wrote on it the words, "I approve this account—Grover Cleveland." She bore it once more to the official who had so far denied it, and at once he gave her his check.

The claims of men upon me for the Gospel are just. Christ approves the account; and I fear to meet Him if I deny their claim. By God's help, I want to die out of debt to this extent, that I have given as much of the Gospel as I know to as many as I can. With this as my desire, I lay to myself the charge of the lines:

Be this my prayer to find my duty;
Be this my aim to do it well.

—Herald of Holiness.

The heart of the overcoming Christian is brimful of gratitude. Though poverty, trouble or distress may come, he remembers that "all things work together for good to them that love God." Thank God for an eternal optimism founded on a conquering faith!—Anon.

What is in the well of your heart is bound to come up in the bucket of your speech.—H. W. Bieber.

OUR HOME CIRCLE

GRACES OF OUR HOMES

By Ursula Miller

In a recent reading of the book of Proverbs I was impressed by the large number of admonitions relating directly to home life. An entire chapter is given almost entirely to the subject of the woman's life, regarding her home. In the New Testament also the subject is not ignored. So the theme of home is a glorious one and finds instant response from almost every heart.

Home suggests various visions to different ones of us: the place we now call home, usually first; often our childhood home, in retrospect; always, we hope, our heavenly home, in anticipation. Our houses alone do not make a home, although beauty and convenience of house cannot fail to help, providing the same grace accompanies the inmates. On the other hand, however, we need not lack in having a beautiful spirit and many graces in our homes, however humble our houses may be.

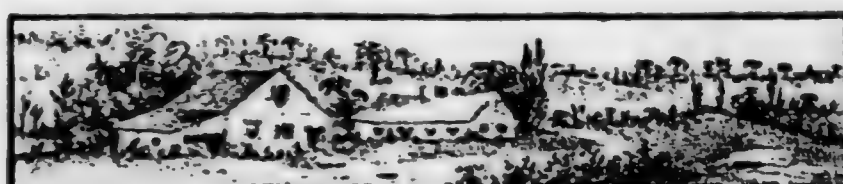
Many young people begin their married life in one or two rooms. I know well a lovely woman who lives in a beautiful Dutch Colonial house designed and built correctly and in the proper setting. When she visited me, together we called on our nephew who with his bride lived at the time in one room, doing light housekeeping. My guest was enthusiastic! "This is so lovely," she said, and, "That's the way we began too." So we see that there is room in the large house for the graces our homes should possess and there is room in the very tiny house as well.

I wish we would take a look at the Bethany home through the doorway of Scripture. Visiting this home, I am sure, will be most helpful, and we will get a glimpse of a number of useful graces which may be adornments in our own homes. And if we are really quick to see new ideas we will not fail to notice some very important ones. First of all, Jesus was a guest in that home and it seems He was a frequent one. He seems not to have had to wait for a formal invitation, but was in and out and welcome all the time. He was also a dinner guest. He ate with them and His divine presence graced their table when they partook of food. Clearly, and no less important, the people who lived in that home wanted Jesus to be there. I believe they wanted Jesus to be present in their home more than they wanted anything else on earth: more than riches, fame, or living on the best street, or having the finest furniture, or the best garden, or anything we may want. I believe they wanted Jesus most of all.

It was a home of order. I know that because a worker like Martha and a lover of beauty like Mary would have a well-kept home. Sad to say there are homes of which people say, "It looks like they are moving in or else out, all the time," or, "Their house

looks like a cyclone had been inside." There is an unusually close relation between housekeeping and homemaking. We can scarcely touch the graces of our homes without touching the machinery of the home—the work and the way that work is managed and accomplished. Work is such a blessing, really a gift, and happy is the person who loves it. The reason we mention work is because of its flower-order. When we enter a beautifully kept home most of us know exactly how it happens to be that way—there is a woman there who loves her home and who is not afraid of work. When we sit down to a lovely table, white table linen, sparkling glassware, shining china, cared for silver, and marvelous food, most of us know exactly how it happens to become assembled into a perfect and wholesome picture.

I have heard of a woman who is very critical of others, and is herself a very poor housekeeper. She is very free with her criticism. She will tell people their faults profusely and freely, to their faces or behind their backs, yet her house is in disorder from top to bottom and her children suffering from malnutrition. But it is said one time she used her tongue too freely or to the wrong person or perhaps the right one. Anyway



MY LITTLE BROWN HOME IN THE HILLS

By Mary Valeria Dwyer

There's a little brown home in the mountains
Far dearer to me than gold;
It stands 'mong trees and wild flowers
Where beauty each day unfolds.

There we love to linger at twilight,
While the evening shadows fall,
And list to the soft breeze sighing
And the meadow lark's lonely call.

As the moon climbs over the treetops,
And the stars peep out, one by one,
They remind us, tho' so gently,
That time sweeps ever on.

Ofttimes in the dead of winter,
When all is white and still
A spirit of radiant pureness
Seems to bathe each vale and hill.

I marvel at nature's wonders
As the snow sifts down from above
For it speaks of a heavenly Father
Who watches with eyes of love.

No need is there to be lonely
Tho' far from the crowded town,
For we dwell where God in nature
Smiles down upon His own.

Estacada, Oreg.

she was lashing some young folks freely and said, "They are surely poor kind of Mennonites," when one of her hearers looked at her and said, "You are a poor kind of Mennonite yourself, because Mennonite women are supposed to be good housekeepers and you do not keep house at all." Whether the rebuke carried home and bore fruit, I am unable to say.

Hand in hand with order we mention a clean home—our home as well as our house. A clean house is the least we can offer, we housewives, to our hard working families. They have a right to come to their homes and find them sweet and clean. If the house is clean and spotless it becomes an incentive for the persons to be clean also: their morals, their thoughts, their talk, their reading. About reading one might say a great deal, but I should drop a thought that children will read, some more and others still more. By all means keep in touch with their reading. Get them good reading, and if they read books you consider doubtful, while you are cleaning the basement together get them to tell what they have read. If your children know you will find out all about everything, anyway, they will, as they say "watch their step." Did you ever read the Bible to children? They love it and ask for more.

Hospitality is a much talked of grace and belongs rightly to our homes. I knew a young woman who always liked for her husband to bring ministers to her home for meals because they never failed to ask a blessing on her home in addition to the blessing she received in spiritual help and for her spirit of hospitality. A certain young mother, in my hearing, said they are too poor to have company. I wondered about this quite a lot. The depression has been very hard on them and they are undeniably poor. And it takes a little more to set a table for guests than for only the family. And there are a number of little children, so I wondered about it. No doubt in a way she is right. And yet! I couldn't help thinking what a benefit it would be for those children in behavior and table manners occasionally to have guests. How much inspiration and cheer the mother herself would receive! The food, if they can afford no better, could be what they ordinarily would have. A well-bred guest would not desire his host and hostess to let his entertainment be a burden. And still another reason why I wondered was a verse in Proverbs which says, "There is that scattereth, and yet increaseth" (11:24). It might even work out that by sharing with guests occasionally what they have would increase, as the day of miracles is still with us.

A man who had a vast amount of company said, "No man yet went to the poorhouse on his dining table." He believed in casting bread upon the waters. "The liberal soul shall be made fat" (Prov. 11:25).

Contentment, I should say, is a really essential grace which our homes should possess. Did you ever wake up in the morning thankful to God, peaceful, glad the east wind was blowing in your face, that the birds were having a chorus before breakfast, content that you were you, that God—all glorious—was caring for you and everything was well?

If you did you know the secret. This is that deep spiritual contentment of which Paul speaks. But this is not the same as being so lazy that anything is all right if only one needn't work. Far, far from it. Slothfulness is condemned utterly, but contentment goes hand in hand with having done our best well, knowing that our God is with us and is really loving us—He who is the Divine Guest in our homes.

Beauty is a grace which is so often lost sight of. We cannot eat it or wear it, therefore it is of no account, we often hear. But it is, and it becomes an asset—financial—and spiritual—even. In our grandmother's day their longing for beauty took the form of quilts, rugs, flowers, gardens, and other housewifely arts. In our day, we have our flowers, and if we can have one of grandmother's quilts we are very happy indeed. Of beauty as an asset—financially, we may say that the woman who makes use of the remnants, working a beautiful quilt or rug, is the woman of whom Proverbs says, "She looketh well to the ways of her household," and, of course, her husband prospers. Spiritually for the same reason; she is keeping God's command and will therefore prosper spiritually.

Quietness is a vast word with a multitude of meanings. Quietness and simplicity are two graces which, hand in hand, we should add to the adornment of our homes. The Scripture gives no good recommendation for the loud woman, one who attracts attention to herself by loud speech or laughter. This applies also to our furniture. If we belong to that rare group, the rich, our furnishings may still be in simple, quiet, good taste. If we are poor the same applies.

Occasionally, not often, we are confronted with the tragic attitude of a woman who deplores her station, and bemoans being only a housewife and desires something greater. Yet in a clipping I read that the greatest woman in history is she who cares for her home and those who live with her. The woman who is a gracious hostess, a competent homemaker, and filled with the Holy Spirit will therefore add grace upon grace to her home.

These—Beauty, Order, Cleanliness, Hospitality, Quietness, Simplicity, and so on—let us again consider in the light of the Bethany home.

Will Jesus want to be in my home? And will I be glad to have Him for a continual GUEST? As we answer those two questions, so will we also determine two things for ourselves: the manner of life that we live, and the adornment that life will bestow upon our homes.

Another thought concerning homes. While we love our homes and do a great deal for them, improving them from time to time as we are able, let us by no means lose sight of the greatest home of all. We are in reality pilgrims and strangers here, and it is well, even before we are old, to think upon our Father's house and how vastly more delightful that home will be than we can even imagine the most wonderful palace to be.

"In my Father's house are many mansions," and "I go to prepare a place for you."

Protection, Kans.

THE VALUE OF HOSPITALITY

By Johanna Siegman

Hospitality is a test of Christian character. Lodging strangers, relieving the afflicted, and diligently following every good work is a proof that one's religion is pure and undefiled. We are commanded to be hospitable; to distribute to the necessity of saints; to do good unto all men, especially unto the household of faith; and to use hospitality one to another without grudging.

Hospitality is especially to be shown to the stranger, the poor, and to one's enemies. Paul tells us to remember the stranger who is in bonds, as bound with them, and them that suffer adversity, as being ourselves also in the body.

The Prophet Isaiah admonishes us to deal our bread to the hungry and bring the poor that are cast out to our houses and to cover the naked. Luke tells us to call the poor, the maimed, the lame, and the blind when we make a feast, and we shall be blessed.

It is not as easy, perhaps, when it comes to our enemies to show hospitality. But Paul in writing to the Romans says, "If thine enemy hunger, feed him; if he thirst, give him drink." It is a good thing to set bread and water before our enemies and when they have eaten and drunk, let them depart in peace, for by so doing we shall heap coals of fire upon their heads.

We see hospitality exemplified in the life of Abraham, when he entertained angels unawares. When he saw them coming he ran to meet them, bowed himself toward the ground, had water brought to wash their weary feet, and asked them to rest under a tree. During this time he had Sarah make some cakes while he himself got a fatted calf, had it dressed, took some butter and milk and set all these before the men. He not only received a blessing himself, but it was on this occasion that God promised him a son, and this promise God kept.

Lot, Abraham's nephew, also showed hospitality to two angels who came to Sodom. He prayed them to tarry at his house, wash their feet, and rise early in the morning and go on their way. They wanted to abide in the streets all night, but Lot pressed so greatly upon them that they finally entered his house and ate of the feast that Lot had prepared for them.

When Abraham sent a servant to find a wife for Isaac we see that Laban ran out to meet the servant and said, "Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels."

Then we remember how Samuel entertained Saul before he anointed him king. Samuel brought Saul into his parlor, we are told, and made him sit in the chief place among the thirty people which were bidden.

The Shunammite woman not only constrained Elisha to eat bread once, but every time that Elisha passed by he turned in at her home. He in turn was able to raise her dead son and bring him to life again. It paid to be hospitable.

Job, when passing through that great trial, made a solemn protestation of his integrity in several duties—in that he did not withhold the poor from their desire; he did not cause the widows' eyes to fail; nor did he refuse to give of his morsel to the fatherless. None perished for want of clothing but he warmed them with his own fleece, and did not God greatly honor and bless him in the end?

After the shipwreck of Paul and his men they made their escape on the island of Melita and there, even those barbarous people showed no little kindness, for they kindled a fire and received them all because of the cold and rain. Later we hear that Publius received them courteously, three days. In return Paul was able to lay hands on his father and heal him of a terrible fever, also many others were healed on that island. Following this, Paul was not only honored with many honors, but on his departure they gave him such things as he needed. It pays to be hospitable. One never knows who he might be entertaining, nor how God will repay him in the future.—Cleveland Gospel Herald.

SINGING IN WORSHIP

(Continued from page 70)

numbers can be given in such a way that we will forget the singer but not the song so God may have all the glory, I am sure there can no harm come from it, but let us be careful. Catchy tunes which might satisfactorily be employed by an orchestra as a dance hit should obviously be guarded against in divine worship.

If you with me will think back and consider the impressions many songs made in our childhood thinking we will realize that much of our first indoctrination was the result of songs we sang. How important then to have in our song books songs which are doctrinally correct.

Some Sunday afternoon may profitably be spent in reading some of the songs in our song books just to try to get the meaning of each word and phrase. I am sure we all will be surprised how little we realized what we have been singing. For example, Have you seen the story of Jacob's flight from home in the old song, "Nearer, My God, to Thee"? What do you mean when you sing, "Death of death and hell's destruction, land me safe on Canaan's side"?

Let us "sing with the spirit and the understanding."

Harper, Kans.

Faith is the soul's insight or discovery of some reality that enables a man to stand anything that can happen to him in the universe.—Josiah Royce.

"For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

EDUCATIONAL

EXTRACTS FROM THE LETTERS OF JOHN COFFMAN, RELIEF WORKER

VI

Peter Dyck and "The Woodlands"

Compiled by Margery Coffman

June 24, 1941.

The folks here at Birmingham have all been rather anxious about Peter Dyck's coming, and have been worried about whether he will be nice, or not. I read your descriptions and impressions of him to allay their fears! I suppose they have had such a terrible experience with one Canadian, they think it will be pretty hard on them to have to endure another one! They are really very nice to get along with here, though, and I do not anticipate their having any trouble at all with Peter.

July 23, 1941.

Peter has arrived safely, praise the Lord! He has now been here nearly two weeks,—arrived July 11. It doesn't seem possible it has been as long as that. He had sent a cable to me in London, which was forwarded to me in Birmingham. I have been busy getting him established, introducing him to the necessary individuals here, including the Lord Mayor and Lady Mayoress. I think he will get along fine here, and we find it quite congenial to work together.

July 29, 1941. From Peter Dyck.

We were twelve passengers on board the Norwegian whaler, Hectoria. We had twenty-seven days of sunshine, the best of food, and could make the most or least of our time and fellowship. I was fortunate in having for a cabin mate a fine man returning to England from a lecture tour in Canada and U. S. A. However, I must confess the majority of the "Twelve Apostles," as we called ourselves, were not men in sympathy with the ideals of Christian life. And yet in spite of the fact that men are becoming more and more afraid of each other, and hatred, greed, and murder overshadow the bleeding world, there are still those who bring sunshine, warmth, and love into the darkness about them. It seems to me this beam of light is brighter and clearer because of the intensity of the surrounding darkness. Such a ray of light John and I saw the first Sunday of my stay here. We went to a near-

by church on that beautiful Sabbath morning, but on arriving there we found the church had been blitzed. However, worshipers were entering a small hall behind the church, and we followed. There seemed an expression about the lips of these people that morning that made one look twice in their direction: They were all very silent, very prayerful. It was one of the most impressive services of my life. In essence the sermon was, "If you now think you have nothing left for which to thank God, then,—thank God for Himself!" When the last words had been spoken by the minister, the entire congregation proceeded from the hall into the ruins of their once beloved church home. Standing in the debris, they one and all solemnly dedicated themselves to the task of rebuilding the edifice as soon as possible, and keeping steadfast in the faith. I wished some atheist, agnostic, or lukewarm Christian had been there to witness how Christianity provides a haven for those who have lost all earthly possessions, even friends and nearest of kin!

Our work here is most interesting. In the last week I have taken some instruction in driving. Although I have driven for years, this is necessary in order to become acquainted with the English traffic laws, and the right-hand drive, thereby saving our utility van from too many dents when I start driving it.



Bro. Coffman in the Clothing Depot in London. He has Just Supplied the Two Smaller Children with Clothes Which They Are Wearing

July 23, 1941. John again.

While Peter and I were in London last week, I took him around some of the important places in the evening. We listened to a concert in Hyde Park for a while, then went around by way of Buckingham Palace, Westminster Abbey, and the Parliament Buildings, and Peter heard Big Ben strike ten. We walked down Whitehall to Trafalgar Square and we think we saw Anthony Eden just as he turned into Downing Street.

Last Friday evening we motored with three members of the Friends War Victims Relief Committee (F. W. V. R. C.) to a place twelve miles northwest of Birmingham to see a house which we might use for a hostel for old and infirm people who should be evacuated from distress areas. It is a lovely place with hedges and grass plots and summer houses and tiny porches built around on the grounds. The house has three stories with central heating on the first two. The walls of the rooms on the ground floor have designs done on them in some kind of plush or brocade stuff. It is quite an elegant place, really grand, but easily adaptable for the care of some 30 to 50 people and a small staff. So many people are taking up children's work, and the needy old ones are apt to be neglected. This will give us a variety of projects for relief work, from youngest at Wickhurst Manor, to the oldest at The Woodlands.

Aug. 19, 1941. From Peter.

Yesterday I visited one of the F.W.V. R. C. hostels where eight old ladies and five helpless old men are being cared for. I was impressed with the sincere gratitude on the part of these aged people for the help and kindness received at the hands of fellow Christians. When I visited Woodlands in the afternoon, it was easy to imagine forty or fifty old people hovering contentedly about the beautiful place—a contented and happy family, living mostly on memories, and existing on the loving care of others.

Sept. 8, 1941.

Developments at The Woodlands are progressing nicely. There has been a great deal of buying to do to equip the place properly. I suppose it seems queer to buy rugs, but the floors at Woodlands are so very slippery, hardwood, of course, and lame old people can't navigate very comfortably on them. Perhaps we'll save the expense of the rugs by not having to pay for doctoring broken limbs.

The vegetable garden will be a great help in providing necessary food for our old people. Today seven girls from the University of Manchester arrived at The Woodlands to help get the place ready. They are students of sociology and really expected to be able to make a study

of the old people here—using them as human guinea pigs, so to speak! However, they were good sports, and despite the fact that the place is still empty, volunteered to give a hand with the garden. I think we will assign each to one corner of the garden, since it is big enough to employ a dozen girls. This should keep them out of mischief!

There have been several requests for the use of the beautiful tennis court. I suppose the old folks won't feel much like exercising in this manner, so it is likely we shall rent it to certain groups. The Butchers' and Grocers' Association have requested the use of the bowling green. We need to keep in well with the grocers and butchers! Indeed, we have our larder already well stocked with donations from several friendly merchants—perhaps with an eye to the use of our bowling green!

Many requests have come in from people wishing to come to live at The Woodlands. An eighty-year-old widow stays at the same house with me at Chantry Road, and is a "regular nuisance" since she discovered where and how I spent my last weeks. Whenever she meets me, and I think she must lie in wait for me, she asks, "How long will it be yet? When is it ready? How sick do you have to be to be allowed to go there?" showing how delighted she herself would be to get into such a place as The Woodlands.

Sept. 30, 1941.

Today, praise the Lord! I report the safe arrival of eleven aged people, with their pathetic little baggage, to Woodlands. My first load was a mother and daughter from badly bombed Birmingham. The daughter is a young lady of only sixty! They had lived in one lower room of their house, the top part having been quite destroyed. The aged mother is quite deaf and unable to move except in a wheelchair. The joy of the old lady as she tried in vain to express her gratitude when she was taken to The Woodlands is beyond description by mere words. Others of my first load to the hostel included one blind old lady, and one who had lost not only all her worldly possessions, but the ability to walk as well. People here seem much interested in the relief work of the Mennonites. One lady recently approached me saying that since hearing about our work she wondered if she could assist such a noble cause. She found this opportunity by recently presenting us with an invalid chair. She is a member of the Birmingham Cripples' Hospital, so naturally is much interested in our work with the aged.

November, 1941.

The Woodlands is filling rapidly. It is a genuine pleasure to evacuate the old folk, especially when they are so grateful for this opportunity of going to live in such a lovely, quiet, happy home, away from the danger of the "terrors that fall by night," and without feeling the sting of institutionalism so often present in old people's places of refuge. We are trying to make The Woodlands a real home to these poor old people.

December 4, 1941. John again.

John's letter of Dec. 4, 1941, shows how much Peter himself is putting into the

"home" atmosphere of The Woodlands. John writes: "I enjoyed my visit to Birmingham last month. Peter took me out to The Woodlands to see the place and the people. It was very interesting, especially to see Peter in action with them. They all insist on calling him 'Our Peter,'—never 'Mr. Dyck.' He enjoys being with them and remembers their individual interests and complaints. He has done a fine job of equipping the place, too."

"We also drove a few miles north of the city to one of the camp boarding schools for evacuee children which I had visited last

summer, to see about their present clothing needs, and we were most cordially welcomed by the staff. Peter was persuaded to go back there during Christmas holidays, to give the children some lessons in Canadian woodcraft, which he used to do back in Canada. It seemed almost like going back home to go back to the house in Birmingham where I stayed last summer.

"Be sure to remember Peter and his work at The Woodlands in your prayers.

"God bless you,
"John."

KNOWING OUR CHILDREN

II. An Approach to the Study of Childhood

By John R. Mumaw

This is the second of an interesting series of articles which every one working with or interested in children should be sure to read. In the bibliography at the close of last month's article an error was made when "The Primary Church School" by Hazel A. Lewis was cited. The correct title of the book is "Planning for Children in the Local Church," by the same author.

It is quite common for parents to be accused of unwillingness to admit wrong methods of procedure in the training of children. It is only natural for a mother to resent the accusations of indulgence or of leniency to her child. She does not like to hear criticisms of the ill-timed treatment she gives her children, nor does she enjoy hearing suggestions intended to correct her method of discipline, especially when they come from a childless person. This paper assumes, however, that some readers will welcome the truth about childhood. It presumes that most parents are ready to receive constructive suggestions and to learn the proved facts about the nature of childhood.

Not a few teachers of children have relied too exclusively upon the recollections of their own childhood to guide them in dealing with behavior situations. Assuming that all children grow up alike, they have failed to recognize the wide variation of factors which contributed to the molding of lives in the children of their classes. Gradually we are coming to realize more fully that training is essential to success in the art of teaching. We are more and more convinced that along with a concern for the subject matter to be taught is a need for an understanding of the pupils that is to be trained. That involves the use of the best methods of scientific approach to help us learn our lessons about childhood.

In the past, untried opinions about rearing children have flourished among all classes of people. There was little assembling of facts. What few facts were known had not been carefully interpreted. People took it for granted that traditional beliefs about child nature were true. There was little formal investigation and much less controlled experimentation.

Today, we are interested in the statement of principles derived from reliable data. While there is no need for discarding the successful methods of training which were tried and proved by the experiences of a former generation of parents, nevertheless we call for the formulation of methods and principles which are based upon facts and a proper respect for the person of the child. These

are drawn from sources of child study where significant data has been collected with great care and from controlled experiments which are used by the trained psychologist to formulate general principles.

Child study is a comparatively new science. In 1905 there were only a few general books in this field.¹ Only within recent years has the child been recognized as a vital unit in the structure of society. Child-labor laws have been enacted to preserve the child's rights to a normal development. State regulations have specified the training of teachers for their better understanding of the child's nature. Churches have provided better facilities and teachers for the spiritual nurture of their children.

In a formal approach to the study of childhood we need to explore the means of discovering the nature of human experience. The child is a person living in its own natural way. It is no miniature adult, nor is it a mere plaything; it has the capacity to see, to hear, to taste, to feel, and to think.

Persons who are responsible for guidance in the development of the child need to know the characteristic behavior of children. They should be acquainted with their needs at different stages of growth. A complete study would include the observation of children at play, at work, in bed, at the table, in their experiences of learning and of expression, while sleeping and while daydreaming, and of the many other phases of life which they enjoy.² We are therefore interested in describing the characteristics of children and of tracing the progressive development of their abilities.

The elementary student of childhood can make profitable use of frequent observations of child behavior. Note what the child does; observe what he says; see how he reacts to his circumstances; watch for indications of mental activity. It is interesting enough to observe that the first contributions in the field of child study by psychologists were made upon the basis of prolonged observation.³ This morning the writer heard a little three-year-old say she is going to grow big and then she will start growing smaller until

she gets to be a tiny baby again. She fancied in her mind that one grows up and then grows small. This is only one of hundreds of things which might be observed as items of interest related to the activity of the child mind.

The mother's conventional method of observing her child and of arriving at her own conclusions is not without its value. She will figure out the reason her child acts in a certain manner, attempting to diagnose the case with the hope of discovering the motivating force in her child's behavior. Such an effort may become very fruitful, if she knows what to do after she has found out why the child acts as he does.

Children may be seen doing a great variety of things. They react after no particular traditional formula, but follow their own personal impulse. They may have church services in a cow stable, or they may have a cow stable in the parlor, according to the particular notion of fancy. There is a distinct advantage in the study of the child to observe him in his normal, daily environment and activity. The best student of the active child may be his own mother, for she is living closest to him.

This particular method of observation, although somewhat limited in its results, is available to the most of us. We are able to see much of what children do and can observe their general tendencies. However, our appraisal of what we see will not be very valuable unless we use some of the other sources of child study for comparison. Incidental observation brings us into close range with the child, but it does not help us to interpret his behavior. For the most of us, however, it is more necessary to get close to the child and to understand him than it is to interpret his conduct.

Not many of us will be able to qualify as an interpreter. The training necessary to become a professional investigator and interpreter is too highly specialized for the average person to acquire. Just as a specialist in the field of medicine has concentrated his efforts in a branch of his profession, so a specialist in the field of psychology needs to limit his activities to some particular interest of his chosen field. Thanks to the psychologists for their painstaking efforts in systematic observation, in controlled experimentation, and in the tabulation and evaluation of their results. These professional people have made available to us many useful facts and interpretations. We shall concern ourselves briefly with an explanation of their methods of study.

The approach of a trained observer is called controlled subjective observation.⁴ This could be illustrated by a home in which the mother becomes a trained psychologist and plans a definite project of study in childhood. She uses her opportunity in the home to observe the child and approaches it from the scientific viewpoint.

Some investigators make use of rating scales and questionnaires. The child or children may be asked to check certain questions arranged according to the investigator's design and purpose. He arrives at conclusions through the interpretation of those results.

By this method he can judge the case not only from what appears on the surface, but from what the answers tell him. This is more accurate than the casual opinion of the mother who is untrained in psychology and who uses only her intuitive instinct. To make a chart of results and to check it on several children enables him to arrive at a comparatively accurate judgment in the case.

In a case study the psychologist traces the biography of a child. He gets all the information about its environment, learns how it reacted to certain things, finds out what the parents' attitude was and how they guided it or misguided it through the years. This method of study calls for systematic interviews. It necessitates becoming acquainted with the child and winning his good will. The investigator needs to have frequent access to the child's activities. He must discipline himself to accurate and rapid recordings. After he has accumulated a file of information he then evaluates his material, interpreting the data and arriving at some conclusions. The particular benefit of this method is found in the information it yields on development.

Experimental work is frequently conducted with groups. This method is commonly referred to as the study of control groups. The student or experimental educationist is concerned with the reaction of a group of children to certain stimuli that he may provide for them. He may arrange one of two types of groups.⁵ He may have a selective group or he may gather a group at random. In the first case he would select a group of children which he is sure would play together agreeably. In the second instance he would select six or seven children at random and observe their varied behavior. From these observations he can gather information about specific kinds of reaction because he is able to control the stimuli within the group. Another form of experimental work is represented in the observation of one child only within the group. With several co-operating friends it is possible to make recordings on a number of factors involved in the child's behavior at the same time. In the former method the observer plans for intensive observation on a chosen item of interest as it is demonstrated in a number of persons reacting to the same stimuli. The latter enables him to collect extensive data on a variety of reactions and situations from the behavior of one child. The artificial set-up limits this kind of controlled observation, but it has served a good purpose in formulating principles leading to a better understanding of child nature.

Psychological testings have yielded many interesting facts about children. Tests and measurements are used as a means of testing individual abilities. They generally indicate either the capacity of a child or his progress of learning, but are best left in the hands of an experienced or trained psychologist.

Another worth-while contribution to our understanding of childhood is to be found through personal reminiscence. Since our recollections are not always accurate, not too much confidence should be placed in the results of this method. The environment and parental discipline which has been operative in our lives through the years since childhood

tend to make our recollections somewhat unreliable. We must be careful, too, that our conclusions are not flavored with our later and more mature judgment. Some people who have the gift of combining a sympathetic observation with their vivid memories of childhood experiences are qualified to produce stories that have great value in helping other parents to a better understanding of the feelings of their children.⁶ A conscientious interpretation of our recollections enables one to get into the inner circle of motivating forces if the memory is vivid and accurate. Parents and teachers who are able to recall how they felt about life and its problems are better able to enter sympathetically into the experiences of their children.

Literary artists have recorded many kinds of childhood experiences. They enable the readers to experience vicariously and to relive retrospectively the joys of childhood. Good children's literature is a reproduction of life. The reading of such poems as Stevenson's, "A Child's Garden of Verses" will help you to catch the spirit of childhood. Many other writers have investigated carefully the nature of child life and have recorded splendid interpretations of childhood.⁷ Such literary works should not be overlooked in a search for an understanding of the child.

While these methods and many more have been used to discover what is now known about child nature, it is not to be supposed that the average person will be able to make practical use of all of them. The most useful method which we can employ is incidental and comparative observation. These with a study of books whose information has been drawn from the recorded results of the trained investigator will enable us to arrive at a better understanding of childhood, and to understand the child is to be able to guide his life more effectively.

1. Paul L. Boynton, *The Psychology of Child Development* (Philadelphia: Educational Publishers, 1938), p. 4.

2. Norsworthy & Whitley, *The Psychology of Childhood* (New York: The Macmillan Co., 1937), p. 2.

3. John J. B. Morgan, *Child Psychology* (New York: Farrar & Rhinehart, Inc., 1934), p. 10.

4. Paul L. Boynton, *The Psychology of Child Development* (Philadelphia: Educational Publishers, 1938), p. 8.

5. *Ibid.*, p. 17.

6. Norsworthy & Whitley, *The Psychology of Childhood* (New York: The Macmillan Co., 1937), p. 5.

7. Clarence Benson, *An Introduction to Child Study* (Chicago: B. I. C. A., 1927), p. 45.

Harrisonburg, Va.

The story of the rich man and Lazarus is the story of two beggars. One begged bread on earth, and the other begged water in hell. —Will H. Houghton.

A little grace will bring us to heaven hereafter, but great grace will bring heaven to us now.—Anon.

LITERARY GEMS OF THE BIBLE

XIII. The Book of the Prophet Isaiah—The Style of His Writing

By John Umble

"Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of Jehovah hath spoken it" (Isaiah 1:18-20, R.V.).

According to some leading authorities, Isaiah was born about the year 735 and died about 690 B.C., and the period of his prophetic activity extended from 758 to 690 B.C. He seems to have been a native of Jerusalem and, according to Jewish tradition, was a nephew of King Amaziah. This would make him a cousin of the great King Uzziah. The name Isaiah signifies "Jehovah is salvation."

He is mentioned several times in II Kings and II Chronicles. Although the sacred record does not state that he held any position in the government, he was closely connected with the political events of his time, and on several occasions showed himself a great statesman and a keen interpreter of contemporary events. He is referred to several times in II Kings 18-21. When King Hezekiah was threatened by the Assyrian general, Rabshakeh, he sent to Isaiah and followed the prophet's advice in dealing with the invader. Hezekiah depended on Isaiah for help also at the time of his illness. II Kings 20. II Chronicles 26:22 records that Isaiah wrote the "acts of Uzziah first and last."

The work of Isaiah as a prophet began during the reign of Uzziah, king of Judah, and extended through the reigns of Jotham (16 years), of Ahaz (16 years), and of Hezekiah (29 years), and into the reign of Manasseh. He was a contemporary of two of the greatest of the prophets, Hosea and Micah, and probably also of Jonah and Amos. The reigns of Uzziah and of his contemporary, Jeroboam II, king of Israel, mark the highest point of material prosperity of both kingdoms between the time of Solomon and the fall of the Northern Kingdom. During the reign of these kings, the combined area of the two kingdoms equaled or probably exceeded the territory ruled by Solomon. A movement to combine the military strength of Judah, Israel, and Syria proved unsuccessful because Uzziah refused to join the alliance.

Although Isaiah's prophetic work began during the reign of Uzziah, the death of this monarch seems to have cleared the way in a special manner for Isaiah to receive a new revelation from God. Like many of the younger princes of his time, he seems to have hoped that the time for the reuniting of the Northern and Southern Kingdoms was at hand. When the death of his beloved monarch put an end to this dream, it brought to Isaiah a clearer realization of his prophetic mission and of the spiritual character of God's purpose for His people.

After the death of Uzziah, Isaiah seems to have seen that the prosperity of Israel must depend on obedience to God and on their acceptance of His program for them rather than on material prosperity or even on the uniting of the two kingdoms. He points out that God had expected of them righteousness and justice but that instead of fulfilling His purpose for them, they are given to injustice, immorality, drunkenness, oppression, and idolatry. Both men and women shared in the general decline. The material prosperity enjoyed under Uzziah evidently was weakening the national fiber instead of being a source of strength. Isaiah's picture of Jewish women in chapter 3:16-23 shows a society decaying from within. This lampoon, as one writer calls it, might pass as a description of the predatory animal known as a "flapper" during World War I. It is quoted here to indicate the general type of dissolution taking place within Jewish society.

"Because the daughters of Zion are haughty and walk with out-stretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore . . . the Lord will take away the beauty of their anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers; the headtires, and the ankle chains, and the sashes, and the perfume-boxes, and the amulets; the rings, and the nose-jewels; the festival robes, and the mantles, and the shawls, and the satchels; the hand-mirrors, and the fine linen, and the turbans, and the veils" (R.V.).

Most authorities agree in connecting Isaiah's terrible denunciation of Manasseh's evil doings with II Kings 21 as referring to the story of Isaiah's martyrdom and especially with II Kings 21:16 where the writer records, "Moreover Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to another." Jewish tradition records that Isaiah suffered martyrdom by being sawn asunder. An apocryphal book, "The Martyrdom of Isaiah," also called "Ascension of Isaiah" was known to early Christian writers. This book gives a complete account of the death of Isaiah in harmony with Jewish tradition.

The discussion of the life and activity of Isaiah printed in the *Encyclopedia Britannica* closes with the words: "Isaiah has well been called the prophet of faith. He stands a sublime figure for faith in the supremacy of the spiritual over the earthly; for the potency of high ideas and ideals over brute force and power. To have combined such a lofty faith with practical statesmanship—for Isaiah was essentially a man of action—is an achievement worthy of the greatest man of any age."

Josephus says that Isaiah "was by the confession of all a divine and wonderful man in speaking truth." He adds that Isaiah was so sure that he had never prophesied anything that was false that "he wrote down all his

prophecies and left them behind him in books" so that their fulfillment might be judged by posterity.

The remaining space in this article does not afford room for an analysis of the book and its message, even if the present writer were capable of making such an analysis. There follow merely a few words in appreciation of Isaiah's remarkable style. It seems to the present writer that the key to the method of Isaiah is the expression, "Come let us reason," in the verse quoted at the head of the article. Students of the art of persuasive discourse (reasoning) recognize several devices for convincing or persuading an opponent. Isaiah is a master in the use of these persuasive techniques.

He makes good use of the analogy. One example must suffice. In chapter 5 to convince the kingdom of Judah that they have disappointed Jehovah he uses the analogy of the vineyard. "My well-beloved had a vineyard in a very fruitful hill: and he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes" (R.V.). The similarity between the vineyard and Israel is so striking that the lesson is self-evident, but Isaiah leaves nothing to chance. He explains his meaning in verse seven. "For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry" (R.V.).

Another effective device for convincing an opponent of his error is to show that his course of action or line of reasoning is absurd. This is known as the "reductio ad absurdum." Isaiah uses this device very effectively in dealing with the worship of idols. "The image, a workman hath cast it, and the goldsmith overlayeth it with gold, and casteth for it silver chains. He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a skilful workman to set up a graven image, that shall not be moved" (Isa. 40:19, 20, R.V.). Here he simply states how idols are made.

In chapter 44:9-20 he shows how ridiculous it is for men to make idols out of wood and metal. The passage is too long to quote but the argument, in effect, is that the idol is made by human beings who, after all, are merely human beings who suffer fatigue, thirst, and hunger. Of the wooden idols he says a man burns part of it to warm himself, with part of the wood roasts meat to satisfy his hunger, and with the rest he makes a god to fall down and worship and pray to it and says, "Deliver me, for thou art my god." Isaiah points out that the worshiper of such an idol apparently does not have the reasoning power to say, "Here is a stick of wood. I have used part of it for this purpose and for that; shall I make the rest of it an abomination? Shall I fall down to the stock of a tree?"

In trying to convince his hearers and readers of the differences between Jehovah and
(Continued on page 89)

MISSIONS

MISSION WORK AT MEADVILLE, PA.

By Cora M. Baer

This is one of the newer city missions of the Mennonite Church. We believe our readers will appreciate getting acquainted with this work through this informative article by one of the workers.

Meadville is a city in the northwestern part of Pennsylvania with a population of about 25,000. Its two principal manufacturing plants which give employment to its increasing population are the American Viscose Co. and the Talon Fastener. In fact Meadville is the home of the hookless fastener.

On the hills and valleys surrounding the city are numerous dairy farms. It was to one of these farms that a young brother came for employment. While here he realized the need of Bible teaching among the people of the community in which he worked, and through his zeal services were held in a small schoolhouse just outside the city limits. The first services were held in May, 1935. That summer there was a Summer Bible School held under the supervision of Bro. L. L. Swartzentruber. That same fall evangelistic services were held at the schoolhouse, conducted by Bro. Wm. G. Detweiler and resulting in a number of confessions. About this time Bro. Nelson King, who with his family had moved to Crawford Co., was given charge of the work in Meadville.

In the summer of 1936 two sisters, Adah Shoup, Marshallville, Ohio, and Cora Baer, Archbold, Ohio, were sent to help with the work in Meadville by the Ohio Mission Board. It was during this year that the low-priced farming land surrounding Meadville, which had been abandoned by the people because of the high city wages, began to look appealing to some of our brethren in overcrowded Mennonite communities in Iowa, Illinois, and Nebraska. During the winter of 1937, 38 there was quite an influx of families from these communities. The attendance at services in the schoolhouse quickly rose from around 30 to 70 and 80. It became imperative that another place of worship be secured, for the small room was overcrowded and inconvenient.

A committee was sent by the Mission Board to find a suitable location for a place of worship. Since now the membership was largely rural, it was decided to build a church house outside the city. A number of families had located near Conneaut Lake, a village about eight miles from Meadville. The farming country there promised to be suitable for a permanent Mennonite community, hence it was decided to build a church house several

miles from Conneaut Lake. This is now a fully organized congregation known as the Sunnyside Church, under the Ohio Mennonite and Eastern A. M. Conference. They have a membership of over a hundred, a Sunday-school enrollment of 138, and an average attendance of about 90. Bro. J. W. Oswald is pastor and Eli D. Kramer and Robert Myers are deacons.

This, however, brought a problem to those who had been laboring in Meadville. The workers felt that the work there should not be dropped, but how to carry on satisfactorily presented a major problem. The Sunday school in the schoolhouse at Meadville was



The Author of This Article (Right) and a Class at the Meadville Mission

continued on Sunday afternoons, and a mid-week Bible Study and prayer meeting was also continued. Through Summer Bible Schools which were conducted annually outreaches were made in other sections of the city, and a very promising section known as Fifth Ward was contacted. This was quite a distance from the schoolhouse where services were held, so that it was necessary to provide means of transportation for those wishing to attend. In the winter of 1940 through centralization of schools the schoolhouse which was used for services was no longer needed for school purposes, and was put up for sale. It became imperative once more to look for another place for services. The minds of the workers were directed to Fifth Ward, since practically all those who attended Sunday school were now coming from this very needy section. Accordingly, in February, 1940, some rooms were rented over a horse-radish factory. These rooms were used for a place of services and a living

apartment for the workers. The workers found a much neglected field. Boys and girls eagerly came to hear God's Word, but the workers also found people who were satisfied to live in sin.

That summer the Bible School was conducted by Bro. Jesse Short, Archbold, Ohio. The attendance grew until the teachers began to wonder where they could put more. We have wondered that many times since, as our hall is small and often overcrowded.

Following the Bible School, sewing work was started for the girls and wood-working for the boys. At first we had both boys and girls the same evening, but we soon had more than we could care for, so now the boys come one week and the girls the next. This gives us an opportunity of contacting boys and girls whom we could not reach through the Sunday school. Perhaps the thing that awakened in the hearts of the workers, more than anything else, a vision of the need for something like this was seeing the children spend most of their time in the streets till late at night. It was quite evident that the street is not a good place for boys and girls to learn anything worth while. For some time we were burdened how to reach these young lives and salvage them from a life of sin and idleness. The problem

has by no means been solved. Boys and girls still run the streets, but we have through this work been enabled to interest some of them and direct their thoughts to deeper, more worthwhile things. It is usually with reluctance that they put away their work for the story hour and devotional period. But when finally the work is laid aside they enter heartily into singing and quoting Scripture verses. When the last one calls, "Good night," and we turn to a room that quite forcibly shows the traces of several dozen lively youngsters, we sigh wearily, but happily, as we recall how neatly Mary did her sewing, or how well Dick told his Bible story and how

seriously James drank in the Scripture lesson, and we breathe a prayer to God that somehow these young lives may be lifted above the environment of sin in which they find themselves and turn to Christ.

Quite a number of homes have opened their doors for Bible study and prayer meeting. We deem it a great privilege to carry the Gospel to these needy hearts.

Just recently a Home Department was started. We take the Sunday-school lessons into the homes, making regular visits in each home every two weeks. Most of the members of the Home Department are mothers who somehow do not seem to be able to get to services on Sunday. It is indeed a privilege to take God's Word to these mothers, many of whom seem to have gotten the wrong perspective of life. They look forward to the afternoon when we will be back again. Usually the "listening period" to their troubles and disappointments is as long as the lesson period. But how they need some-

one to listen sympathetically to their troubles and then point them to the great Burden-bearer. We feel that through the avenue of the Home Department we can win confidence and speak to hearts as we could perhaps in no other way.

There are at present 13 church members here at the Mission. We have an enrollment in Sunday school of 60 with an average attendance of 42 during 1941. We have Sunday school and preaching every Sunday morning, Sunday evening services, Bible Study and prayer meeting every Tuesday evening, and a weekly meeting for boys' and girls' work. Besides this, we have our regular Home Department calls two afternoons of each week, and a monthly service at an Old Ladies' Home. The present superintendent is Bro. Nelson King and the workers are Viola and Cora Baer.

While nothing spectacular has been accomplished in Meadville we feel that God has led and blessed in the work as we have

endeavored to follow Him. There is still much work to be done. We feel that we have only started in one small corner of a very needy city. Most of the homes in which we work are among the poor and lowly. Many times we need to give material help before we can give spiritual help. Through the loyal help of larger congregations we have been enabled to give such help where it is needed. There are many who are unconcerned and indifferent to their deep spiritual need. So as we lift up our eyes and look on the fields we see many, many souls bound by sin. We see throngs of boys and girls who are not taught to love Christ. We see a "great door and effectual" opened unto us, but also many adversaries. We see many who will stand before Christ unfit to meet Him unless the Church at large gets under the burden and prays the Lord of the harvest to send forth laborers into His harvest field.

Meadville, Pa.

THE RESPONSIBILITY OF THE MENNONITE CHURCH TOWARD HER CIVILIAN PUBLIC SERVICE CAMPS

By David C. Wedel

This article by one who has been actively engaged in this work brings the challenge of the Civilian Service camps for our C. O. brethren before us quite clearly. We trust that the Church will live up to her opportunities and responsibilities in this line of service. Our testimony for peace should not be lessened in the testing times of war.

Several months ago, Brigadier General Lewis B. Hershey, director of Selective Service, made the statement that it may be worth a year of a man's time and callouses in his hands to know where he stands. General Hershey is right. Too many of us live from day to day with many hazy ideas but without firm convictions. In our present world we do not only need knowledge, that is, ideas; we also need beliefs and convictions. The world is rich in ideas but bankrupt in convictions.

Three Hebrew lads who were confronted by the threats of Nebuchadnezzar in the days of old, had firm convictions. They had convictions that could not be shaken. When the king's decree went forth that everyone should bow down to the golden image that had been set up for that purpose, they refused. They were summoned into the royal presence of the king and charged with insubordination. These three lads looked straight into the king's eyes and said, "Our God is able to deliver us, . . . but if not, be it known unto thee, O king, we will not . . . worship the golden image which thou hast set up." Convictions as deep and as strong, convictions deeply rooted in God are needed in our day. We need a strong faith in God and His righteousness.

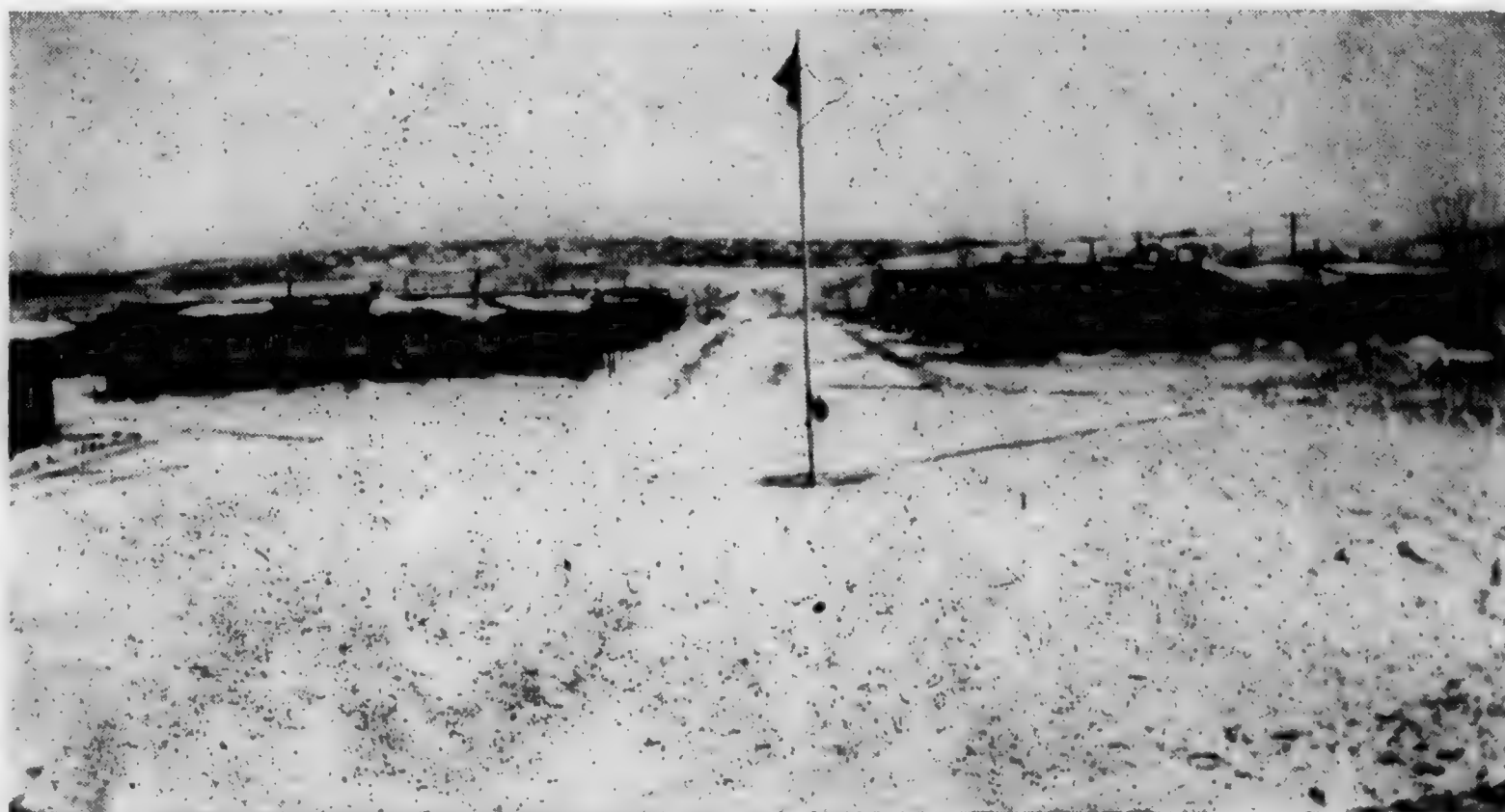
It is my conviction that the Civilian P u b l i c

Camps grew out of such a faith, a faith that was strong. They grew out of a faith that was not concerned with what men would say, but with what God would say. Into these camps have come men who had convictions. They believe that love and good will and kindness and even suffering are a way of life that is effective and in harmony with the moral principles of the universe and the teachings of the Christ. They have chosen to make these convictions known not only to the church groups from which they come, but to the whole world. These men are in the limelight. The men in our camps are being watched closely. Are we who have had a part in the creation of these camps also watching? Are we as churches carrying out our responsibility toward our camps as we should?

After an enterprise has been started there is always the tendency to sit back and watch it. Those churches and groups which did not have a direct hand in the establishment of these camps perhaps even feel that they have little responsibility toward the camps. What is the responsibility of the Mennonite Church toward her Civilian Public Service Camps? Does the church have any responsibility toward these camps?

Let us begin to answer that question by recognizing that the Mennonite churches everywhere have been teaching and holding to a doctrine that has given these boys the convictions they now make known to the world. We have taught them in the home, in the church and Sunday school, that there are certain fundamental principles by which we live. One of these is the principle of love and kindness, and good will toward our fellow man. As we sowed this seed in the hearts of these young people who are now grown, it took root and finally blossomed forth in a definite conviction. We rejoiced that our teaching had not been in vain. We were glad that what we had sown was now coming forth as a strong plant. Our teaching was bearing fruit. We saw in this the perpetuation of our own particular denomination, which traditionally has taught this doctrine. We saw in it a way of life coming to reality which we believe Christ taught His followers. We as churches have taught this principle of nonresistance. We have rejoiced when it took root in our young people. We should, therefore, recognize that we, the churches, the homes, the teachers, the ministers, the parents, have made these young men, now in the Civilian Public Service Camps and those classified to go there, conscientious objectors.

It would seem as though we ourselves did not believe this principle if now we would say that we have no responsibility toward our young people. We would, in fact, be saying that we were willing to teach something but we would not go so far as to carry out the implications of that teaching. We would be saying that we were content to have a classroom doctrine that we were not willing to see taken into actual life situations. We have taught these young people the principles we hold. Now it becomes our obligation to live with them the implications of this doctrine. We would actually repudiate what we were teaching if we should now waive our responsibility toward our Civilian Public Service Camps. No doctrine will long command the respect of those who are being taught, if it does not hold within itself a truth that can be translated into life. We believe that the use of nonresistance in actual life situations is not only possible but that it is practicable. In the limited areas where it has been tried it has worked without fail. This is not someone's foolish



Winter Scene of the Civilian Service Camp at Denison, Iowa

idea. It is the great life principle taught and lived by the great Master Himself.

Do we really believe the teachings of Jesus when we do not carry them out into life situations? Are these teachings really effective in our own lives if we give them lip service only? Do we not repudiate the teachings of Christ if we fail to translate into life what He has taught? The Mennonite Church is now being challenged in a wonderful way by her Civilian Public Service Camps. It is as though the camps were saying: "You have said much about the peace principle and about the teachings of Christ on nonresistance. Here is a great opportunity also to prove that you mean what you have said. Here is a definite field of action. Now you can demonstrate as never before that this principle is of great worth. You have taught for a long time. Now there is a great opportunity not only to teach but also to act. And by that action to teach perhaps as never before."

I believe there is no doubt in the mind of any of us but that we as churches are responsible for perpetuating a doctrine from which have come these camps, which the government has generously given us. It is perfectly clear then, that we have received a definite responsibility from the teaching of this doctrine. We have taught our youth that good will, love and humanitarianism, yes, even suffering, is the Christ way of life. We have created the conscientious objector. Now we must give him our loyal support. To stop now would be to break faith with our own selves. It would mean that we were breaking with the past tradition that has been so nobly given us at such tremendous sacrifices. We dare do no less than assume the responsibilities thrown upon us by the teaching of the doctrine of nonresistance. One of these responsibilities lies in the direction of our Civilian Public Service Camps.

If we have a definite responsibility toward our Civilian Public Service camps, what is it? Naturally, we think at once of financial support. That is a definite responsibility. Every great venture of faith must have its financial program, so it is with the camps. I believe it was providential that we were brought to the place where we have undertaken to finance this program ourselves. The fact that we were willing to pay for our camps has helped wonderfully in getting them established. It has made a deep impression upon every community where camps have been set up, that here were people who were willing to pay cold cash for what they believed. It has helped to establish the sincerity, not only of the boys who came there as campers, but of the church. People have been amazed that a church or group of churches was willing to undertake a program of such magnitude in addition to all the other fields in which churches are active.

We have launched out on this program now. We have made a good beginning. It would indeed be a tragedy if now we would fail in our financial responsibility. As yet the financial burden is not so great that we cannot carry it. We can. If we stop now the world might well ask whether we had been sincere in the first place. To fail in our financial responsibility would mean that we would lose at least to some extent the testimony we

have given so far. Would we not thereby say that this program costs too much? Once we say that, we also say that it was not worth too much right from the beginning.

I am struck by the fact that this particular tenet of our faith has cost our people money also in other days. Our forefathers sacrificed their prosperous farms and homes for the sake of religious freedom. Their migrations from one country to another was always costly in terms of money as well as in many other ways. They did not count the cost as being too great. When a similar program to our own was set up in Russia, the Mennonites raised large sums of money for this work. Even in this country they have repeatedly contributed money so that in various ways their right to claim exemption from military service might be honored.

By strong financial support of the camps we will say that we honor what our forefathers have done. We will say that we believe that this program is worth-while. We will say that we believe this way of life, a way of peace and good will toward our fellow man.

The church also has the responsibility of lending these camps moral support. That is



GOD HASTEN THE DAY OF PEACE

By Silvanus Yoder

God hasten the day when this world shall know peace,

And the nations learn war nevermore;
When the wolf shall lie down with the kid
and the lamb,

And Gilead shall heal every sore;
When the thorn and the brier shall perish and die,

And the fir be established instead;
When the beautiful myrtle shall prosper and thrive,
And the vicious by children be led.

God hasten the day when the earth shall know peace,

And the lion eat straw like an ox;
When the righteous decrees of the Judge shall replace

The cunning deceit of the fox;
When the earth shall be full of the knowledge of God.

As the waters that cover the sea;
And the mountain of God be a haven of peace
For the child in his innocent glee.

God hasten the day when the earth shall know peace,

And the Devil be bound with a chain;
When men shall know God and abound in His love,

And joy in His glorious reign;
When the isles of the sea shall no longer await

The judgment of God in the earth;
But join in the praise and thanksgiving to God

In jubilant carols of mirth.
(Written during the Midnight Watch of Dec. 31, 1941.)

Goshen, Ind.

such a general statement that I shall try to clarify what I mean. At present, the Selective Service Act of 1940 does not require many of us to leave our daily task. It has not called many of us away from our daily pursuit. We are permitted to continue our farming and other economic enterprises which we have undertaken. It has called to service only men of certain age limits, and physical qualifications. These boys the world sees as conscientious objectors. We, even though we are members of one of the historic peace churches, can act and sometimes even conduct ourselves as though we are not conscientious objectors. We are not confined to service in camp. Hence, we feel that we have the privilege of doing as we please.

This is hardly right. We are conscientious objectors as much as the boys who are in camp. The only difference is that we are at home and they are in camp. We should come to regard these boys in camp as our representatives. They are not in camp as individuals alone. They are there as a part of the church. They are there as a part of the body to which we belong. As church members, we should keep in contact with them. We should regard them as being a part of the church as much as though they were in our midst. Let us encourage them. Let us send them information about the church. Let us pray for them. These young men would welcome such wholehearted support. Sometimes they feel alone and lonely. How a word from someone in the church would encourage them! Some of these men stand alone. Their church or denomination does not support them. We have a definite responsibility to such men in our camps also. Some of their friends have left them because of their particular position. They need the friendliness and kindness of those who are in the churches. I know of no finer service than to encourage such an assignee. Let us be generous with our kindness and friendliness.

There are those times in camp life when a boy comes to feel that perhaps this whole program, and his stay in camp in particular, is perhaps of little consequence. He loses the significance of the whole enterprise by being so closely tied in with it that he cannot see it in its far-reaching significance. How helpful it would be to that boy to have someone come and interpret the whole program anew, to point out its values, to explain the implications of the position he has taken!

That man does not live by bread alone is particularly true in the camps. There must be words that proceed out of the mouth of God. We must have a concern about the spiritual welfare of these men. Our administration has taken particular care to have leaders in every camp, who are spiritually minded. There is, however, some work which the church can do. It can release its own minister to visit the camp. It can send a group of young people with a special message or worship program. We can all pray without ceasing. We should realize that this is not only a place where men go when they are called for service. We should realize that here is a place to build men for God. I have the faith that a good number of the leaders of the church of tomorrow will come

(Continued on page 93)

TO AND FRO IN SOUTH AMERICA

XII. Day by Day in the Chaco—Extracts from My Diary

By S. C. Yoder

August 5, 1940. My room at the Siemens' home is comfortable. The furniture is hand-made but beautiful and substantial. Everywhere there are touches of "homeyness" that show what care they had taken to welcome their guest. On the table was a vase of roses and a pitcher containing a delightful drink made from the blossoms of a tree that grew in the forest, and in a corner stood an earthen jar filled with water. Brother Litwiller who accompanied me came unannounced, but he was graciously received and given a room in the same house. The family consists of the father, Jakob Siemens, and his wife and two daughters. The mother, whom we soon learned to call "Tante" Siemens, is one of those kind German mothers who delight to prepare meals and see people eat, though the variety of food here has to be limited largely to the products of the Chaco.

Their house stands close to the street amid a cluster of trees—banana, citrus and papaya—about the distance of a city block from the colony offices. A short distance away is the kitchen with its built-in stove of sunbaked brick where food is prepared to be served in the dining room of the dwelling house whose thick walls keep the temperature more or less even throughout the year. All of their buildings here, including the hospital, schools, and churches, are constructed of the same material, i. e., large mud brick dried in the sun, plastered with mud that has been mixed with milk and eggs which gives it a smooth surface and toughens its texture. When the walls are whitewashed inside and out they look almost as good as though they were plastered and painted.

This is Sunday morning—"Dar Tag des Herrn." How quiet it is! The Sabbath calm seems to brood over the wilderness. Indians loiter along the fence that encloses the yard, though they say it is not unusual for them to crowd up to the house and press their faces against the windows to see how the white people sleep. Very early, it seemed to us, while we were eating our simple German breakfast of coffee, cheese, hard-boiled eggs, and bread made of Kaffir corn, wagons streamed in from the surrounding villages bringing in worshipers for divine service. When we came to the church at about nine o'clock the house and yard were filled with people, and the woods seemed full of teams and wagons.

The meeting was opened with an impressive song sung by the a cappella chorus, "Gott grüße Dich." How wonderfully these people sing! After several songs by the congregation—songs I never heard and music I never knew—there was a round of introductory speeches, and I preached my first German sermon from the Twenty-third Psalm,—"Der Herr ist mein Hirte; mir wird nicht mangeln." Brother Litwiller follow-

ed and gave an excellent discourse based on Psalm 121:1, "Ich hebe meine Augen auf zu den Bergen, von welchen mir Hülfe kommt."

On the boat en route to Asuncion I had worked out my sermon in a not too well known language with some care. This, I thought, would probably conclude my preaching schedule until the farewell address. To my consternation meetings were announced for the entire week. In the afternoon the missionaries, Giesbrecht and Epp, had a religious service with the Indians who camped at the edge of the village, and in the evening we drove to Friedensruh for a meeting. The same chorus sang and the house was again filled with people. After the service we drove back to Philadelphia. Once during the night, when I was awake, I was startled by the most doleful wail I ever heard from a human being. Upon inquiry the next morning I was told that it came from the Indian camp where vigil is kept all night to keep the spirits away. They live in constant fear as soon as darkness falls, and at every unusual sound the watchers raise their voices to protect the sleepers against these unseen visitors which fill all the hours of the night.

Monday, August 6. Most of the day was spent with Jakob Siemens, who represents the Mennonite Central Committee in the Colony affairs. There was business and business, together with questions and questions, problems and problems. It is midwinter here, but flowers are blooming everywhere. Banana and papaya trees are loaded with fruit. In the evening we had a preaching service at Lichtfeld. We visited several homes, and had supper with a Reimer family. The drive through the woods at night was very quiet. The soft light of the full moon shone through the leaves and branches of the trees and spotted the ground with patches of light and shadow. To the south the sky was red with the glow of fires the Indians had set. The long grass that grows in the open spaces becomes hard and dry at this season of the year and reptiles and wild animals find shelter there. Fires destroy or drive them away and give the cattle a chance to feed of the fresh, new grass that soon fills these burned over places. The lurid red against the sky

reminded me of the fires on the prairies of northern Iowa during the days of my boyhood.

Tuesday, August 7. Today I spent with Obershultz Legiehn and Jakob Siemens. In the forenoon we visited the industries. They are all centralized here in Philadelphia. This village is to Fernheim what the capital is to a state, or a county seat to a county. The Obershultz is the chief officer—the governor. Here they have their saw mill where the cabinet-makers, who operate little shops of their own, secure the lumber to make the wagons, chairs, tables, beds, and other furniture for the people. These craftsmen are highly skilled and use beautiful wood which among us is unknown—Algeroba, Palosanta, and Quebracha. The development of cotton production has made it necessary for them to put up a cotton gin where tons and tons of cotton are baled for the market. The colony also produces many peanuts, from which the oil is extracted and prepared for use in the colony.

Owing to an abundance of pasture, dairy products can be produced cheaply. Formerly the distance from market made the business unprofitable, but an agreement with the government to purchase all the cheese the colony can produce during the next five years encouraged the establishment of a factory. This, together with the installation of a refrigerating plant, enables them to produce a very fine quality of cheese. (The last evening I was in the colony an army truck took out the first load to the military post at Camacho. This was an important event and marked the beginning of a profitable business that we all hope will continue to grow and expand to include other dairy products.)

After a dinner with Obershultz Legiehn and his fine family we visited the hospital. This institution is in charge of Suse Issac, a nurse trained in the Mennonite hospitals of Russia. She is a very capable woman and has created a fine Christian atmosphere in the institution that reminds one of our own Mennonite hospital in the States. They have wards and rooms for about twelve patients. The operating equipment is in a small building separated from the main structure. The maternity ward with a delivery room and several beds is also housed in a separate building. Everything is clean, and one sees evidence of order and efficiency on every hand, even though the furnishings are none too adequate, nor is the building very expensive. How they plead for a doctor! Ever since they are in the Chaco they have had to depend on native or army doctors. (In July, 1941, Dr. Schmidt from Kansas went to the colony to stay for a period of one year.) They are believers in socialized medicine; each family pays a certain fee each year, in return for which they receive such service as the colony is able to give.

After tea served in their dining room we drove to Friedensfeld. This is the home of the superintendent of the hospital, Brother Schartner, whose wife is a cousin to



A Home in the Mennonite Colony in Paraguay

Cornelius Krahn whom many of us know.

Wednesday, August 8. We got up early, before daylight, and drove back to Philadelphia. Our road led us through dense forests. When it was getting light enough to distinguish objects we saw a small fox in the road ahead of us. He was an unspoiled, innocent little animal that had not learned to fear man. When I dismounted to see how close I could get to him, he stood and looked at me almost playfully until I was near enough to touch him. Then he darted into the woods, but as soon as I turned he came out and followed me toward the wagon. I hope these trusting little creatures may never be disillusioned and learn to know how destructive and cruel man can be.

Our stay in Philadelphia was short. Preacher Harder, who owns the only coach (buggy) in the colony, took us out to Auhagen a distance of some twelve miles, for dinner at the home of Brother Shellenberger who is a minister. Here we met Miss Anna Martin, a schoolteacher who stays with the Shellenbergers. She is one of those whose family is scattered. Her father is dead. Some of her people live in California she said. She lives with her mother, but stays with the Shellenbergers while she teaches. She speaks some Spanish and helped us prepare our sermons for the afternoon service. Brother Harder returned to Philadelphia and we went on another eight or so miles to Karlsruhe, for an evening meeting. The house was filled to capacity and the attention was very good. This is what is known as "Das Harbin Ecke" (The Harbin Corner) because it was settled by the refugees who came from Siberia, via Harbin, China. On the way to the evening service we stopped at the village of Orloff to visit Sister Wiebe, wife of their deacon, who was dying with cancer. How these poor people appreciated the visit! In Karlsruhe they have an expert taxidermist who does excellent work. He is making a collection of every species of bird, insect, and animal in this region and already has a valuable collection. After the preaching service we went to the home of Brother Epp where they served us a bountiful meal before we started on the twenty-mile ride in a wagon through the forest to Philadelphia where we arrived at twelve-thirty, tired and ready for bed.

Thursday, August 9. Today I had another meeting with the Obershultz and the Colony Council. These people carry a heavy load, and deserve our sympathy and consideration. Their problems are of the most trying kind. Their schools, churches, institutions, industries, including their co-operatives, and finances are all tied up together and back of them all is a wall of debt that seems insurmountable. We discussed these problems as we found them related to the Mennonite Central Committee, and found them of the most baffling kind. They want to pay their debts, but they also must live. Some of them are on the point of losing courage—the problems look too big for them. Some people say they are sick mentally—some of them are—but that is not all that is wrong. Their money has decreased in value until it is worth only about one fourth as much as it used to be. The war is spoiling the market for their cot-

ton. They have no doctor and malaria is bad. What a catalogue of troubles!

We visited a few sick people and took dinner at the home of Nickolai Siemens, the editor of *Das Menno Blatt*. His printing establishment is of the most primitive kind but his little paper fills a large place in the life of the colony. Brother Siemens is well qualified for his task and through the medium of his little periodical he dispenses not only the colony happenings but as a good minister of the Gospel he sends forth messages of hope and comfort to his people. Brother Braun of the Menno Colony came to see me today and brought me some money to apply on their debt to the Mennonite Central Committee. He belongs to the group that came from Canada in 1926. Their colony land joins that of the Fernheim brethren.

In the afternoon we met a group of ministers at the home of Brother Kaethler in Friedensfeld, regarding religious and colony problems that were very disturbing. After lunch served on the porch and on the lawn we went to Rosenort for an evening service at the church and for the night to the home of Peter Klassen, a schoolteacher. About eleven o'clock we visited an Indian camp close to Brother Klassen's home. We found they had already retired and were lying on the ground, strewn among dogs and goats. In the feeble lights of the embers of their camp fire one was hardly distinguishable from the other.

Goshen, Ind.

(To be concluded)

SISTER CARRIE'S VISITS

(Continued from page 66)

when I carelessly mentioned 'supper', she corrected me."

"You know, Carrie, a lot of Mennonite folks are calling their 'supper' 'dinner' now."

"Yes, I know. But isn't it just another point in aping after the world, instead of staying by our own Scriptural standards of simplicity?"

"I think so."

"Nancy had quite a dinner, too."

"She did? She knew you were coming, I guess."

"No, she didn't. I didn't intend to stay that long, but when she insisted, I called home and told the girls to get their own supper. I thought staying would just help me a little more in my tour of investigation!"

"Yes, of course," Joel agreed. "What did she have?"

"In the first place there was a vegetable juice cocktail. It was good and healthful and all right, but—"

"A cocktail!" Joel interrupted. "Why, aren't they made with liquor?"

"Some are. But Nancy explained that this was merely vegetable juice. We often have the same thing, only we don't give it the fancy name! Well, as I was saying, there wasn't anything wrong with what she was serving, but it was the method. She had not another thing on the table. And I noticed we were supposed to sip it slowly. When that was over, Nancy removed those plates with the cocktail glasses, and brought in the

dinner plates, and placed them all at John's place. She had porterhouse steak with mushrooms and another vegetable or so, and the steak she also put very carefully in front of John's place. He had to serve it and the vegetables."

Joel laughed outright.

"All that formality with an ordinary home meal?"

"Yes. I asked them if they always ate this way, and Nancy said, 'Oh, yes. We think it's much more fun than the old-fashioned way! This is the way the folks I worked for did things. Of course, I always served and ate in the kitchen. But now that I have my own home it's so much fun to eat this way.' John looked a lot, but said nothing. I concluded he wasn't as game for the fun as Nancy was!"

"I'd hardly think so," Joel mused, as he reflected on the background of John's simple upbringing.

"There was a salad course, and after that the dessert. I was bored by all the unnecessary performance, shocked at the extravagant dishes Nancy prepares, and with it all I felt sorry for them both."

"They'll soon get away from such practices, Carrie. Don't you think so?"

"No doubt they will after they are married a few years. But I think it is too bad such things need to come in to mar those first few precious years!"

"Did you say you were at Staley's, too?"

"Yes. Ferne and Clyde are a little different. I think they've paid for all their furniture, and their home, too. But there, too, Ferne's life in a worldly, aristocratic home before her marriage has its influence—strongly so."

"In what way?"

"Again, the absence of Scripture wall texts and Christian literature and the general atmosphere of the home. I was especially conscious of this influence in Ferne's children. She dresses them very worldly. She told me she took care of a child when she worked for wealthy people, and she said it helped her so much in taking care of her children. I can see how it would, too. But she mentioned especially how she learned a lot of things she never knew about dressing children. She takes a children's fashion magazine she got acquainted with at this place she worked. I declare, her children certainly don't look as though they belong to Mennonite parents!"

"That's touching a vital spot," Joel declared; "but it isn't only the mothers who were once child maids for rich folks that have that weakness."

"I know that. But I'm tracing influences that do go back there."

"Yes, I see. What else did you learn?"

"That's about enough, isn't it? But I was not quite satisfied. I went then to several homes of our girls who did not have the influence of wealth and extravagance back of them, and, although they were not perfect examples in every way of preserving the faith, they certainly scored higher; that is, on the average."

"My conclusion is, then, that we will need to do more teaching with our young sisters if all are to help in this great task of preserving the faith in these perilous times."

(Continued on page 87)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

DISCOVERING WHY PEOPLE DRINK BEVERAGE ALCOHOL.—Gen. 43:34; Psalm 104:14, 15; Prov. 31:4-7; Eccl. 2:1-3, 10, 11; Isa. 56:12; I Cor. 10:6, 7
Lesson for March 8, 1942

Golden Text.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

Gen. 43:34. "Laugh, and the world laughs with you; weep, and you weep alone, for this old world has to borrow its mirth, but has sorrows enough of her own." Life at its best has more things to make you weep than it has to make you rejoice. For this reason the multitude all through the ages has manufactured a spurious happiness. For lack of the thing that makes genuine happiness we substitute that which seems to do so. True joy has many substitutes in this artificially merry world. Intoxicating drink is one of these things, and has been so used from earliest times. A little of it does exhilarate; it is a stimulant. And its immediate after-effects seem to be to give a roseate view to the present. But when the effect has worn off, the reaction is as great towards gloominess as the first stimulating effect had been towards merry-making, so that it adds nothing to the sum total of human cheer. But the evil of this is that taking a little ends in taking too much, and that destroys. It is not to be supposed that Joseph and brethren took too much; but it is evident that while they were drinking they forgot all about their cares and worries. They lost their fear of the austere Egyptian court, they forgot all about their starving folks back home.

Psalm 104:14, 15. The Lord prepared the earth to be inhabited; and He has provided food for all things that have life. He not only provides food for sustenance, He also provides flavor for enjoyment. Where the appetite has not been perverted things that taste good are invariably good for the body. But, while God has made all things good (including the fruit of the grape, etc.), man has sought many inventions for their misuse; and therein lies the sin. Sinful man defiles everything he touches and turns many of his blessings into curses.

Prov. 31:4-7. Strong drink, given to a dying man, may stimulate the heart to carry on when otherwise it would stop. It is used for this purpose by the medical profession.

The atheistical communists say that religion is the poor man's opiate. It is not true. Christian hope gives the poor man courage in the hour of adversity, and Christian faith will give him strength to win the battle against unfavorable environments. But strong drink is the poor man's opiate. It makes him forget his poverty; it dulls his senses to

his misery; it stupefies the bitterness in his soul; and it makes him a piece of driftwood that floats with the current with never an effort at improvement, and seldom a thought of his destiny.

But for those who would be kings it is not in the list of those things that help you to attain the goal. Political kings who indulge forget the law and pervert justice; physical kings destroy their strength until a child can push them over; mental kings befog their minds until reason and memory are dethroned and only a wild phantasmagoria of the imagination remains. Will power, too, is dead. Moral kings who indulge cast away their regal character, and become moral derelicts. No, it is not for kings to drink wine. Total abstinence alone enables a man to use all his powers to the full, unimpaired. Combined with faith in the Lord Jesus it lifts the poor from the dunghill and sets him among kings.

Eccl. 2:1-3, 10, 11. Solomon tried forty different ways to find happiness (Drink was one of the forty), and each time confessed his failure to find it under the sun, or after the flesh. You won't either. It is found only in the pursuit of goodness and holiness.

Isa. 56:12. What drinking men say and the actual facts are as opposite as the poles.

I Cor. 10:6, 7. Pure religion crucifies the evil desires of the flesh and of the mind. Idolatrous worship caters to the gratification of all that is evil and base in men. Therefore pure religion lifts up, but apostate and idolatrous religions drag men down into the very mire. A religious group can and often does keep the name Christian long after it has fallen from a spiritual body into a body of seekers of carnal pleasure. But such have lost their power with God and their Christian testimony among men.

THE MIGHTY WORKS OF JESUS

Matthew 8:23-34; Mark 4:35-41;

Luke 8:26-56

Lesson for March 15, 1942

Golden Text.—What manner of man is this, that even the winds and the sea obey him?—Matthew 8:27.

Matt. 8:23-27. Due to the configuration of the land sudden and violent storms are common on the Sea of Galilee. But this one was so much more violent than usual that the disciples who were fishermen in these waters feared destruction.

The trip had been made under the orders of the Saviour. Under His orders you sometimes meet great dangers, but He will always be with you and keep you in safety. In this case the Master slept, but God, my shield, never sleeps. He may seem not to

notice my danger, but at the proper moment He always arises for my deliverance.

The Son created all things by the word of His power. He spoke and they were. He now speaks and they obey.

The disciples did not ask Him to help them save the boat; they asked Him to do it all. There are some things that only God can do. Before these wonders we can only stand in awe and worship.

Verses 28-34. Is there anything too hard for the Lord? Not where there is faith. The Lord had demonstrated His mastery over bodily ills on the western shore of the lake; He showed His mastery of the elements while upon the lake, and now on the eastern shore He shows His complete mastery of a legion (6000) of demons.

Demon-possessed people are not only an uncontrollable menace to themselves; they are so fierce that they are liable to harm all that pass by their way. Who would deny that such are abroad today? You may be so completely possessed that you have a dual personality, and the body be so completely under the influence of the evil that you think of yourself as legion, yet until your character is irrevocably fixed you still have longings at times for the better life.

Companionship multiplies potentialities. Two evil men together are much more dangerous than two evil men alone. Two good men united multiply their powers fivefold. Deut. 32:30. Evil is abroad today, but restricted by divine limitations. There will come a time when all evil will be cast into the abyss to remain there in torment forever.

The best I can do after I am delivered is to go and tell my folks what great things God has done for me. That will prepare their hearts to receive Him the next time He comes that way. The people of Gadara did not ask the Lord to leave because pigs had been drowned, but because they were afraid of such a mighty wonder-worker. Later they received Him gladly.

Luke 8:40-42, 49-56. In the raising of Jairus' daughter the Lord demonstrated His power over death itself. Science can prolong life, but is helpless to restore it to the body once the spirit has departed. This girl was about twelve years of age. There had been no doubt of the seriousness of her illness when appeal was first made to the Master. There was no doubt of her death before He could get to her side. But the Master took her by the hand and in gentle tones, as to a sleeping child, He spoke and she awoke and was returned to her parents. This is a figure of the comparative ease with which a child is awakened to spiritual life in response to the call of the Lord. But the parents must be burdened enough to bring the child's need to the Lord. Mr. and Mrs. Jairus were happy and so were their neighbors when the little child was revived. There will be equally

great joy when your children pass from death unto life in Christ Jesus.

The multitude of Capernaum were all waiting for Jesus upon His return from the eastern shore, but none more so than the family of Jairus. Each one expected to gain something, and I believe they all got what they were expecting to get. But with some it probably was only gratification of idle curiosity. You also are looking for His return from the other side. What for? And if He came today would you be ready to meet Him?

Luke 8:43-48. To be sick for twelve years is a long time, and if that sickness is such that, according to the community standards, it makes you unclean as an associate it makes it seem doubly long.

Sickness is expensive, and if prolonged consumes all your wealth. The doctors have to be paid whether they help or not. You do not need to tell that to people who have prolonged illnesses. When hope in earthly relief turns to despair there is only one other chance, i. e., get in touch with the Lord. Others thronged Jesus, but this woman touched His garment in faith. The Master knew she had touched Him and that her touch of faith had brought her healing, and He wanted it so; but He wanted her to give her testimony to His grace to the multitude. The Lord does not take from me my living (He provides it), but He asks my testimony to His grace.

JESUS THE MESSIAH FORETELLS

HIS DEATH.—Matthew 16:13-28;

Mark 8:27-37; Luke 9:18-25

Lesson for March 22, 1942

Golden Text.—For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's, the same shall save it.—Matt. 8:35.

Mark 8:27. There is a proper time for almost all things. The proper time for the Master to ask the question stated in this verse was at the beginning of the last year of His ministry, which was soon to end with His crucifixion. The place was in the most northern part of Palestine, at the foot of Mt. Hermon, on which He probably was transfigured not long after the events of this lesson. The question implies that Jesus considered Himself a unique character and was also so considered by the masses. If I or most of my readers would ask such a question we would in all likelihood be told that we were such nonentities that nobody observed us enough to have a thought about us. Just another drop in the waters of the sea of humanity, and not worth separate observation. But Jesus was different. He was everywhere recognized as different and meriting to be classed with the mightiest men of God of all time. Would those who know us even classify us as among the least in the kingdom of God? The Old Testament prophets did the work of God faithfully in their day. How do we meet the spiritual needs of ours?

There is no reincarnation, but the same spirit that indwelt mighty men of God in olden times and made them the saviours of their times may also indwell and energize us.

Verse 29. I often wish that I could find out what other people think, and what causes men to get such trends of thought and action; but what I think is far more important. If I think truly, my thoughts shall the world's mental famine feed. Because the disciples thought truly they revolutionized the thought life of the world. And the central truth of all truth is that God was in Christ, and that Christ was the Son of God.

This is not the first time that Peter had ascribed Deity to Jesus. He had done so at the time of the miraculous draught of fishes. But before a great spiritual truth can grip the soul there must be spiritual preparation for it. Peter and the rest of the disciples had reached that phase of spiritual preparation that enabled God the Father to reveal truth to them.

Verse 30. This revelation came to the disciples at this time to prepare them for the tragedy of Calvary. The time to tell it to the world would come after the Resurrection. Happy is he who can keep silent until it is time to speak.

Verses 31, 32. The most difficult of all things in teaching is to correct false teachings that have become deeply ingrained into the thought life of the people. The Twelve, in common with the Jewish masses, had a vision of world dominion under their Messiah. It acted like a tonic to their racial and national pride. But the prophets foretold of a cross instead of an earthly crown. At this time the Master instructs them in the truth concerning His Messianic work.

Verse 33. Peter meant well, and his rebuke was but natural to one whose conceptions of the Messianic kingdom were earthly (literal). The word "savorer" means "a person's habit of thought." Peter had in some measure reached the point that he could think spiritual thoughts, but he was still largely bound in his thinking by carnal chains. The Hebrew word "satan" means an "opponent or adversary." In this sense Peter was really a "satan," but he was not the Satan of our ordinary thinking. We only think right as we think God's thoughts after Him, and we do this only in our hours of highest spiritual exaltation. Too often our thoughts are the product of carnality.

Verses 34-37. To follow the Lord fully means a denial of self, not only in the overt act of yielding to the flesh but more in the tendency towards carnal thinking. It is the carnal thought that finally leads me into paths that the Master never trod. But the carnal mind is enmity against God, and is not subject to God nor can be. Rom. 8:7. The only thing that I can do with it is to nail it to the cross and leave it there, thereby dying daily. Only then can I truly follow in the footsteps of Jesus. The life hid with Christ in God is the complete opposite of the life lived after the flesh. The aspirations and efforts of the first are all directed towards the securing of an eternal home with Jesus in the mansions of bliss, while the second is occupied with the things of this life. A lifetime of the best that earth can give is not worth five minutes in heaven; and we may have an eternity of glory in glory. Turn your back to earth; face heaven.

THE TRANSFIGURED CHRIST MEETS

HUMAN NEED.—Matthew 17:1-20;

Mark 9:2-29; Luke 9:28-43

Lesson for March 29, 1942

Golden Text.—And they were all amazed at the mighty power of God.—Luke 9:43.

Luke 9:28, 29. A common motto seen in many homes these days is "Prayer changes things." That is true, but I'd rather make it more personal and say that prayer (communion with God) changes persons. We should be more concerned with ourselves than with our environment.

After many days of communion with God the face of Moses shone. And that shine never left his face, for he never ceased communing with God face to face. That shine was more than a reflection as from a mirror; it was a radiance from within. Science has demonstrated that all persons have an emanation, or aura, that is more than physical. But even science can not explain it. And in the realm of the spiritual life we have noticed that there is a spiritual emanation. It varies from darkness and chill, emanating from the wicked and giving us a sense of dread and fear, to the brightness and cheer of the saint that gives us a sense of peace and confidence.

Of all that have been garbed in the flesh none was in fuller communion with the Father than the Son. Consequently none have been so completely metamorphosed. Beholding Jesus changes us now (II Cor. 3:18), but we shall be like Him when we will behold Him in glory. The transformation will then be complete. As He appeared to the three on the Mount He will probably appear to all of us when we are privileged to behold Him in that day.

Verse 30. In the path of righteousness there is no death. The saint just changes habitations. Abraham rejoiced to see the day of the Lord, and Moses and Elijah were privileged to come back to earth to talk with the Lord.

Verse 31. Their appearance was glorious, but their conversation was on a theme more glorious still. It was the death and resurrection of Jesus which alone made it possible for any and all of the sons of men to attain to the glory that shall be revealed. Had Christ not died there would have been no salvation from sin; had He not risen there would be no resurrection. Through the ages the theme of our praises in glory shall be, "Saved by His blood."

Verse 32. The three were sleepy both here and in the Garden of Gethsemane. How come? Their physical weakness is analogous to the spiritual drowsiness that attacks us all in all our periods of prayer and worship. You would not fall asleep at a political gathering, or at the theater. When you read even a dull book it is easy to stay awake. But read your Bible, or engage in public or private devotions, and at once drowsiness overtakes you. That drowsiness hinders your spiritual perceptions and also makes you quickly forget what has been read or heard. Can you remember any of the themes that your pastor has spoken on during the last month? Probably not. Your mind has been too drowsy to receive a lasting impression.

And the spiritual revelations that we have received have been forced upon us in spite of our dense mentality due to our spiritual drowsiness. It takes something extraordinary to get us "fully awake." Those who are fully awake see things that the drowsy fail to perceive.

Verse 33. Thank God for mountain-top experiences, but be assured that they will not last forever, much as we would like to have them do so. It is better that they do not. They are a great help to us while we labor among suffering humans, where our work is. We will be permitted to fellowship with Moses and Elias by and by, but today we must labor to save fallen mankind.

Verses 34-36. The bright cloud was the visible token of the presence of God. No wonder they feared. But out of that cloud came the voice of the Father declaring Jesus to be His Son, chosen by Him to redeem mankind; and to whose voice no ear should be deaf.

We may look to preachers and prophets, we may be inclined to look to our contemporaries and follow their example of life, but God wants us to behold Jesus only. Look to Him alone and follow others only as they follow Christ.

Verses 37-43. Some things are easily accomplished; but others are extremely difficult. The ordinary duties of religion are easy. Even the spiritually indifferent do not find them difficult. But others are hard; so much so that few even try to do them. And then they usually cannot if they try. Their excuse is that it was not to be. They are mistaken. God wanted it done. He wants the sick healed, the demons expelled, and the lost reclaimed. There has been no mighty manifestation of God's saving power in America for a generation. It is true that the multitudes are hardened but it is also true that the church has not fasted and prayed through to victory. There is the reason for our failure.

CHRIST AND LIFE AFTER DEATH (Easter Lesson).—Mark 12:24-27;

I Corinthians 15:50-58

Lesson for April 5, 1942

Golden Text.—Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

Mark 12:24-27. Station does not give knowledge and authority. The Sadducees were the aristocrats among the Jews of their day. They were wealthy, they were learned, and they held the highest positions in the Jewish theocracy. But they lacked two things that qualify men for moral leadership; they knew not the Scriptures nor the power of God. It was not because they had not studied the Scriptures that they knew them not, but it was because they had failed to study them with an open face. They found in the Scriptures only the things that their prejudiced minds wanted to find, and to the rest they closed their minds. The Sadducees have many children today who, with all their learning, are also greatly in error.

The God of the Bible is not a dead God, neither is He the God of the dead. Those who died in the true faith are not dead; they are more consciously alive now than they ever were when they were in the flesh, but

those who died in sin are twice dead. Death is not annihilation; it is a condition of uselessness as regards its original purpose.

Where there is no death there is no need of reproduction. Heaven is a place of endless changelessness. Birth and growth, death and decay, have to do only with this life. They have no counterpart in the mansions of bliss.

Most arguments against the Bible are based on lack of knowledge. Only fools think that they can overthrow the Bible by asking where Cain got his wife.

I Cor. 15:50. I have heard say that flesh and blood cannot inherit the kingdom of God but that flesh and bones can. If flesh and blood cannot, then how can flesh in any other combination? Flesh, blood, and bones are all subject to corruption (decay).

Verses 51, 52. The body in which I now live, as such, will never enter the mansions of glory, but that is not saying that I won't. So quick that no eye can follow, the bodies of all saints will be changed and made like unto His own glorious body by divine power before we enter glory together with Him at the time He comes for His own.

Death will not come to all men, but change must. At His coming both the living and the dead will be changed from corruption to incorruption, from mortality to immortality, from a physical body to a spiritual body. This is a mystery that cannot be fully comprehended until the change has been accomplished. But I know that I shall be satisfied when I shall awaken in His likeness.

Verse 54. Death was swallowed up in victory when the Lord, the firstfruits of the resurrection, arose from the dead and ascended to glory. There will be a time when it will be fulfilled in all them that are His, at His coming. Death is man's most feared enemy. It has mown down hundreds of generations, and spares no favorites. But through Christ we will be given a body of such perfect vigor that death cannot touch it. That is the victory that will swallow death.

Verses 55, 56. Sin is in the world, consequently death is in the world. Sin is in the flesh, consequently death comes to the flesh. There will be nothing but sin and evil in hell, consequently death shall forever reign throughout its dark domains. There will be no sin and no evil in heaven, therefore life and light shall dwell there forever, unshortened and undimmed.

The sting of all insects and animals is painful, and, in sufficient force, is deadly. The sting of sin is more deadly to the soul than the poison of the cobra is to the body. All that were bitten by the fiery serpents in the wilderness died except—

Verse 57. It seemed that all Israel might die in the wilderness from the poison of the fiery serpents. Then God provided a remedy. A piece of brass, in shape resembling a serpent, was fastened to a pole. Whoever was bitten but who looked, lived. There was life for a look. There is life in a look at the Crucified One. Victory over death is in that look. God gave it to us through the work of Jesus Christ. When I shall behold Him at His coming, victory over death will become an eternal reality.

SISTER CARRIE'S VISITS

(Continued from page 84)

"Did you try to help these sisters when you saw these things?" Joel asked, tenderly.

"Oh, yes, indeed! I had a confidential little chat with each one before I left, and I am inclined to think I helped them to see things differently. The alarming part of it all is, that these girls grow cold and indifferent in their spiritual lives, and then these influences have a greater grasp upon them. I think if we can get them to realize their need of deeper things spiritually, these attractions the world has to allure them would seem to them as unbecoming to a life that professes simplicity as they really are."

"That surely is the nucleus of the whole matter. We must do more to protect the spiritual lives of our young people, and then their co-operation in preserving the faith will be less of a problem."

"Exactly."

Joel sat for a long time in deep thought. Carrie toyed with the salt and pepper shakers on the table as she thought of her own two girls, whose happy voices fell like sweet music on her ears, and the next moment they both appeared in the dining room.

"Why, you haven't gotten up from the table, yet," cried Elizabeth.

"And we're finished with the dishes!" added Susan.

"Then let's go to the living room and sing a while," suggested Joel.

"Oh, yes, Papa! It's so good to have you home again!" chorused both girls.

Oyster Point, Va.

MEETING THE AUTHORS

Many years ago Dr. Bonar was speaking on heaven and the great reunion of loved ones over there, and in his eloquent way he pictured the believer newly come from earth walking along the golden street and suddenly coming right up against a group of Old Testament sages and prophets. In a moment he recognizes them and says, "Why, this is Ezekiel, isn't it?"

"Yes," says Ezekiel, "I am so glad to meet you."

"And this is Micah, and Zechariah and Amos."

And then Andrew Bonar said, "And just imagine Ezekiel saying, 'Oh, you knew about me, did you? How did you like the book I wrote?'"

"Book? What book was that? I am sorry to say I never read it."

"And then Micah would say, 'And what did you think of my book?'"

"Let me see, was that in the Old Testament or in the New Testament? It seems to me I remember there was such a book."

"How would you feel to have to meet these men and never have read their books?"

Some of you better get busy. There is far too much time spent in reading novels and in reading the newspapers and too little time given to the Word of God. Good literature is fine; reading the newspaper is all right, but these things should not crowd out time for reading God's Word.—The Moody Church News.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXXII. The Holy Spirit—Filling with the Spirit

By the Bible Study Editor

"They were all filled with the Spirit."

On the occasion of receiving the Holy Spirit, on the Day of Pentecost it was said by Luke that there appeared unto them cloven tongues as of fire, and it sat upon each of them, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Another similar expression is used describing the event following the first apprehension of Peter and John. Acts 4. When they had returned to the company of believers and had related their experience and told of the threatenings of the officers, there followed an earnest petition to God from the assembly of believers.

The theme of the prayer of the assembly seems to have been the echo of the conduct of Peter and John before the high priests who questioned them concerning their work. They **boldly** declared that the lame man was healed by the name of Jesus Christ of Nazareth, "whom ye crucified, whom God raised from the dead" (Acts 4:10). Again, when they were warned "that they speak henceforth to no man in this name," they replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4:17-20. These persecuted apostles had spoken before their enemies with boldness.

The prayers of the brethren breathed confidence in God and concern for the spread of the Gospel of Christ. The prophecies of the Psalms came as messages of the Holy Spirit to them, "Why did the heathen rage, and the people imagine vain things?" Ps. 2: "And now, Lord, behold their threatenings: and grant unto thy servants, that with boldness they may speak thy word." See Acts 4:23-30. The presence of God was manifested, but not as in the Day of Pentecost. There was a shaking of the place where they were assembled together, "and they were all filled with the Holy Ghost, and they **spake the word of God with boldness**" (Acts 4:31).

There is no doubt but that the disciples were all filled with the Holy Spirit on the Day of Pentecost. The same expression is used in Acts 4:31, "And they were all filled with the Holy Ghost." On the first occasion it is said, "And began to speak with other tongues, as the Spirit gave them utterance." On the second occasion, the statement is made, "And they spake the word of God with boldness." The common expressions are, "They were all filled" and "they spake." The difference is in this, "Spake with **other tongues, as the Spirit gave them utterance,**"

and, **Spake the word of God with boldness.**"

In both instances the Holy Spirit was the instrument or power of the speech. It was He who filled the disciples and gave them the utterance essential to the occasion.

The question now remains, as to the manner of the filling of these same servants of God. On the first occasion they had not yet received the Holy Spirit. The promise of receiving had been given. The time and circumstances, with the accompanying demonstration had not been told them. It was their duty to wait until they were endued with power from on high. The occasion was on the Day of Pentecost. The demonstration was that which the Holy Spirit gave to them. They did not know the manner of His coming nor the nature of His manifestation. These things were entirely subservient to the will of God through the Holy Spirit. The message was also that given to them of God. How long the apostles spoke in language which was understood by all of the nations and tongues then in Jerusalem is not known. It is evident that Peter spoke His remarkable message to the Jews in their own language for they replied to him, not in the unknown tongues, when they said, "Men and brethren, what shall we do?" Here was at least an exchange of messages in the known language of the Hebrews, but it was an utterance of the Holy Spirit which replied, "Repent," etc. Acts 2:38-40.

The boldness of Peter, and the message concerning Jesus Christ, were two things which the Lord had said would be given to them by the Comforter. "Ye shall be **witnesses unto me,**" and, "Ye shall **receive power.**" The testimony of the disciples was always that which concerned Jesus Christ and the Gospel. The manner of their testimony was always that of boldness, to all nations or peoples to whom they came.

That the apostles did not always speak to the nations in the language of that country is evident from the fact that Paul and Barnabas were not understood by the people who spoke the language of Lycaonia. Only when the apostles **heard of it**, did they endeavor to dissuade the people from offering their sacrifices to them. These apostles went to the Jewish synagogue where either the speech of the Hebrews or Greeks was readily understood. The boldness of preaching was with them, the message of Christ was their message through the power of the Holy Spirit. Acts 14. Not in any of the journeyings of Paul, Barnabas, Silas, or others was there mention made of the recurrence of the

Holy Spirit giving utterance again in **other tongues**. But in every instance there was manifest the **boldness of preaching the Word of God**, for this is the particular ministry of the Holy Spirit. "Ye shall be **witnesses unto me,**" "Ye shall **receive power.**"

The Abiding Presence

When the Lord gave the promise of the comforter to the disciples it was His desire to give them the assurance of His presence. "I will not leave you comfortless: I will come to you" (Jno. 14:18). The promise of the Holy Spirit included the promise of His presence. Presence implies constancy of the presence of the Lord. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he **dwelleth with you, and shall be in you**" (Jno. 14:16, 17). The promise of a Comforter, one who walks by the side, and one whose constant attendance is implied, was that which the Lord gave to His disciples in view of His going away from them. The presence of the Lord gave boldness to the disciples in their testimony. It was when the Lord was present that Peter could say, "Although all shall be offended, yet will not I" (Mark 14:29). But his offense came when Jesus was present, but bound by the soldiers. The abiding Comforter would be present, unbound by men and unhindered by material obstacles. The abiding Comforter continues His testimony concerning Jesus Christ and gives the continued boldness of that testimony.

The fact that the apostles, on the occasion of their persecution, gave forth the same evidence of the Spirit's testimony as on the Day of Pentecost was the evidence of the filling of the Holy Spirit. The one difference, only, was evidenced, they did not speak in other tongues. But this difference continued in the testimony of the apostles after the day of Pentecost. It had been noted previously, that the speaking in tongues occurred only where the first believers of various groups had received the Holy Ghost. It seems not to have been a recurring experience of the apostles. The essential ministry of the Holy Spirit being that of testifying concerning Jesus Christ and giving power, this benefit continued with the apostles and with all those who believed and received the Holy Spirit. This is the abiding ministry of the abiding Comforter. It was a trying occasion to the apostles in Jerusalem and to the believers who were with them when Peter and John were imprisoned and threatened. They were concerned, but not disheartened. They were comforted because of the presence of the Comforter, yet they prayed because they realized the nature of the opposition and the direction which the persecution was taking. They did not pray for the coming of the Holy

Spirit, for He was with them. They did not pray for a baptism of the Holy Spirit, for they had received the baptism of His presence. They did not question the fact of the Spirit's presence, as though they had lost His presence or His benefits. Their prayer to the Lord, was to be given **boldness**. "The place was shaken where they were assembled together; and they were all filled with the Holy Ghost and they spake the word of God with boldness" (Acts 4:31). The condition of the apostles was evidently one of fear, owing to the threatenings of the Jews. They prayed for boldness, and the filling of the Spirit gave them the grace which they needed. Where fear had filled them, the Holy Spirit filled where fear had existed. The Spirit remained the same, as an abiding presence. He filled the heart and life as the need occurred.

One cannot find such occasions repeated in the history of these believers. There was no occasion when the believers prayed for the Holy Spirit or for the outpouring of His power. But there was always expressed or implied in the teachings of the apostles a confidence in the presence of the Holy Spirit and of His graces in the lives of the believers in Christ.

"Be Filled with the Spirit"

The Apostle Paul gave to the Ephesians, the injunction, "Be not drunk with wine, . . . but be filled with the Spirit" (Eph. 5:18). This passage is frequently used to support the thought of the need of a refilling, or a renewed baptism of the Holy Ghost. The context does not indicate that there was an absence of the Holy Spirit in the lives of the Ephesian Church, for they had believed and were "sealed with the Holy Spirit of promise" (Eph. 1:13). Withal having received the Holy Spirit there was a constant need of His ministry in revealing the truth of the Gospel, showing the things of Christ and empowering the testimony concerning Him.

There was first the grace of enlightenment, for which Paul said that he prayed for them. Eph. 1:17-2:10. There was also the need of appreciation of the relationship of those who were in Christ and builded together an habitation of God through the Spirit. Eph. 2:11-22. Again there was need of the "might" of the Spirit in the inner man in order that the believers should know the love of Christ and the fullness of God in the whole body of Christ. This term, "might" is the same as that which is translated "power" in Acts 1:8, "Ye shall receive power."

In Ephesians, the passage could be translated "strengthened with power." Hence, the power of the Holy Spirit in the church is that of revealing the love of Christ and filling the church with all the fullness of God. Why should the filling of the Holy Spirit be limited to a few graces, or a few demonstrations, when it is in His providence and power to reveal and impart the fullness of Christ and of God?

Let us also note that in order to impart the length and breadth, the height and depth, and the incomprehensible love of Christ, the combined membership of the whole family of Christ, in heaven and earth is required ("comprehend with all saints"). In order that

the fullness of God may be appreciated and possessed, also the whole body of the church is to be comprehended. It is then the function of the might, or power, of the Holy Spirit to impart those qualities and gifts to the several individuals or members of the body which may be used by Him according to the will of God, and thus equip the whole body for service and testimony.

It is then possible for us to speak of the love of the Spirit as an evidence of His presence and power. One may thus "walk in the Spirit," bring forth the "fruit of the Spirit," have imparted the gifts of the Spirit, be fervent in Spirit, possess the love of the Spirit, have the patience of the Spirit, receive the Spirit of wisdom and knowledge and be joined together in one common bond with all believers by the presence and power of the Holy Ghost. He is the abiding presence of God and of Christ in the body, the Church.

THE BOOK OF THE PROPHET

(Continued from page 79)

the idols of wood or metal, he uses comparison and contrast. In chapter 40:18 he says, "To whom then will ye liken God or what likeness will ye compare unto him?" Then in verses 19, 20 quoted above, he explains how idols are made and goes on to compare these idols with Jehovah in verses 22, 23: "It is he that sitteth above the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing; that maketh the judges of the earth as vanity" (R.V.). The impact of this contrast is very powerful.

He repeats the same device in chapter 46: 5-7. "To whom will ye liken me, and make me equal, and compare me, that we may be like? Such as lavish gold out of the bag, and weigh silver in the balance, they hire a goldsmith, and he maketh it a god; they fall down, yea, they worship. They bear it upon the shoulder, they carry it, and set it in its place, and it standeth; from its place shall it not remove; yea, one may cry unto it, yet, can it not answer, nor save him out of his trouble" (R.V.). He then goes on to show the difference between Jehovah and such a god.

In order to impress upon his hearers the greatness of Jehovah he uses the device known as reiteration. Here he calls to mind over and over again the power, the wisdom, of the everlasting God. The impact of this reiteration is tremendous. Read from Isaiah 40:21-23; 43:10, 11; 44:6b-8, 24-26; 45:5-7, 11, 12, 18. The sentiment of all these passages is summed up in Isaiah 45:16b, 17: "They shall be put to shame, yea, confounded, all of them; they shall go into confusion together that are makers of idols. But Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be put to shame nor confounded world without end" (R.V.). And again in 45:20-22: "Assemble yourselves and come; draw near together, ye that are escaped of the nation: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. De-

clare ye, and bring it forth; yea, let them take counsel together: who hath showed this from ancient time? who hath declared it of old? have not I, Jehovah? and there is no God else besides me, a just God and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (R.V.).

The essay on Isaiah, written by Charles L. Souvay in the **Catholic Encyclopedia**, closes with this paragraph in appreciation of the style of Isaiah: "The Fathers of the Church, echoing the eulogy of Jesus, son of Sirach, agree that Isaias [Isaiah] was the greatest of the literary Prophets. Isaias's poetical genius was in every respect worthy of his lofty position as a Prophet. He is unsurpassed in poetry, descriptive, lyric, or elegiac. There is in his compositions an uncommon elevation and majesty of conception, and an unparalleled wealth of imagery, never departing, however, from the utmost propriety, elegance, and dignity. He possessed an extraordinary power of adapting his language both to occasions and audiences; sometimes he displays most exquisite tenderness, and at other times austere severity; he successively assumes a mother's pleading and irresistible tone, and the stern manner of an implacable judge, now making use of delicate irony to bring home to his hearers what he would have them understand, and then pitilessly shattering their fondest illusions or wielding threats which strike like mighty thunderbolts. His rebukes are neither impetuous like those of Osee [Hosea] nor blustering like those of Amos; he never allows the conviction of his mind or the warmth of his heart to overdraw any feature or to overstep the limits assigned by the most exquisite taste. Exquisite taste indeed is one of the leading features of the Prophet's style. This style is rapid, energetic, full of life and colour, and withal always chaste and dignified. It moreover manifests a wonderful command of language. It has been justly said that no Prophet ever had the same command of noble thoughts; it may be as justly added that never perhaps did any man utter lofty thoughts in more beautiful language. St. Jerome rejected the idea that Isaias's prophecies were true poetry in the full sense of the word. Nevertheless the authority of the illustrious Robert Lowth, in his 'Lectures on the Sacred Poetry of the Hebrew' (1753), esteemed 'The whole book of Isaias (Isaiah) to be poetical, a few passages excepted which, if brought together, would not at most exceed the bulk of five or six chapters.' This opinion of Lowth, at first scarcely noticed, became more and more general in the latter part of the nineteenth century, and is now common among Biblical scholars."

Does Isaiah have a message for God's chosen in these troubled days when, like Uzziah, men depend on military armaments, or, like Ahaz, on alliances? In these days when force, violence, selfishness, greed, immorality, and spiritual laxity are overlooked as the causes of the world's ills? Does God not say: "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else"?

Goshen, Indiana.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The month before us in our Bible meetings brings opportunity to meditate on some worth-while themes. Our **Doctrinal Study** is really a vital Christian life subject in our relation to God. If we have learned the **one great doctrine** of "**Obedience to God**" we have learned the most vital doctrine of the Scriptures, and the one that will bring us the greatest returns as we put it into practice. It is our privilege to have in our hearts such a love for God that obedience is the most delightful thing in the world toward His commandments and wishes.

The **Mission Study** centers our thoughts on **India**. This is the first of a series on various fields for study this year on the general theme, "**Fulfilling the Great Commission**." We commend to our young people's workers the **Feature Article** in the Gospel Herald of Dec. 25, 1941. This will give us a broader outlook than we sometimes have when we see our obedience to the Great Commission only in terms of present organized efforts while God may be leading us out to the fulfilling of the Great Commission in the spirit of missions that should be in activity everywhere we have opportunity. "Behold, I have set before thee an open door, and **no man can shut it**" (Rev. 3:8).

The grace of "**Meekness**" is the fruit of the Holy Spirit in the life of the believer. The **power** of this grace needs but to be observed to be recognized as very great. We do well to consider the graces of the Spirit which enable the believer to possess unlimited reserves of power for the many times of great need in the trying situations of our lives and of the times in which we live.

Our **Christian Life** topic for the month is "**Knowing the Truth**." Such an ability is very vital to a true life. I cannot know the truth by looking through glasses that pervert what I am looking at. A concave or a convex glass will not make the picture true. Satan has many **distorted** surfaces on the thinking of men and women to give them a wrong conception of life and things as they really are. We need to know how to get the right kind of a heart and how to find the true outlook on life as God reveals it to us in His Word. True Bible understanding does not always come by way of increased scholarship, but by way of true surrender and consecration to the will of God and an entering into fellowship with His Holy Spirit so that increased learning may have the heavenly illumination.

The **Easter theme** is the "**Risen Christ**". The testimony, "**He is Risen**," is one that ought to have been expected because of the many prophecies that pointed that way; but which even earnest men overlooked because of their having formed a different picture of what the Christ would do. As we study the theme once more this Easter season may we prepare our hearts for just such revelation of the truth as God would have us know concerning the resurrection.

We breathe a prayer to God that in some way the workers of our Young People's Bible Meetings may get a clearer vision of their opportunities in the study of this month and that these themes may help you to Christian growth and power.

**OBEDIENCE TO GOD.—Eccl. 12:13;
Phil. 2:5-8**

Topic for March 8

MOTTO

"Lo, I come to do thy will, O God."

MEDITATIONS ON THE TOPIC

I. The Nature of God Whom We Obey.—

He is worthy of our fullest affection and devoted service. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). As we contemplate the goodness of God to His created creatures gratitude should move us to the most devoted and loving obedience. As we think of His wisdom coupled with His love, we feel that it is not only becoming for us to obey, but it is the only way of safety and real happiness and success. For God knows what is best for us and longs to have us just as happy and prosperous as we can be. He knows and gives expression in words of yearning love, "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it may be well with them, and with their children forever" (Deut. 5:29).

Those Who Obey God are wise. Their wisdom is manifest in that they take the only way that will bring them true happiness and success. It is the only safe way and brings deliverance from the evils of time and eter-

nity. It gives man a clear standing before the judgment. Those who obey God have the true nobility. There is smartness in many temporal affairs that make men seem great; but those only are **noble** who are true and righteous and who have an **ALL-ROUND** view of life, placing first things in their place first, and secondary things in their place secondary. Obedience is more than a reluctant giving up to do what God commands. Obedience that is real obedience is from the heart—gladly, willingly, freely, eager to please the Lord and to be privileged to show our gratitude and praise to Him.

II. The Text.—Eccl. 12:13.—The "Conclusion" of all reasonings and considerations, when fairly looked into and all sides brought up, is just as the Word of God has given it—"Fear God and keep His commandments." It is man's **whole duty**. Any other way will sooner or later come before God in **judgment** and those who turn from God's way will have to meet the penalty of their disobedience.

Phil. 2:5-8.—God not only calls us to obedience to a moral law of right and wrong, but He calls us to obedience to the law of sacrificial service. The Son was not under obligation to man to save him. Yet there is a higher law of love and compassion which the Father had been moved to fulfill. Jesus fulfilled that law obediently in the sacrifice of Himself. We have not learned the best and most noble mind of God until we have learned to submit to the law of self-sacrifice for the sake of serving others in need.

III. Suggestions for Junior Programs.—

The lesson for juniors can be made very interesting and instructive by a character study of men who obeyed, and of men who disobeyed. The characters from the outline for juniors can be used with such additional material as you need. Some characters outside of the Bible, out of experiences of your own or in the history of the church, may also be presented in connection with appropriate Scriptures.

A reading of the Scriptures from the Outline Study will reveal the fact that most of them are gems that may well be committed to memory. This memory work is a splendid task to assign the juniors who are in that period when they can memorize most easily. You may find a few who could memorize every Scripture of the Outline Study. This might be a fitting and profitable assignment for some. Others could memorize **three**, or **five**, or **some other limited number** of passages and make a contribution to the meeting and to their own profit. Whatever methods may be used for the meeting, endeavor to impress the great importance of obedience to God in every profitable life.

OUTLINE STUDY

I. The Only Reasonable Duty.

1. The whole duty of man.—Eccl. 12:13.
2. The way for good.—Deut. 10:12, 13.

II. The Only Way of Blessing.

1. The people and their descendants.—Deut. 5:29.
2. The way of prosperity and good success.—Josh. 1:8.
3. Blessed in doing.—Jas. 1:25.

III. True Obedience.

1. A test of love.—Jno. 14:23.
2. The foundation of a wise character.—Matt. 7:24.
3. A door to spiritual understanding.—Jno. 7:17.
4. An evidence of heavenly relationship.—Matt. 12:50.
5. The credentials to heavenly glory.—Matt. 7:21; Rev. 22:14.
6. Is from the heart.—Rom. 6:17; Mk. 12:33.
7. Without reserves.—I Sam. 15:22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "**Obey**."
2. Lessons in Obedience to God.
 - a. In men who obeyed—Noah.—Gen. 6:22. Abram.—Gen. 12:1-4; Heb. 11:8. Caleb.—Num. 32:12. Asa.—I Kings 15:11. Elijah.—I Kings 17:5.
 - b. From men who disobeyed—Adam and Eve.—Gen. 3:11-19. Lot's wife.—Gen. 19:26. Achan.—Josh. 7.

For Seniors.

1. Why We Should Obey God.
2. The Blessings of True Obedience.
3. The Failure and Loss in Disobedience.

PERSONAL THOUGHT

To learn to know and to receive grace to do the will of God is the greatest attainment possible in the life of any person.

SEED THOUGHTS

Let the ground of thy religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—Francis Quarles.

True obedience to God is the obedience of faith and good works; that is, he is truly obedient to God who trusts Him and does what He commands.—Martin Luther.

This is the secret of Christ's kingship—"He became obedient unto death . . . wherefore God also hath highly exalted him." And this is the secret of all obedience and all command. Obedience to a law above you subjugates minds to you who never would have yielded to mere will.—F. W. Robertson.

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to do and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto Thee,
"O Lord, Thy will be done."
—John Hay.

FULFILLING THE GREAT COMMISSION—INDIA.—Rom. 1:13-17.

Topic for March 15

MOTTO

"As much as in me is, I am ready to preach the gospel."

MEDITATIONS ON THE TOPIC

I. **Evangelizing India.**—In a dark land there is need of light. When the darkness is ignorance of God and of His laws and of His plan of saving men from sin, then there is need of bearing the Good Tidings of Salvation which is able "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me [Christ]"—(Acts 26:18).

Various systems of thought have gripped the people of India and are holding them in their bonds. The Gospel message must be made known to these souls in darkness if they would become free and receive the light of Jesus in their hearts. There is need of much teaching and preaching to accomplish this end. But in this teaching and preaching there must be more than mere precept. Good as the precepts of the Gospel are, there must also be illustrations in practical living to make the Gospel effective. The love of God shed abroad by the Holy Ghost cannot be understood alone in terms of so many words. But when the messengers of God show by their kindness and mercy toward those whom they meet how love operates in outward deeds, that love is made perfect. Thus we may read of the various services that are rendered toward the dark land of India in the name of Jesus and we shall find that these various methods of service for Jesus will cause the light of the Gospel to penetrate the darkened mind of the heathen and cause them to lay hold of the way of salvation as it is preached to them. The witnesses sent to that land together with the witnesses of that land who have found the Good News true in their own experience will help to expel the gloom of sin and Satan and set many captives free.

II. **The Text.**—Rom. 1:13-17.—Paul is interested in the Roman Christians because he knows that the Gospel is for all people. He tells of the indebtedness he feels in having a message which is "the power of God unto salvation to every one that believeth." It reveals a righteousness by faith that comes from the plan of God.

III. **Suggestions for Junior Programs.**—Jesus calls Himself the "light of the world." An interesting lesson can be made from the theme of **Light and Darkness** in its application to the spiritual condition of India, and what the light of the Gospel of Jesus Christ can do for the people who now walk in darkness of heathendom. Show why the religion of the people is darkness rather than light and that it does not satisfy their heart. Then seek to show what the Christian can enjoy in his fellowship with Jesus and the way of His teaching. Having fully made plain the real conditions in India and what Jesus can do for those who receive Him, then seek to impress what can be done to bring the light to more of the souls who are now in the darkness of sin and Satan. The points suggested in the outline can be made practical. It might be helpful to read some article that will bring out the conditions and the remedy for India's darkness.

OUTLINE STUDY

I. Preaching the Gospel in India.

1. The Gospel of Christ to Meet—
 - a. India's Hinduism.
 - b. India's Buddhism.
 - c. India's Mohammedanism.
 - d. India's other isms.
2. Services of the Gospel of Christ—
 - a. Through evangelism direct.
 - b. Through orphanage work and charitable work.
 - c. Through school work.
 - d. Through medical work.
 - e. Through industrial work.
 - f. Through the Church organization.
 - g. Through imported missionaries.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."
2. Bringing the Light of Jesus to India.
 - a. Teaching the Bible message of Jesus.
 - b. Teaching the commands of Jesus.
 - c. Teaching how to live the Jesus' life.
 - d. Showing the love of Jesus in serving the needy.
 - e. Showing the love of Jesus in teaching the children.
3. How We May Help.
 - a. By prayer.
 - b. By sending missionaries.
 - c. By giving money to support the work.

For Seniors.

1. The Darkness of India's Religions.
2. The Darkness of India's Life.
3. The Change the Gospel of Christ Brings.

PERSONAL THOUGHT

Commission Orders! Are we fulfilling our obligations?

SEED THOUGHTS

Just as in the Father's house there are many mansions, so to suit the various moods and divers cases of anxious souls, there are many chambers and compartments in the Gospel citadel; but the very lowest and simplest, if you can only reach it, is salvation. The nearest to the level, but still cleft in the Rock, is called "The Faithful Saying;" and above its doorway you read, "Jesus Christ came into the world to save sinners."—Jas. Hamilton.

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul, "I am not ashamed of the Gospel of Christ."—Max Muller.

O Christ, through changeful years my Guide,
My Comforter in sorrow's night,
My Friend, when friendless—still abide,
My Lord, my Counsellor, my Light.
—F. M. North.

Jesus calls us from the worship
Of this vain world's golden store;
From each idol that would keep us;
Saying, Christian, love me more!
—C. F. Alexander.

MEEKNESS.—Col. 3:12, 13; I Pet. 3:4;
Matt. 11:28-30

Topic for March 22

MOTTO

"Follow after . . . meekness."

MEDITATIONS ON THE TOPIC

I. **Meekness** is a quality in the disposition of a person that is known for its being associated with other ingredients of the fruit of the Spirit. It is unassuming or lowly in its behavior. It is gentle in its dealing with others and without retaliation when others deal spitefully with it. The description of heavenly wisdom gives a fitting expression of what it is like and of its association with other kindred qualities as found in Jas. 3:17, although the word itself is not found in the passage—"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." It may also be known by the association of kindred qualities as found in such passage as Col. 3:12, 13, in which the word "meekness" is also one of a group—known by the company it keeps—"Bowels of mercies, kindness, humbleness of mind, **meekness**, longsuffering; forbearing one another and forgiving one another."

Meekness when it is present from the work of the Spirit of God is a mighty instrument of power. It has power over wrath to subdue its fiery blasts and calm the spirit of those in whom it dwells. Prov. 15:1; Col. 4:6. It enables a man to meet a man of strife and prepare him for the understanding of the truth. II Tim. 2:24-26. It enables a man to bear injustice and abuse with patience, knowing that God will reward in due time. I Pet. 4:19. "Blessed are the meek for they shall inherit the earth." To possess the spirit of meekness is to possess untold wealth. This wealth is not so much in material things as in the riches of God in things that concern true living which is real worth.

II. **The Text.**—Col. 3:12, 13.—This passage is valuable to show forth the association in which the quality of meekness works in Christian character. I Pet. 3:4.—Here we have the Christian woman manifesting a meek and quiet spirit and using her powers thereby to win her husband who is unsaved. **Matt. 11:28-30.**—Jesus describes His own spirit as one that will enable men to learn of Him when they are laboring unsatisfactorily without rest of soul. In Jesus there is rest to those who take His yoke and learn.

III. **Suggestions for Junior Programs.**—The outline for junior suggestions will give material for the meeting with juniors. It is one thing to know what is meekness and another thing to possess the meekness by which we are enabled to exemplify it in ourselves. After having made clear what meekness really is and the desirability of possessing it, some time should be given to lead the boys and girls to possess it themselves. It is one of those qualities that are essential to an entrance into the kingdom of heaven and requires that persons who do not already have the experience should be brought to experience the new birth. Ino. 3. Those who seem to know the Lord in the gift of His Spirit need to walk so submissively in the moving and prompting of the Spirit as they learn of the Word, that they can become in practical conduct what the Spirit of God teaches them inwardly. Some of the characters in the Outline Study could be assigned to the juniors and make a profitable contribution for the meeting.

OUTLINE STUDY

I. A Grace of the Spirit.

1. Meekness and its companions.—Gal. 5: 22, 23; Col. 3:12-15.
2. A beseeching manner.—II Cor. 10:1.
3. Considerate.—Gal. 6:1.
4. Endeavoring.—Eph. 4:1-3.
5. Without strife.—II Tim. 2:24, 25; Tit. 3:2.
6. Teachable.—Jas. 1:21.
7. Unpretentious.—Jas. 3:13; I Pet. 3:15.
8. An ornament of great price before God.—I Pet. 3:4.

II. Examples of Meekness.

1. Christ in the service of souls.—Phil. 2:5-8; Isa. 53:7.
2. Moses under criticism.—Num. 12:3.
3. Stephen.—Acts 7:60.
4. David.—II Sam. 16:11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Meek," etc.
2. How to Learn Meekness.
 - a. By taking the yoke of Christ (Matt. 11:28-30).
 - b. Giving obedience to His Spirit (Gal. 5:22, 23).
 - c. Submitting to God and resisting the devil (Jas. 4:6-10).
3. Examples of Meekness.
 - a. In dress (I Pet. 3:3, 4).
 - b. As Jesus was reproached (I Pet. 2:19-24).
 - c. In turning the other cheek (Matt. 5:39-41).

For Seniors.

1. Meekness Illustrated.
2. Meekness, an Ornament in Our Heart.
3. Securing a Meek and Quiet Spirit.

PERSONAL THOUGHT

"Seek righteousness, seek meekness." These are more essential to safety in the day of wrath than many things that seem strong in the eyes of men.

SEED THOUGHTS

Meekness is the grace which, from beneath God's footstool, lifts up a candid and confiding eye, accepting God's smile of Fatherly affection, and adoring those perfections which it cannot comprehend.—Jas. Hamilton.

He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isaiah.

Thy home is with the humble, Lord!
The simplest are the best,
Thy lodging is in childlike hearts:
Thou makest there Thy rest.

Dear Comforter! Eternal Love!
If Thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for Thee.

Who made this beating heart of mine
But Thou, my heavenly guest?
Let no one have it then but Thee,
And let it be Thy rest.—Lyra Catholica.

KNOWING THE TRUTH.—

John 8:26-47

Topic for March 29

MOTTO

"Having your loins girt about with truth."

MEDITATIONS ON THE TOPIC

I. Truth is a glorious thing. It is glorious because it enables those who know it and observe the facts which are revealed by it, to enjoy the good things of God. There are different viewpoints of life that cause men

to glory when they know the truth. Those who have a **wrong viewpoint** may glory in knowing certain things that bear upon their one-sided view and selfish interest. But such a knowledge of the truth brings little glory in reality. One army learns the secret tactics of another and glory in their advantage, when both armies may be under the curse of God because they do not know the truth of salvation. Thus many other facts of science and art may be known only for earthly and sensual and devilish ends and in the end bring no blessing whatever. But to **know the truth of God**, of Christ, of the Holy Spirit, of what our spiritual condition is without Christ, of what conditions we may meet to enjoy peace with God, of what our attitude to the truth must be to understand and know the will of God—this is to know the truth that is glorious and will bring the most important blessings of all.

The Word of God is truth. Jno. 17:17. Jesus the incarnate Word is truth. Jno. 14:6. The Holy Spirit is the Spirit of Truth. Jno. 14:17; 15:26; 16:13. If we would know the truth we must have the written Word, and become aware of the Incarnate Word and be prepared to have the Holy Spirit of Truth dwelling within us to guide us into and give us an understanding of the truth. When we act upon the conviction brought through the Word by the Spirit, we shall possess a new life within that gives us a capacity to receive more and more and to enable us to know and do the will of God concerning our life.

II. The Text.—Jno. 8:26-47.—The Jews could not understand who Jesus is. Jesus could convince them who He is if they would have the right attitude of heart and cease to judge Him after the flesh. Some were even convinced that Jesus was what He claimed to be and yet were not far enough in the truth to know all that it would do to make them free. If they will **continue in His Word** the truth will become a part of a real experience that will make them free. Men who are servants of sin are not free and hence do not know the truth which delivers from sin by Jesus Christ. As a deceiver and liar, Satan has hold on his children to keep them from going on in the truth and being saved from his deception and bondage. Those who have been born of God have an ear to hear. Those who are not born of God and who resist the truth cannot hear to understand.

III. Suggestions for Junior Programs.—The principles of this lesson are so very important that we need to make a special prayerful effort to bring its principles to bear upon the minds and hearts of the boys and girls. You will note that there is an outline for the boys and girls under Suggestive Assignments with the general head: "How to Know the Truth." We have endeavored to make the steps to salvation simple and plain in this outline so that it can be comprehended. If there are any who have held back from a confession of Christ, it is evident that such cannot go any farther in the knowledge of truth as it affects the heart life until they are ready to heed the first steps: Earnest hearing, acting upon what we hear, confessing our sins, yielding our life to the Lord, praying for a better understanding, keeping from the evil, and avoiding wrong teachers and deceivers. The committee will have to study the situation in their own junior circle as to the best methods of bringing these truths to bear. A skillful Spirit-filled worker may bring out the message in a manner that will reach the junior. This special feature can be supplemented by assignments to the juniors that will help further the special talk.

OUTLINE STUDY

I. Facts Concerning Salvation Known—

1. When real in experience.—Jno. 8:31, 32.
2. In those who believe God's word.—I Tim. 4:3.

3. By those who obey the Lord.—Jno. 7:17.
4. By those who have received the Holy Spirit.—I Cor. 2:7-13.
5. By those who love truth.—Jno. 3:21; Jno. 18:37; I Cor. 13:6.
6. By those with a clear conscience.—I Jno. 3:19-21.
7. By those walking in the light.—I Jno. 1:6, 7; Jno. 3:20.
8. By those who delight in God's law.—Ps. 1:1-3.

II. Truth Is Obscured.

1. By those who do not love the truth.—II Thess. 2:9-12.
2. By willful disbelievers.—II Cor. 4:3, 4; Jno. 5:44; Jno. 3:20.
3. By perversion of truth.—Tit. 2:14-16; II Pet. 3:16.
4. By hatred of a brother.—I Jno. 2:9-11.
5. By negligence in Christian growth.—II Pet. 1:9; II Pet. 3:17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Truth."
2. How to Know the Truth.
 - a. Hearing God's Word earnestly (Heb. 2:1).
 - b. Obeying what we hear (Mk. 4:24).
 - c. Confess the truth about sin in us (I Jno. 1:9).
 - d. Give God our whole heart to be made clean (Ps. 119:10).
 - e. Ask God for more light (Ps. 119:18).
 - f. Turn from every false way (Ps. 119:104; II Tim. 3:5).
 - g. Beware of false teachers (II Tim. 4:4).

For Seniors.

1. Knowledge of Truth Must Include the Heart Experience.
2. Principles That Open the Truth to Us.
3. Hindrances to a Knowledge of the Truth.

PERSONAL THOUGHT

Are we true to our conscience and open to spiritual teaching?

SEED THOUGHTS

No truth can be seen as it is until it is seen in its relation to all other truths. In this relation only is it true.—Elizabeth Prentiss.

The deepest truth blooms only from the deepest love.—Heine.

Truth will ever be unpalatable to those who are determined not to relinquish error.—E. W. Montague.

Teach me the truth, Lord, though it put to flight

My cherished dreams and fondest fancy's play;

Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break

In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear

The rock path that opens out to me;
Rough it may be, but let the way be clear
That leads to Thee.

Teach me the truth, Lord. When false creeds decay?

When man-made dogmas vanish with the night,
Then, Lord, on Thee my darkened soul shall stay,
Thou living light.

—Frances Lockwood Green.

HE IS RISEN.—Luke 24:25-49

Topic for April 5

MOTTO

"In Christ shall all be made alive."

MEDITATIONS ON THE TOPIC

I. **The Risen Redeemer.**—So much is involved in the resurrection that it is like opening up a great reserve of power to be made aware of the fact that Jesus is raised from the dead and has taken up His position in the great plan of God seated at God's right hand. When all hopes had fled from the disciples this was a glorious truth almost too good to seem true. When we have been robbed of all earthly hopes and death is staring us in the face and loved ones in Christ have been taken away, we can scarcely sense our situation had we no hope in a risen Christ. If Christ had only given us peace for this world, and death had ended His career, and we had no hope of meeting Him again or of meeting His redeemed children, what could we lay hold of to comfort our hearts in the world so torn by sin and so full of sorrow and trouble? "If in this life only we have hope in Christ, we are of all men most miserable." "But now is Christ risen from the dead, and become the first-fruits of them that slept."

The resurrection of Christ is not a wild story of fanatical men. As we study the Scripture and see how God inspired the prophets to foretell the fact that there is to be a resurrection and that the body of Christ would be raised; when we see how Jesus taught the disciples the fact and how all the hopes of the Christian are bound up in this fact, we begin to see that it was not a wild dream of speculation. In spite of the fact that the disciples were slow to believe, they were compelled, as honest men, to accept the fact that the crucified, buried Christ, was actually a living and resurrected Christ, taking up the great work which His death had paved the way to accomplish and sending forth His witnesses to bear the message to all men.

II. **The Text.**—Luke 24:25-49.—Jesus met the two disciples on their journey and talked with them of the teaching of the prophets concerning the suffering of Christ and His entering into His glory by a resurrection. Their experiences with Him and the appearance with the eleven at Jerusalem were intended to convince them that their sorrows and hopelessness were all unfounded. There was a mission for the disciples to perform in making known the salvation provided by a crucified and risen Redeemer.

III. **Suggestions for Junior Programs.**—The Suggestive Outline for the juniors will form a series of experiences which different individuals and groups had in meeting the resurrected Jesus. These will form a basis for assignments to different individuals and will fit in with the last division (IV) of the Outline Study in which our own experiences are added to the testimony of others when we meet the conditions and receive the salvation which is the heritage of those who believe and accept the risen Lord. This last portion of the junior meeting may well form the climax of the meeting and the end which should be sought in the service. In case the meetings are separate they could be brought together with the adult division for this last division and things so simplified that the whole will receive the edification. Otherwise let some one direct this phase by reading and comment on the passages of Scripture in Division IV.

OUTLINE STUDY

- I. **The Prophets Foretold the Resurrection.**
1. Christ's body would never see corruption.—Ps. 16:10.

2. The bodies of saints redeemed.—Ps. 29:15; Hos. 13:14.
3. The expectation assured.—Isa. 26:19; Dan. 12:2.

II. **Christ Foretold His Own Resurrection.**

1. To the Jews.—Jno. 2:19-22.
2. To the disciples.—Matt. 20:19; Mark 9:9; 14:28.

III. **Christ Appeared Alive.**

1. To the disciples.—Acts 13:31; 10:40, 41.
2. To Paul the persecutor.—I Cor. 15:4-9.

IV. **Evidence of the Resurrection of Christ in the Life of the Christian.**

1. He sent the Holy Spirit.—Acts 2:33.
2. The Holy Spirit changed their hearts.—Acts 10:44-47.
3. The Holy Spirit works a change in us.—Rom. 5:5; Tit. 3:4-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Resurrection."
2. Stories of the Resurrection of Jesus.
a. The experience of Mary Magdalene (Matt. 28:1-10; Jno. 20:1-18; Lk. 24:1-11).
b. The experience of Peter and John (Jno. 20:3-10; Lk. 24:12).
c. The two on the way to Emmaus (Lu. 24:13-35).
d. Eating with the disciples (Lk. 24:36-49).
e. The experience of Thomas (Jno. 20:24-29).
f. The experience of the fishers (Jno. 21:1-25).
g. The experience of Paul (Acts 9:1-20).
h. Experiences we may enjoy today (See IV above).

For Seniors.

1. Convincing Evidences of the Risen Christ.
2. Our Joys Because of a Risen Saviour.
3. The Terror Awaiting the Wicked in Meeting a Living Christ.

PERSONAL THOUGHT

Do we know the blessings that are our portion through the risen Lord?

SEED THOUGHTS

The world cannot bury Christ. The earth is not deep enough for His tomb, the clouds are not wide enough for His winding sheet; He ascends into the heavens, but the heavens cannot contain Him. He lives—in the church which burns unconsumed with His love; in the truth that reflects His image; in hearts that burn as He talks with them by the way.—Edward Thomson.

Over death He won the vict'ry,
And the grave wherein He slept;
He arose—profoundest mystery.
While the guards their vigil kept.
He arose the king of glory,
And fulfilled His promised Word.
He arose! oh, wondrous story,
Sweetest ever sinner heard.

Now enthroned, He reigns forever,
In the realms of perfect peace,
Where the ransomed hosts shall never
From their grateful praises cease.
Bow to Him in adoration,
Ev'ry heart and ev'ry knee!
Tell the lost of ev'ry nation,
Jesus saves! and only He!

—H. W. Flickinger.

Having made an expiation for sins, He sat down on God's right hand forever. There is no more that even Immanuel can do. This is Love's extremest effort, God's last and greatest gift, God's own sacrifice. Can there be any escape for those who neglect so great salvation?

ads 2:22-37

Rev. 1:7

CHURCH'S RESPONSIBILITY

(Continued from page 82)

from the Civilian Public Service Camps. The church has here a great opportunity to call men to a close walk with God so that they may become tools in His hand.

The church also has the responsibility of interpreting these camps to the public. Never before have we had such a splendid opportunity to make known our belief in nonviolence. Not only has the government given us recognition as conscientious objectors, but it has given us publicity by that recognition. People who had never before heard of conscientious objectors now know that there are those who will not participate in war. But too often they do not know why we object to war. They think we are afraid to fight. We merely want to save our own lives. The public needs to know why we object to war. Too many people do not know. Too many only know that we object to war. There are still many strange interpretations of the position of a conscientious objector.

Two boys were playing in the street in a town near which one of our Civilian Public Service Camps was located. They were playing a game of war. Said one of the boys, "You can't shoot me. I'm a C. O."

We need to interpret the whole camp program to the public.

The church has the responsibility to assume the financial burden of maintaining these camps. It has the responsibility of lending its moral support to this program. It must interpret what we are trying to do by these camps. But there is also the challenge which faces both the church and the camps of continuing in the development of a technique of nonviolence. We need to work out the details of this way of life. This is the task of both church and camp. May the Prince of Peace guide us in this difficult task.

Halstead, Kans.

THREE KINDS OF JOY

The desire for joy is consonant with the beatings of the human heart. Man's search for joy is commensurate with the course of the sun.

Some seek joy in the garden of romance, some in the fields of adventure, some in the rôle of amusement, some in the quest of wealth and others in the pursuit of art, the achievements of science and the cultivation of literature. But joy is an experience of degrees and qualities.

There are sensual joys whose exhilarations simply satiate and degrade and leave the devotee inane and wretched. There are mental and æsthetic joys which are awakened and fostered by intercourse with music and literature and cultivated minds and which are ennobling and yield wholesome satisfactions. Then there are spiritual joys which flow from fellowship with God and from the effort to reproduce the life and purpose and love of God in character and service and sacrifice.

Spiritual joy is pure and elevating and enduring. It is the assurance of faith, the felicity of love. It is the delight of filial devotion, the flower of suffering, the fruit of sacrificial living. Spiritual joy is in the Lord. It is the strength and song of life.—Christian Observer.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

WILL GOD EVER DO THESE MARVELS FOR THE HEBREW RACE?

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, . . . and cause you to walk in my statutes. . . . Ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities. . . . **Not for your sakes do I this, saith the Lord God, be it known unto you:** . . . In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. . . . And they shall say, This land that was desolate is become like the garden of Eden; . . . **I the Lord have spoken it, and I will do it.** Thus saith the Lord God; **I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.**—Excerpts from Ezekiel 36:26-37.

The above declarations sound like a wild fairy tale, and with world conditions besetting the Jew like midnight gloom, it looks like such a day as foretold by the prophet Ezekiel would never dawn. It is all very easy to say that "this speaks of the conversion of individual Hebrews," that is, the handful which believed in the early days of the church, and a still smaller dwindling remnant down the ages. But such an application does violence to the laws of exegesis and interpretation. It is the right of any Christian to thus interpret the Bible, but never the privilege of seeking to bring pressure upon others to accept the same.

If interpreters of the divine Word do not believe in a dispensation following that of the church age, then they ought at least to allow that God will fulfill these amazing promises to the Hebrew race in this Gospel age.

It is true that there are descriptions in the above selected portion of the book of Ezekiel which have to do with a changed heart and a transformed life. However, on the other hand, to rule out completely the possibility of any literal fulfillment is to restrict unduly the scope of the Word of God.

Such promises as the increase of natural products of the tree and field, the end of famine, the rebuilding of ruined cities, the regathering into the land of their fathers, the reclaiming of the waste sections of the land of their fathers, and the restoration of the land of waste to the glories of the garden of Eden, is superfluous imagery unless they say what they mean and mean what they say. We trust that no matter which school of interpretation the kind reader belongs to, either they will allow a "brighter day" for the nation in this decade or in the dispensation to follow.

The Bitterest Hour of Hebrew History

God speaks of "cloudy and dark days" in the oncoming ages for the Hebrew nation, during the days of their being scattered to every nation. Men like Rabbi Stephen S. Wise, New York City, feel this is the bitterest hour of the nation.

Well they may, for today it is said that among the 9,000,000 Jews of Europe, less

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

than 1,000,000 are still leading normal lives. They seem to be living in one vast concentration camp, in a sort of living prison. Dr. Goldman predicts that if present conditions continue in Poland half of that nation's 2,000,000 Jews will be exterminated within a year or so. Poland, being hermetically sealed to foreign observers, only a small part of the truth is known. Thousands have been massacred and more thousands sent out of communities to begin life where there is nothing but desolation. It is said that through the streets run thousands of hungry Jewish children looking for their parents from whom they have been forcibly separated. These surely are perilous times. The present world order is certainly taking a plunge and is on a terrible rampage.

In his New Year message to the Jews, the Chief Rabbi of Great Britain (Rabbi J. H. Hertz) uttered a heartrending cry over the conditions of the Jews in war-torn Europe. He said:

It is now many centuries since Judaism and Jewry anywhere stood so near the brink of annihilation as they stand today in most European countries. In our days of diminishing mercy, the larger world hardly took any note of the hideous mass executions of Jews in Poland that have been going on since the beginning of hostilities; and of the thousands of Jews that have been slaughtered with unbelievable fiendishness in Rumania. Only the triumphant victory of Britain and her allies will finally exorcise the demoniac terror which overhangs continental populations. On that victory depends the future of Israel in Europe and beyond as well as the survival of civilization.

It is doubly heartrending to think that there are Christians and ministers of the Gospel who show a spirit of antagonism to the House of Israel. In such an hour they need our prayers, our love, our tenderest reactions. It was the show of such a spirit by the Deacon Stephen, when being stoned to death, that broke the stony heart of Saul, and he became the mighty St. Paul.

Lately, in the death of Dr. Mark Matthews, Seattle, Wash., the Jewish people lost a good friend, and a stalwart defender. He carried a striking resolution into the Assembly of the Presbyterian Church. As chairman of the committee he added to the resolution the following words, "The persecution of the Jews must stop and must stop at once." No wonder that on his death the "Jewish Transcript" of Seattle, Wash., printed his picture and gave nearly two full columns to a tribute. Dr. Matthews felt that anti-Semitism was anti-Christian. His last appeal to the Christians of America was:

America should never tolerate racial prejudice. Let me appeal to the Christian people to awake to their sense of duty and responsibility. The House of Israel is in danger. Awake! Answer the bugle call and march forth, guaranteeing liberty, freedom, right and protection to the House of Israel.

The Banking Bogey

To add to their misery quite frequently the Hebrews as a group are accused of being misers, money-grabbers, and because some Jews deal unfairly, the whole nation is accused. Jew-haters have for years been broadcasting the false declaration that the Jews control the wealth of the world and big industry, and that it is through them that panics and depressions are brought about.

The U. S. Solicitor General R. H. Jackson, in a speech nailed this falsehood as follows:

There are those who think of the Jew only as man of trade and who picture him as concerned only with the accumulation of wealth. That is a false picture, in America, at least. Our great banking houses are guided by Yankee thrift, and no Jew could better the commercial instruction of the Yankee! In the financial and industrial corporations there are relatively few Jewish directors.

The above statement now stands verified by the report of an economic commission that has just completed a four-year study. Here are some of the statements brought out in this report:

Not quite 600 of the 93,000 bankers in this country are Jews; the remaining 99.4% are not!

The reports from 50 of the largest cities showed that in 40 of them there were no Jewish bankers present! In four cities out of five, there were no Jewish bankers, no Jewish bank executives, no Jewish bank officials!

Less than 300, or 6%, of New York's 5,000 bankers are Jewish. Yet the Jewish population of New York is estimated at 28% of the total!

Less than 50 or 2.8% of Chicago's 1,800 bankers are Jewish! Yet the Jewish population of Chicago is estimated at almost 10% of the total!

Contrary to general supposition, Jewish bankers do not even begin to dominate the financial situation in America's largest two cities, New York and Chicago.

The largest commercial banks in the nation such as the Chase National, the National City, the Bank of New York and Trust Company, the Central Hanover, and the Guaranty Trust, are all non-Jewish. Likewise, so are the most important investment houses such as J. P. Morgan & Company, National City, Guaranty Company, Bancamerica Blair, and Chase-Harris-Forbes. Kuhn, Loeb and Company, together with such other Jewish firms as Lehman Brothers; Goldman, Sachs Co.; Speyer & Co.; and Heidelberg, Ickenheimer are in the aggregate but a minor factor in the entire financial structure when we consider the many large non-Jewish controlled banks.

There is no international banking concern that compares with the Gentile firm of J. P. Morgan & Co.

Years ago, when we were permitted to look at one of the banking manuals giving the names of directors of all the principal banking institutions, we were surprised to find that some of the highest officials of the few Jewish concerns were well-known Gentiles who were themselves heavy stock holders.

The Jew a Man of Action

The Hebrew race is a virile race. For some reason God had put into the blood and personality of that race qualities which give them the power of action, to hang on, to continue, to persevere, to pass through the darkest night and the blackest conditions. The reason—God has an eternal purpose concerning this people, and no believer of the prophetic Word believes that they are on the brink of annihilation.

Recently, while reading the Jewish Standard, a Hebrew paper of Toronto, Ont., the writer appreciated the thrilling story of but one Jew. What if such men were Christians! Such stories could be multiplied. Space forbids all but an abbreviated account:

Several years ago the Italian Consul General in Jerusalem, on leave in Rome, was called in by Mussolini to give a first-hand account of the situation in the Holy Land. The dictator asked particularly about the potential military manpower of the Palestine Jews. His consul told him that the Jews could muster an army of 40,000.

"Isn't Rutenberg in Palestine?" asked Il Duce. "Yes," replied the consul.

"Then you should have said 140,000," his chief asserted.

There aren't many things on which the Jews in Palestine or anywhere else agree with Mussolini, but they would not dispute his high valuation of Pichas Rutenberg. And their esteem was seconded by the Palestine Government, the British Government, the financiers of London and New York, and the workers, Arabs and Jews, in Rutenberg's Palestine Electric Corporation.

Rutenberg was more than the man who electrified Palestine—literally, by harnessing the River Jordan to his dynamos. He was a legend while he lived, surrounded by a veil of mystery. It would be hard to find a more colorful or dynamic Jew in the world today. If his role were played on a more prominent stage he would unquestionably have been a world figure. . . .

The interlude in Russia over, Rutenberg got back on the main track of his work. He went to Palestine. His dream of a great power station on the Jordan was still bright, but first there was another job to do. While Jews all over the world were hailing the Balfour Declaration setting up a Jewish National Home in Palestine, there were actually only 60,000 Jews in the Holy Land, idle and with no idea of what to do. Rutenberg realized that the first and foremost task was not the theoretical establishment of Jewish political rights, to which many Zionist leaders were devoting most of their time, but to root the Jews in the country economically. He got the first government contract for Jewish labor—to build a highway from Tiberias to Samach. It gave work to several hundred pioneers; more important, it set the pace for the industrial and economic development of the country. And for Rutenberg that highway was the first step in building his great dam and powerhouse.

Then began a period of negotiations, intrigues, travels to London and America. Rutenberg had first to get permission to build his plant, and then he had to raise the money for the job. He encountered opposition from the Arabs, the British, and the Jews. The Arabs were against it because it was a Jewish project. Some influential Englishmen opposed it for the same reason.

Rutenberg enlisted powerful support, however. Baron Rothschild, the "angel" of early Jewish settlement in Palestine, subscribed the first million dollars of capital. Lord Melchett, then Sir Alfred Mond, interested a group of wealthy people in England. A trip to America brought the backing of the then Supreme Court Justice, Louis Brandeis, who got a group of rich American Jews to invest a million.

Lord Balfour came to the support of Rutenberg's plan. The bankers of the City of London smelled a good stroke of business in it. And Winston Churchill, then Colonial Secretary, got up in Parliament to defend the project, declaring:

"True, Rutenberg is a Jew, but I don't see why this should be a hindrance. It will be difficult to rebuild a new Zion if on the gates of that land there hangs a sign: 'Entrance for Jews Forbidden.'"

The Rutenberg concession was passed, 292 to 35.

In July, 1923, Palestine's first real power station hummed into action in Tel-Aviv. The Jews went wild with joy, carried Rutenberg around the town on their shoulders. The Arabs in neighboring Jaffa went into mourning, adopted resolutions to boycott electricity, stoned the street lights. A few months later, they were demanding more lights and more power lines.

The stream-driven station in Tel-Aviv was only the beginning. Rutenberg's great project was the Jordan Valley station, and over this, the battle had to be fought again, almost from the beginning, with some new angles. In England, an outcry arose against "desecration" of the sacred waters of the Sea of Galilee on whose surface Jesus walked—Rutenberg's plan would lower the level of the Sea about an inch. In Palestine, the members of a pious Christian sect who, for centuries, had gone to the Jordan to be baptized, cried out against a project in which the water of the holy river would be turned to the mundane work of driving machinery. Again Winston Churchill came to the rescue.

And again Rutenberg went through the desperate scramble of raising money—this time \$8,000,000. He bought 1,500 acres of land in Transjordan, where the Yarmuk River runs

THE BEST MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it,
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whatever its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find through age and youth,
True joys and hearts to love you.

—Selected.

into the Jordan. Here, the sacred river runs down rapids in a quick descent that gave Rutenberg's turbines a head of 170 feet. In this chasm, a thousand feet below sea level, in tropical heat, Rutenberg, month after month, drove and nursed his crews of laborers who had never done that sort of work before. Other crews spread across the land, and soon the lacy steel towers of high-tension lines stepped up and down the hills trodden by the priests and prophets and conquerors of 5,000 years of history.

In February, 1931, the British High Commissioner, Sir Arthur Wauchope, pressed the button that sent thousands of volts surging across the Holy Land into homes and shops and factories and, as he performed the dedicatory act, he remarked: "Rutenberg himself is an electric wire."

In the meantime, Rutenberg became the symbol of everything solid and stable and powerful and creative that the Jews want to build in Palestine. It is to him that the country's half million Jews turned for leadership in a pinch.

Faced with many actual and potential dangers, Palestine Jewry, at the outbreak of the war, drafted Rutenberg into the presidency of the Jewish National Council. No politician, he was the one man trusted and respected by ev-

ery political party. A year after he took office, he resigned, denouncing the political parties for their squabbling over partisan interests which made unity impossible. Even out of office, however, he remained the Number One man of Palestine Jewry. Recently, when he urged that a small nonpartisan committee take over all authority in the National Home, there was vigorous opposition, but not a word of recrimination. Such a proposal by any other Zionist leader would have brought a storm of abuse resounding about his ears.

The thriving industry of Palestine, the steel skeleton towers which dot the landscape and carry the life-bearing wires, constitute a fitting memorial to the achievements of one who was himself a human dynamo. Nor should Jewry fail to give heed to the sage advice offered in the closing days of his career, by one whose knowledge of people and human relationships was on a par with his technical and scientific skill.

The Messianic Expectancy

In closing these notes on the misery of the Jew, their abuse at the hands of nations, and sorry to say, sometimes by the lips of so-called Christians, the Hebrews' amazing vitality as a people, it may be in order to quote Claude L. Gregg, in his answer to the Rabbi Joseph Isaac:

One of the most famous rabbis of the world, Rabbi Joseph Isaac, takes more than half a page of a recent Jewish Morning Journal, a New York paper, in which to make the astounding announcement that **the Messiah is about to make His appearance**, and beseechingly calls his people to repentance.

"The Angel of Destruction has come to destroy all that is evil and treacherous in this world," the Rabbi writes. "He must not find among us Jews the old way of treacherous actions and the old lukewarm way of repentance. Now the call must be a stirring awakening to **welcome the Messiah—our Righteousness.**"

"Let us stop hiding ourselves under the cloak of a lukewarm piety, lukewarm religion and lukewarm religious parties. We now need an awakening to have a clean heart, a clean thought, a clean house, clean schools of religious instruction, a clean family and a seeking to bring our children 'To the Law and Faith.'"

Under the caption, "**Immediate Redemption**" the Rabbi wrote, "Be ready for instant Salvation. It is approaching with hasty steps. The Righteous Redeemer is just behind the wall and the time to get ready to welcome Him is extremely short! Israel will soon, yea in our days, be blessed with perfect redemption. This appeal is a warning to every Jewish individual to beware lest he, God forbid, be excluded from the community of Israel."

Some 1900 years ago the tide of "**Messianic Expectancy**" was rising high in the souls of the Jewish people. They were longing for His appearing. A few were not disappointed, but Israel as a nation was blind. The Scriptures record their tragic story.

Today the same tide is rising in the hearts of many Jewish people. This should thrill the soul of every born again Christian. But the sad thing about it is—**Israel is still blind.** At Christ's first coming the Gentile world knew nothing of "the only true God" and His promised Redeemer. Israel alone had access to the throne of mercy and looked with great expectancy for the coming of the promised Messiah, but not so today, for God has called unto Himself a people out of every nation, thanks be unto His matchless grace and mercy. And today a **Gentile people is also looking for the coming of the promised Messiah**, not blindly or in darkness, for the light of the glorious Gospel has burst upon our souls. But how about our blind brother? Can we be indifferent toward him when his heart is longing for the same great deliverance? Let us earnestly pray, and be not slack in well-doing, that the light may shine in Israel's midst, that Jews today will find refuge from the "Angel of Destruction" in the **Rock, Christ Jesus.**

Easter Supplies

Easter is April 5th

The "Sunshine Line" Easter Assortment No. 16

With Scripture Texts

Ten folders with envelopes. A most outstanding value is being offered to you in the new "Sunshine" Easter Assortment No. 16. Soft pastel shades of blue, lavender, green, and yellow with contrasting shades are the color schemes used on these ten lovely folders.

The designs are artistic, different, and beautiful. Eight of these folders have embossed effects causing the flowers and other decorations to appear more real. The choice sentiments and suitable Bible verses have been carefully selected for each folder. There are two 10-cent folders in the assortment with extra embellishments such as metal insert, die-cut effects, ribbon, etc. There are eight 5-cent folders of very attractive designs, making a total retail value of 60 cents in the assortment. The box top is blue and silver. This assortment must be seen to be appreciated.

A real value at 50 cents

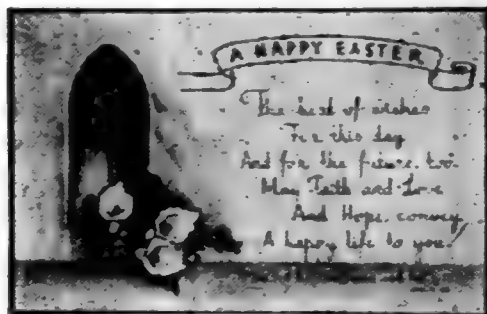


Beautiful Easter Crosses

Easter Is April 5

An entirely new group of five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Apple blossoms outlining a church building, lilies of the valley forming the background for a picture of the open Bible, and other lovely motifs are the attractive designs of these new Easter crosses. Suitable for awards, gifts or greetings. All orders filled in assorted colors and designs.

Each of the five designs shown carries an appropriate Bible verse. Size $2\frac{3}{4} \times 4\frac{3}{4}$ inches. Price 20c a dozen; \$1.25 per hundred



Four Different Designs

Scripture-Text Easter Post Cards

If you wish to mail an Easter message to a friend you will find our lovely new post cards pleasing and economical. They express Christian sentiments. Produced in many colors on linen finish stock. Buy them in quantities.

Order by number. 534 A B C D
Price 20 cents a dozen

UNIQUE AND APPEALING Bedtime Prayer Reminder

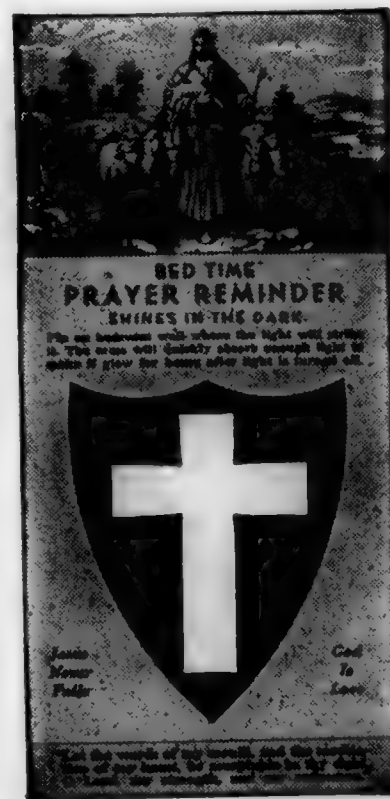
This captivating item is different. Children treasure it. Adults use them in quantities as gifts and letter enclosures. We agree with Tenyson who said, "More things are wrought by prayer than this world dreams of."

White Cross Glows in the Dark!

A luminous cross of finest, during quality is mounted on a Crusader shield of dark-blue felt. The emblem is then mounted on card size $2\frac{3}{4} \times 5\frac{3}{4}$ inches. The design of the "Good Shepherd" is in full colors. Little mottoes and Scripture text make it more valuable.

Hang the Prayer Reminder in bedroom. A brief exposure to light will cause the cross to glow for hours. Think of the influence for good! A pleasing mechanical reminder of spiritual obligations! Non-poisonous. Lasts indefinitely. Encased in cellophane envelope.

Only 15 cents each



Easter Reward Cards

Beautiful reproductions in full color. Size $2\frac{1}{2} \times 3\frac{5}{8}$ in. Many uses. Ideal for Sunday-school distribution. Order by number.

No. 1143—Mary at the Cross
No. 1132—Holy Women at the Tomb
No. 1714—Christ in Gethsemane (not shown)

Price: 15¢ per doz.; 35¢ for 50; 65¢ per hundred;
\$5.50 per thousand.



MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Christian Monitor, March, 1942

A PEOPLE WHO HAVE LOST GOD

Wrote Rabbi Freehof, in "American Hebrew": "Today throughout the world, many noble thinkers, philosophers, psychologists, and scientists are groping their way through darkness toward some vision of the infinite Presence. Who shall perform this function of guiding the perplexed in modern Jewish life? Who shall rediscover our lost God?"

Centuries ago Jehovah said, "I will go and return to My place, till they acknowledge their offence, and seek My face." Nineteen hundred years ago Jesus came to be the Light of the world. Israel rejected Him, and how shall they see God except in His face?—Pentecostal Evangel.

SPECIAL

WOOL CARDING

Mail us your old or new wool to have re-carded for comforters and quilts. Will return carded wool C. O. D. Send to

URIEL S. ZOOK
ALLENSVILLE, PA.

WANTED!

We would like a Christian cook experienced only in home cooking to cook for 25 to 30 people. Any one interested please write or get in touch with

JESSIE ROYER GREAVES
School for the Blind, PAOLI, PA.

Wanted—Help in Nursing

The undersigned are conducting a convalescent home, known as Ruth's Haven. We are caring for aged and convalescents. This requires a number of nurses and we are in need of nursing help. We are paying liberal wages and offer a good home for a competent person.

This is a call for a practical nurse or a middle-aged woman who would be able to assist in the work. Anyone interested in this type of work should correspond with us at once.

MR. AND MRS. H. S. RUTH
Bally, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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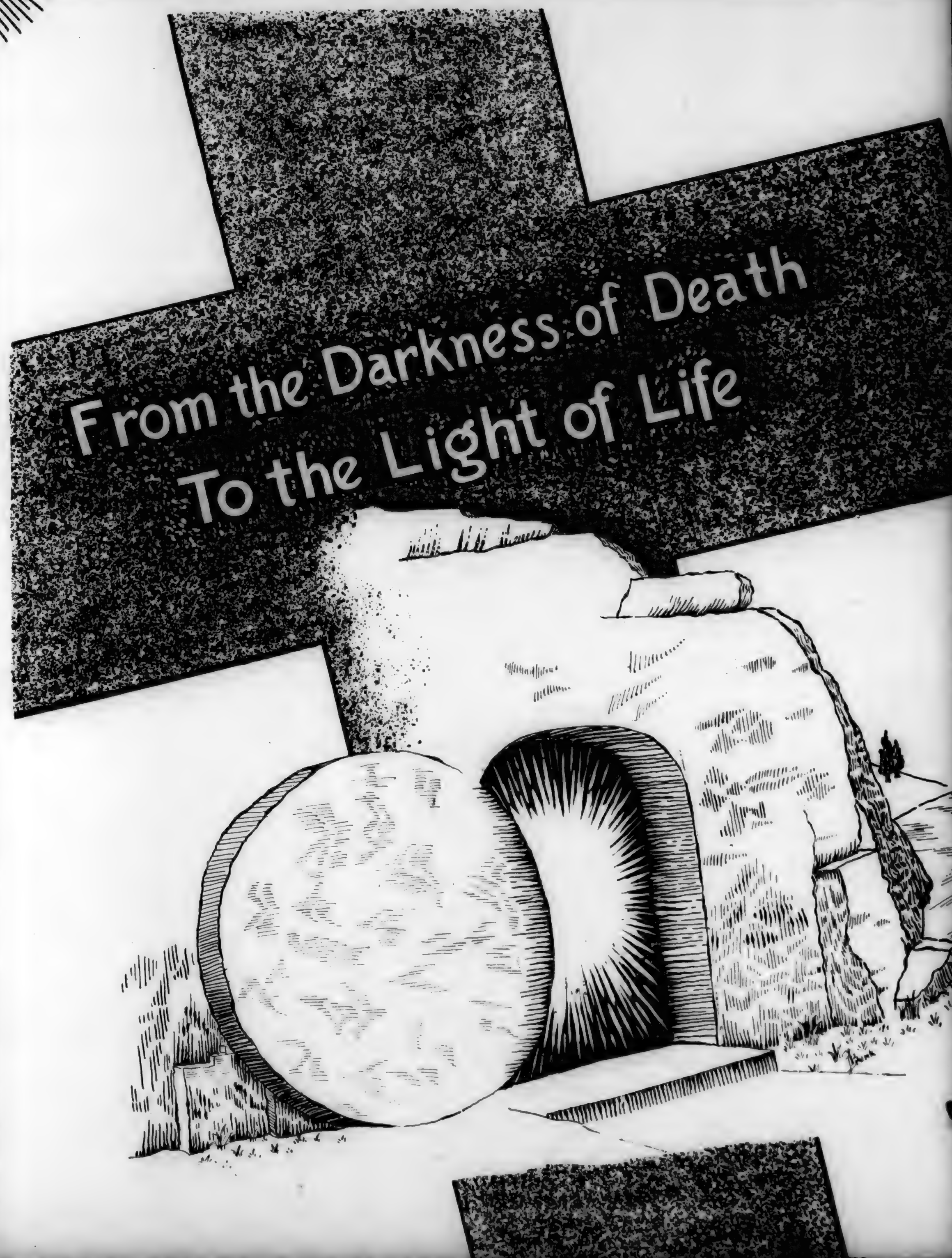
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EDITH'S VICTORY

By Dorothy Mae Sellers



IT WAS one of those gloomy days after about a week of rain, that Edith sat by her window, overlooking the old orchard. Her thoughts were upon the likeness of her life and this gloomy weather. How often she had wondered about this before but now, with Bible in hand and no one to disturb her wondering thoughts, she was going to get some definite answer.

As she sat thus, she remembered part of a sermon, in which the minister had said something about having victory. Yes, at one time she had victory, she was sure of that. There was that sweet fellowship, that longing for prayer and her Bible. But somehow that was gone. Now she would rather read something else and her prayers were only said. She couldn't remember when she had really prayed.

Edith was honest and in earnest about her spiritual condition. When she started to serve the Lord she expected to be faithful and true to Him. Several revival meetings had passed without any move on her part, through which she always paid strict attention. Many of her friends were taking their stand and confessing Christ. But she held back and when the evangelist spoke to her, she told him, as she had told her friends, that she believed it was the right thing to do and she expected to some day. But once she made a public stand she wanted to be true to her Lord the remainder of her life, and not fall back in a short time, as many do. Near the close of that meeting she had prayed through to a glorious experience.

The tears ran down her face unheeded. Edith's heart was gloomy, like the weather the past week. The keen edge was gone; her life was unhappy. She had failed. What could she do? She realized now with sadness, that she lost this blessed experience because she refused to stand for her convictions in the little things. She was afraid her friends would call her narrow or old-fashioned.

Edith now turned to the Bible she had dropped in her lap. Many times she found consolation and help when she was on the verge of despair. Surely God would not fail now. Turning to the verse of Scripture found in I Corinthians 15:57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ," Edith found where her real joy and peace came from. Leafing through her Bible she found a paper on which she had copied some remarks from a card,

given her by a friend, a few years before. At that time she believed and lived them daily and found real joy from her Christian life. She read slowly and carefully.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed; and you take it all in patient loving silence—"This is Victory."

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—"This is Victory."

When you can bear with any discord, any annoyance, any irregularity, unpunctuality (of which you are not the cause)—"This is Victory."

IN THIS ISSUE

Edith's Victory, by Dorothy Mae Sellers	98
The Sinner of Death Hollow, by Ellrose D. Zook	99
The Achievement of Mental Poise, by Frieda Gingerich	101
The First Easter Greeting, by Roy S. Koch	102
Easter and Its Meaning, An Editorial	103
Did the Godhead Suffer? by J. S. Hartzler	104
Growing in the Fullness of God, by Anna Mumaw	105
When Nations War, by Ira D. Landis	105
Guarding the Truth, by Lawrence Keister	107
Marriage, by L. R. Wambold	108
Religion in the Family	109
Day by Day in the Chaco, by S. C. Yoder	110
Christ's Kingdom in India, by A. C. Brunk	111
A Better Understanding of Our Children, by John R. Mumaw	112
Extracts from the Letters of John Coffman	114
The Book of Jeremiah, by John Umble	116
The Function of the Holy Spirit, by S. F. Coffman	118
Young People's Bible Meetings	120
Sunday School Lessons	123
Women's Share in Rebuilding a Shattered World, by C. F. Derstine	126

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure in all as Jesus endured it—"This is Victory."

When you never care to refer to yourself in conversation nor to record your good works, nor to seek after commendation, when you can truly "love to be unknown"—"This is Victory."

Edith closed her Bible, fell to her knees by her bedside, acknowledged to her Saviour how and where she had failed, pleaded for forgiveness and grace and strength to take her stand in the future. As she prayed the darkness cleared away. The sunshine returned to her soul. Rising to her feet she sang the precious old hymn, in her clear sweet voice.

"Nearer, still nearer, close to Thy heart,
Draw me, my Saviour, so precious Thou art:

Fold me, oh, fold me close to Thy breast,
Shelter me safe in that 'haven of rest.'

"Nearer, still nearer, nothing I bring,
Naught as an offering to Jesus my King;
Only my sinful, now contrite heart,
Grant me the cleansing Thy blood doth impart.

"Nearer, still nearer, Lord, to be Thine,
Sin, with its follies, I gladly resign;
All of its pleasures, pomp and its pride,
Give me but Jesus, my Lord crucified.

"Nearer, still nearer, while life shall last,
Till safe in glory my anchor is cast;
Thro' endless ages, ever to be,
Nearer, my Saviour, still nearer to Thee."

Once more the burden was gone. Edith's face was aglow with that peace and joy, which comes alone with a yielded life. This experience taught her the secret of the victorious life. The necessity of obeying that voice within, which so often was hushed. No longer did she care whether she was considered old-fashioned. That deep settled peace of the consecrated life meant far more. How blessed to be victorious! and have real victory.—The Youth's Visitor.

HOW DOES YOUR BIBLE END?

Congress once issued a special edition of Thomas Jefferson's Bible. It was, in fact, simply a copy of our Bible with all references to the supernatural eliminated. Jefferson, in making his selections from the Bible, confined himself solely to the moral teachings of Jesus. The closing words of Jefferson's Bible are: "There laid they Jesus, and rolled a great stone to the mouth of the sepulcher and departed."

If our Bible really ended like that, it would be sad indeed. For that would mean that all the fondest

hopes and brightest aspirations of the group that clung to Christ to the last were buried with Him in Jerusalem. If our Bible ended like that, it would mean that the helpless man, hanging limp and bleeding on the Cross, with spear wound in side, and thorn wound in head, and humanity wound in heart, was simply a fanatic dying for a mistaken cause.

If our Bible ended like that, it would mean the impossibility of other resurrections. If Christ arose not, neither did Lazarus, nor the widow's son, nor the nobleman's daughter. If our Bible ended like that, it would put the stamp of utter futility and foolishness upon all the other miracles. It would mean that you and I had made a ghastly mistake about our own redemption. Dead in sins are we if He lies dead in the grave.

(Continued on page 125)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXXIV

SCOTTDALE, PA., APRIL, 1942

No. 4

THE SINNER OF DEATH HOLLOW A Story of Victory Over Sin

By Ellrose D. Zook



RS. James Reginald heard the footsteps of the mailman on the front porch and hastened to see whether there was a letter from the East. Shuffling hurriedly through the letters, she found one from the Mission Board. That was important, too.

"Now what can be the news?" she thought, then drew a deep sigh, and prayed silently, "O God, not our will but Thine."

Her fingers tore an uneven edge across the end of the envelope, and quickly she scanned the short letter:

Dear Bro. and Sister Reginald:

We wish to inform you that we cannot under the present circumstances arrange for your sailing to China. We assure you that the funds are available for your sailing and the need for your assistance is great on the field.

However, since this door is closed for the present, we believe that He has something for you to do in the community where you now live. We will inform you of any further developments as soon as they occur.

Yours for the Lost,
J. L. McMarken, President.

"Oh, what will James say?" she dropped into a wicker rocker on the verandah. "Something for us to do in the community where we now live? I wonder whether he has ever been here to see."

Her visions of a long ocean voyage, meeting their missionary brethren and sisters in China, preaching the Gospel to needy Chinese souls, ministering to their physical needs—all seemed to vanish like a desert mirage. What had appeared to be real had vanished to reappear only in the remote distance. Judith put the letter into the envelope and remained sitting, looking across the hills to the distant mountain ridges.

"Are you sick, Mother?" came Ruby's clear voice from behind the screen door.

"No, Dear," and Judith Reginald hastily brushed a tear aside, gathered up the mail, and went inside to finish her day's work, waiting only to break the news to James.

"Hello," came James' cheery voice in the evening from the front door, and Ruby ran, her curls bouncing about her shoulders.

"Hello, Daddy," Ruby chimed.

In the kitchen Judith handed her husband the letter.

"Oh, from the Mission Board!" and James scanned the contents and slowly pushed the letter into the envelope.

Judith waited.

"Well," James hesitated, "maybe we can be of better use right here in Glendale than at the bottom of the Pacific Ocean. We are working for the Lord, and of course He knows what He wants done."

"Yes; that's right. But here we are stranded in California; away from friends and relatives; our money and time spent for an education for the mission field; your work only temporary—oh, everything looks hopeless."

"Your picture is dark; but you are looking at the wrong details. If God were to describe the picture, He would likely tell of brighter elements. But we are stranded right here, and to the world about us it looks like defeat and disappointment, but I believe it is a victory even though we cannot see it."

The next morning Mrs. Reginald hastened over to confide with her closest Christian friend in Glendale. Mrs. Markley tried to comfort her and point out that there was likely some duty closer home that was to be done before they left for China.

On her way home she suddenly felt resigned, and all bitterness left her heart. She was ready to do the Lord's bidding, whatever it was.

"Good morning, Mrs. Reginald," Mrs. Rollins called from her back door. "Stop in a few minutes, will you?"

"Certainly, Mrs. Rollins; can I help you to something?"

"You haven't lived here so long as I but I was just wondering whether you have ever heard of wicked old Mr. Brensin living over in Death Hollow. He is about the wickedest old man around the community—swears and curses at everyone; curses his mother and his wife who are dead; yes, he'll curse God if you give him a chance. He's both harmless and helpless, except for his oaths. Some boys bring him his food and let it there at his shack. Day and night he sleeps on a dirty

cot unable to get up because of the disease of consumption."

"Of course I have never heard about him because we have lived here only a few months. Have ministers ever gone to visit him?"

"Ministers? He's the working laboratory for every minister and Gospel worker in Glendale. He curses them from the time they come until they go again. But I am sure he has a soul."

"Yes indeed he has," assured Mrs. Reginald. "Oh, I almost forgot; we are not sailing for China for some time," she continued. "We'll be around here indefinitely. But I surely appreciate my fine neighbors."

"Thank you," Mrs. Rollins smiled.

"Well, I must hurry home; I told Ruby I would soon be back, and it is now almost an hour."

The words, "I am sure he has a soul," rang in Mrs. Reginald's ears. In the afternoon of that day she said to herself, "It seems odd that I can't forget what that Rollins lady told me."

She said nothing to James about the old man that evening. But in the night she became more burdened about old Mr. Brensin. But what could she, just a woman, do for that hardened sinner that men cannot do?

A voice quietly answered, "I'll do it, if you will obey My will."

"I'll try, Lord; it is Thy voice I am certain."

The next day she hurriedly finished her lunch and left Ruby with Mrs. Rollins.

"Ruby, will you stay with Mrs. Rollins till I come back? I have phoned her and she will be looking for you. Now run along."

Quickly with a Testament, some fruit, and a small bouquet, she started across the hills toward where she knew Death Hollow lay. When she felt she was about there she met a boy with a fishing pole and bait can.

"Can you tell me, my boy, where there is an old shack with a sick man in it?"

"You mean the old man who's dyin' and can't get up?"

"Yes; I think he is the one."

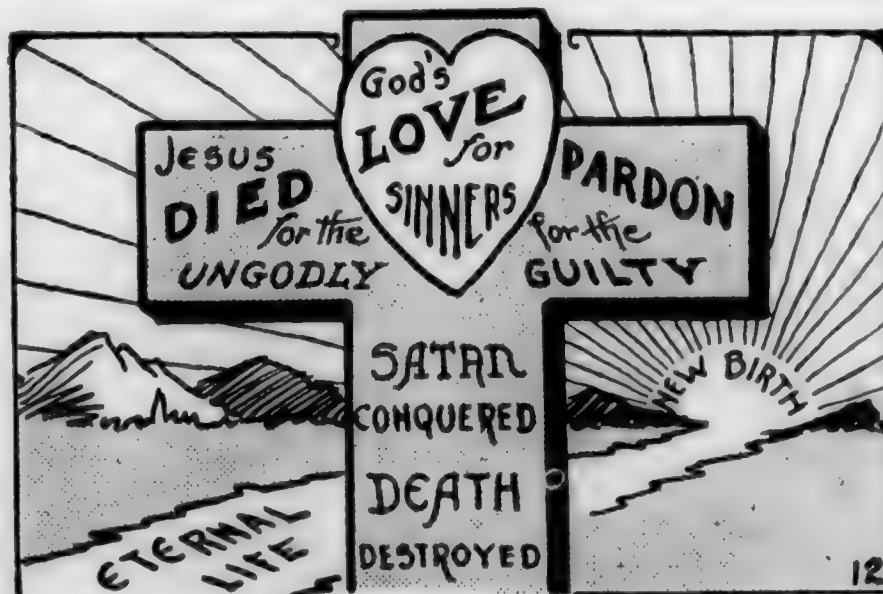
"Well, ma'am, he's an awful wicked feller. You'd better stay away from him. He really can't hurt you, but he says awful things and nobody goes around the place except a couple of his boys who take him things to eat."

"Well, where does he live?"

"Just follow the road half way down the hill to a lane to the right. Be careful or you'll miss it. A short distance in that lane you'll find the shack."

"Thank you; I'll find it."

Mrs. Reginald hastened towards the shack. What she saw looked even more miserable than she had expected.



"Who's there?" a hollow, coarse voice barked from the dark doorway.

"A friend has come to help you," Mrs. Reginald answered. "O God, help me to be bold. This is Thy work," she prayed silently.

"I have no friends; go away and let me alone," and he ended it with a curse.

"But I have brought some flowers and fruit, Mr. Brensin, and I would like to help you," she said as she neared the doorway.

He only answered with a curse, and Mrs. Reginald was almost afraid to enter, even though she knew that he could not move from his bed. But she entered the doorway, and on a rickety cot with a few dirty covers, she saw the old man lying. His gaze was fierce; death seemed to be in every dark corner—physical death, spiritual death; it was nothing but death.

She quietly set the flowers and fruit on a little box near his cot.

"I'll be back again to help you," she tried to smile.

"I never want to see you again," and he swore to try to make it emphatic.

That evening Mrs. Reginald told the story to her husband, and in the family worship they prayed for Mr. Brensin. Even Ruby prayed for him. And every evening from then on in evening worship they prayed for Mr. Brensin.

Many times Mrs. Reginald traveled across the hills to try to help this old man of Death Hollow. But every time it was the same old story of cursing and swearing. Mrs. Reginald brightened up his shack with little mottoes, while he cursed and threatened, but he could do nothing. Every day he was getting weaker and weaker. Every month brought him nearer to the grave.

One evening at worship Mrs. Reginald did not pray for Mr. Brensin. She had despaired of his ever being saved. After worship Ruby said, "You did not pray for that wicked man." Mrs. Reginald took this as a rebuke from the Lord and never again did she give up pleading for his salvation.

Then one morning near Eastertime Mrs. Reginald said,

"O Ruby, the flowers are so pretty; would you like to come along with me this morning over the hills? I am going to make a little visit."

"Yes, Mother; I want to go with you. Who are you going to visit?"

"I am going to visit Mr. Brensin."

"You mean that wicked man. I'd like to see him."

"No, Dear; you better not see him today. Sometime you can see him."

As they drew near to the shack, Mrs. Reginald warned her little girl: "Ruby, you stay here and pick flowers till I come back. Do not wander away or you might get lost. I'll take in this fruit and will soon be back."

"All right, Mother."

Mrs. Reginald went as usual into the hut, read a passage quietly, and prayed. Mr. Brensin looked towards the wall all the time she was there, and pretended to pay no attention to her, as he did at other times.

As she was about to leave, Ruby, in her delight over a lovely flower she had just found,

forgot about her mother's command and cried, running towards the shack, "O Mother, look what I found."

"What's that?" Mr. Brensin turned his head, and his eyes looked big.

"That's my little girl who came along to pick flowers."

"Bring her in; I want to see her."

Mrs. Reginald hesitated a moment. Would Ruby be scared by this sight?

"Come here, Dear," and Ruby ventured to the doorway.

"Come on in, Dear; this sick man can't hurt you."

Mr. Brensin began to speak, "I once had a little girl; and she also picked flowers and she had curls just like your girl. But she died; she went away from me when she was that big. I've hated God ever since. She was the only one that I ever loved. My wife and mother were wicked. But Shirley's gone."

"Would you like to go where your little girl is?"

"What's that, ma'am?"

"Would you like to go where your little girl is?"

"Yes; but I never can."

"If you accept Jesus He will take you to be with Him, and there is where your little girl is." Mrs. Reginald prayed and read Scripture and tried to point him to Calvary. Suddenly the man broke down in confession and she told Ruby to go out as the man recounted his past life.

That evening Mrs. Reginald broke down with joy telling the wonderful news that old Mr. Brensin had confessed that day.

"It was the most terrible story I ever heard," Mrs. Reginald told her husband. "Only God's grace helped me to listen to the recital of the awful things that man had committed in his life. But praise the Lord, his soul is saved. He wants me to come often and read to him from the Bible."

Mr. Reginald, up until that time did not accompany her, for fear of being a hindrance to the effort of leading the man to Christ.



APRIL

Someone's coming, blithe and bold,
Pockets filled with meadow gold.
Flash of wing and song of bird
Follow where her step is heard.

Someone's coming; one who knows
Where the first wind flower blows,
How the robin learns his lilt,
Where the violet's blue is split.

April's coming! She who brings
Tidings of sweet, growing things;
Lovely secrets she'll disclose,
Things that only April knows.

—Pauline Frances Camp.

The evening before Easter Day there was a knock at the Reginald home.

"I'll answer it," and Judith hastened to the door.

"Oh, come in, Bro. McMarken. How glad we are to see you!"

"I just happened to be traveling eastward home and cannot make it by Easter, so I thought I would spend the day with you."

"That will be fine," Mr. Reginald answered. "Maybe you could speak at the sunrise service for the miners at Mr. Brensin's."

"So you have planned a sunrise service for tomorrow morning. But I shall be happy to listen to the program as you have it."

"We'll see," smiled Mrs. Reginald.

The next morning the Reginalds and Bro. McMarken before daylight hurried across the hills. Mr. Brensin was going to give his testimony about how he was saved to the miners whom he had invited to his shack.

Mr. Reginald presided and after a joyous song service led by Mrs. Reginald, Mr. Brensin was raised up on his cot which had been carefully carried to a hillside near by, and there with shortened breath he spoke to the hardened miners of the mountain as the sun was rising. Time and again he pointed to Mrs. Reginald and told them of her patience and loving interest in him in bringing to him the story of Jesus and helping him to experience victory over sin. Only after he was exhausted did he lie down.

Bro. McMarken listened carefully, and when his turn came to speak he was deeply moved and he pointed the miners from the mountains to the crucified and risen Christ. Finally Mrs. Reginald gave her story also, and at the end of the service there were many tears in the eyes of the miners and all present.

The next morning when the Reginalds took Bro. McMarken to the station he took their hands heartily and said, "Well, I am well pleased with your interest in saving lost souls. Be prepared to sail for any of our fields at any time." And with tears and a smile he waved his hand and boarded the train.

Scottdale, Pa.

HIDING FROM GOD

A teacher once held up a vase of water in which a gold fish was swimming about and said to the children before him, "See this fish hide. Do you see him now?"

"Yes, sir," the children shouted.

And as the fish moved in all directions the question, "Do you see him now?" was repeated to call forth the same eager reply, "Yes, sir."

"Can't he hide from you?" asked the teacher.

"No, sir," was the reply.

"Why?"

"Because we see through the glass."

"So," said the teacher, "God sees right through our hearts. We cannot hide from Him."—Selected.

THE ACHIEVEMENT OF MENTAL POISE

By Frieda Gingerich

The ancient philosophy of Epicurus held that the great task of man—"the gist of life, the end of ends"—is pleasure. The ideal of life for him is to be happy and to radiate happiness to others. If things go wrong, as they are bound to, that is our misfortune. There is no need to brood over them after they have happened. Although we find this Epicurean philosophy to be very shallow and egoistical, we discover in it an attempt to help man achieve a satisfactory adjustment to life. It is of paramount importance that we learn, in so far as possible, to feel "at home" in the world in which we live. And if man is to live his life in the best way possible and is to contribute in a worth-while manner to society, he must be able to find happiness.

There is much evidence in the world today that adjustments are not being made by individuals to the demands of society. The increasing numbers of suicides and mental breakdowns, the melancholy, depression, unhappiness, and fretfulness of individuals indicate a lack of mental poise which will enable them to face life as it is. It has been said that "if any man goes about the world in a chronic unhappiness, it is ninety-nine per cent the fault, not of his circumstances, but of himself."¹ If this is true it is imperative that we find the secret of achieving mental poise—of being able to view our circumstances in the right manner.

Before we can attempt to present a formula by which mental poise can be achieved it is necessary to consider the reason for a lack of it. The problem, it seems to me, is largely one of interpretation and finally resolves itself into a consideration of the meaning and value of the circumstances of life. This is the problem with which philosophers have been concerned through the ages. The unhappiness and failure in man to adapt himself to his circumstances is largely due to the suffering and perplexity that result from the presence of evil in the world.

Many explanations have been given by philosophers of all times as to the presence of evil in the world. To the mechanist, materialist, and the pantheist evil is not a moral problem, but the theist recognizes it as a very grave problem of moral significance. If God is good, why does He allow such disastrous things as floods, earthquakes, famine, epidemics, and pain to be in the world? And even more, why does He permit moral evil which is still worse and more destructive of human life and value?

There are two dominant attitudes which men take toward evil and its influence on man's fortune in the world. These are optimism and pessimism. Optimism holds that there is in the world more pleasure than pain, more happiness than sorrow, and more good than evil. It does not deny the existence of evil, but considers it as a spur to achievement of goodness. To the optimist the world is fundamentally good, and life is essentially bright. On the other hand, pessimism holds that there is more evil than good in the world, and that life is essentially dark. In its most complete form pessimism denies the

existence of anything good and knows no Creator.

Pessimism has arisen in different countries and different times wherever we find wealth, luxury, and culture coexisting with poverty, famine, and the savage mood which these produce in men. It is the result of the feeling of despondency, despair, or the contempt of life. It is not a normal or a healthy feeling, yet it is one that is never very far from any of us. The first impulse of one who is thwarted in his purpose or denied his desires is to rage at life as nothing but vanity and vexation of spirit. From the standpoint of man "under the sun" this is expressed in the Bible by the writer of Ecclesiastes—"Vanity of vanities, saith the preacher, all is vanity."

Pessimism does have an element of worth in that it takes a serious view of the evils of life, but in its extreme forms it holds that there is no personal God but that an irrational and unconscious Will is the ground and substance of the world. If we grant that evil is and that God is not, we lose that which is needed above all other things for the amelioration of life, namely, hope. We also lose love as a motive to service and have in its place the emotion of pity which does not produce philanthropy or benevolence.

Optimism is more in harmony with theism, for the higher our conception of God is, the less can we predicate evil of His works. Yet, it seems, that pure optimism also overlooks some considerations. It may declare that "God's in His heaven, All's right with the world," but we still have the seeming injustices of circumstance to deal with. Our attitudes toward life, our hope for the future, and our faith in progress will depend to a large degree upon whether we regard the world from a religious viewpoint or not. It will also depend upon whether or not we take life as something ultimate and complete, or believe that earthly experience points to something beyond itself. Christianity is distinctly optimistic, but its optimism springs from a faith in the character of God rather than from an induction from experience.

If we are to achieve mental poise we must have an adequate philosophy of life—a wholesome and satisfying world view. Our life must be well buttressed from within so that adverse situations will not precipitate failure. This can come only from facing squarely the issues of life and thoughtfully considering our philosophy. It will not help to hide our heads in the sand, as it were, and to lull ourselves into a false sense of security.

How then, shall we seek to solve this problem of evil? We cannot hope to solve it completely, but there are some considerations which will help us to understand it better and to develop an attitude of trust in the spirit of the universe. First, we must understand that existence is not evil, and that evil does not exist because God could not make a better world. Evil is in the world because God chose to give man free will, and man, by his choices, has made sin a power in the world. It is true that moral evil is very closely related to natural evil, but it is only the

free activity of man which develops sin in its fullest sense. We cannot say that natural and moral evil are necessary instruments of good. "Yet the former, by thwarting man's purposes and intensifying his needs, is a stimulus which calls forth his energies, while the latter by assailing his spiritual life, spurs him to the development of his spiritual powers."² If there were no evil, good would have no meaning. Without free will there could be no development, and evil provides obstacles which when overcome lead to true progress. Is it not better to choose freely, to take risks, and to win by personal struggle than to be mere instruments of a universal law?

It will be well to remember, too, that even some of the suffering from natural evil is due to man's failure to live in accordance with the natural law—as the building of a city on a river whose banks are known to overflow. The evils accomplished by nature alone are but few, and even these are among man's best educators. He has learned from them how to master the natural forces to a great extent. A study of nature has taught man how to sow and reap, how to generate force, and how to build engines to use this force. But nature teaches an even more valuable lesson—that of human sympathy and helpfulness. It is the shipwreck that calls for the lifeboat and the hardy men who face the storm to save those whom it threatens. It is the pestilence and famine that arouse men to lessen their miseries and fears and help to create the feeling of kinship and brotherhood among men. If the destructive course of nature would be miraculously stayed each time it threatened man, he would become weak, shiftless, and flabby in character.

Another thing that will help one to have poise is to cultivate friendship, brotherliness, and understanding. The sympathy and encouragement of friends lends much support and inspiration to the person undergoing trials and may be the means of helping him to keep his outlook from becoming pessimistic. We need to identify ourselves with some worthy cause and work, together with others, to further its interests. The one whose interests are wholly selfish is bound to become bitter and lonely when things go against him.

One needs also to develop a variety of interests so that when he is thwarted in one he has others to keep him interested and occupied and he does not feel as if all were gone. He must recognize the value of recreation as well as work. A deep sense of appreciation for the esthetic and the ability to find self-expression in poetry, music, art, or literature is also of great value.

One cannot but add that we need that broader view of life which one gets from faith in God and His redemptive love. Just as a legislator, judge, law-breaker, and private citizen each place a different emphasis upon the interpretation of the law, so "we who suffer may distinguish our physical pains from our moral deserts, while He who made the physical for the moral may steadily see the means through the end and in it, both alike moral and alike good."³ We cannot completely solve this problem, but must wait to see the revelation of the Son of God. To al-

(Continued on page 128)

CHRISTIAN MONITOR PULPIT

THE FIRST EASTER GREETING

By Roy S. Koch

TEXT: He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen.—Matthew 28:6, 7a.

One night an angel sped on swift wings from the gates of heaven. No regrets tugged at his heart for leaving the shining hosts about him. Love and gladness added speed to his flight through the airy heavens. In his heart he carried a message that would turn sorrow to joy, despair to hope, and fear to boldness. By divine appointment, he was going to announce the glad news of Christ's resurrection.

The first gray streaks of dawn were filtering through the darkness over Calvary's brow when he appeared in a halo of dazzling splendor to the terrified guards at the sepulcher. Unmindful of their terror or of kingly seals, he rolled back the mighty stone from the door of the sepulchre and sat upon it. Then he waited for the women to whom he was to bear the message. When they arrived and looked about them in perplexity because the tomb was open and the corpse gone, the angel addressed them with a voice full of tenderness and sympathy, "He is not here."

I. Deprivation—"He Is Not Here"

What further disappointments must come to loving hearts! Had they lost the spirit of their Master, and must they now be deprived of His body also? Their hopes and aspirations had been callously dashed to the ground; their hearts were sore and bleeding; they feared for their own safety. But love had prompted them to visit the tomb of their beloved Master in the early morning before they would be seen. Mary, whose tender heart had already been sorely wounded, burst into passionate weeping when she looked into the open sepulcher and saw that even the corpse was removed. Did some unholy ghoulish pillage His tomb that he might wreak further vengeance upon His body? Was there no sympathy left in human hearts that even the bodies of the dead must be disturbed?

But, oh, glorious disappointment! Oh, happy tears! Cease thy mourning; the tomb is empty. Do not let the hollow sepulcher trouble you, but praise God for it. If only you knew the significance of the event that now melts your eyes to tears! How very, very often we also stand sorrowing for some departed joy which God will change into messengers of eternal joy and delight! Our little sorrows are very small when we see them later transformed into channels of unbounded blessing.

II. Rejuvenation—"He Is Risen"

What a pivotal point in history! It marked a turning point in the affairs of God, demons, and men. What hopes and fears were laid in

that grave near Calvary's brow! What Satanic determination and passionate effort to make that tomb forever the prison of the mortal body of God! How many hopes lay crushed and bleeding in that tomb! What sinister joy in the hearts of evil men to see the body of Jesus, a corpse, securely laid away in the dark, rockhewn grave! What devilish machinations of ecclesiastical hypocrites to prevent the God-man, that supposed deceiver and blasphemer, from ever escaping the confines of His dismal sepulcher! What unholy glee gladdened the depraved hearts of the false shepherds of Israel when the heavy stone was rolled into place!

But, glory be to God, "He burst the bars of death, and triumphed o'er the grave." No kingly seals, rocks, mortal men, or demons, no power in earth or hell, could keep our Saviour in the tomb. God was vindicated, Satan defeated, enemies confounded, and friends gladdened. He triumphed over all His enemies; His sufferings are over; He has entered into glory; perpetual youth has come. Even Peter and John, like boys, ran a foot race to the sepulcher at the news of the resurrection. "Old things have passed away, behold, all things are become new," for Christ has risen.

III. Verification—"As He Said"

Again the voice of the angel speaks, reminding us that He arose "as he said," the verification of His words and promises. Full well He knew that He would be laid into the tomb, but He never expected to stay there. Repeatedly He told His disciples that He would rise again, but the blindness of their unbelief made their grief poignant when their beloved Master was cruelly slain.

When Jesus was facing the cross, He talked much of his joy. How strange that peace and joy could rule in a mind that knew what great sufferings would shortly crush the heart to shivers! Dark Gethsemane did not attract Him; awful Calvary had no joy for Him. Indeed, when He must go to Jerusalem to die, "he set his face as a flint." But He saw beyond Gethsemane and Calvary to His resurrection triumph. He saw new hopes rising in darkened hearts, and heavenly gates standing ajar to welcome the redeemed from all ages and climes. "As he said," was a rebuke to unbelief. Jesus' resurrection was the verification of promises made repeatedly.

May we digress a little at this point to remind ourselves of other promises that Jesus made. To all sin-sick souls, Jesus says, "Him that cometh to me I will in no wise cast out" (Jno. 6:37), and, "Come unto me, all ye that

labour and are heavy laden, and I will give you rest" (Matt. 11:28); yet many sin-sick souls refuse to believe those promises and persist in carrying their own sins. To Christians, Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Today, there is much spiritual barrenness because we do not believe that promise. We see others free from worry and care, and envy them for it, but we ourselves persist in our own unbelief. If only we could believe Jesus, then we also would learn, like His disciples, that His promises are all "as he said."

IV. Confirmation—"Come, See the Place Where the Lord Lay"

Patiently the angel speaks again, so that we may have confirmation for our faith, "Come, see the place where the Lord lay." There was the evidence, the graveclothes lay undisturbed. Nobody could possibly have escaped from them without disturbing them. Mortality's bindings cannot retain the immortal spirit nor hold a body prisoner when the living power of God moves in. Marble vaults and sealed coffins will break asunder when the trump of God shall sound for our resurrection.

When we seek the living Christ among the dead, we may see only the place where He lay, not the Lord Himself. How sweet indeed that we cannot point out His bones! how tragic if we could! His dead bones, preserved museumlike, would falsify His life and message. Only a living Christ can save. When the caviling Pharisees asked a sign from Christ, He gave them only one, the sign of the resurrection. On that rested the whole confirmation of His authority. If that fails, He is the greatest impostor that ever lived. But it did not fail, so we have hope today. Today, we cannot point to the graveclothes for evidence that our Lord rose from the dead. There is even doubt about the location of the tomb. Unbelieving critics have heaped aspersion upon the whole resurrection account, but the writer of the book of Acts significantly included the statement that Christ showed Himself alive after His passion "by many infallible proofs." But history is not all the proof we have. In fact, we who are saved have much additional proof. To us, Easter does not consist of eggs, new garments, and a fashion parade, but of living fellowship with the living Christ. A certain venerable bishop when he was mockingly asked by two ungodly young men, "Well, Methuselah, how do you know Jesus Christ rose from the dead?" replied, "Because I talked with Him this morning." The joy and satisfaction in our souls now is proof that He lives again. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). On Calvary's cross

(Continued on page 125)

Editorials

Easter and Its Meaning

As the Easter season comes to us from year to year it is well that we examine anew the implications and meanings of the great event which it commemorates. The resurrection of Christ was a grand finale in the work of our Lord Jesus Christ, and it cannot be understood apart from some of the other great events of His life on earth. Indeed it is a link in a great chain of events, both past and future. It is well, then, in considering the resurrection that we look at it in three aspects—the past, present, and the future.

As we look backward we see many things connected with Easter. We first see our Lord coming to earth as a Babe in the manger of Bethlehem. We then follow His earth life, especially during the active years when He preached the Gospel to the multitudes and ministered to their needs. Finally we see Him betrayed into the hands of His enemies, who put Him to death on the cross of Calvary. There He suffered in shame and ignominy until His life ebbed out and He gave up the ghost. In those hours of suffering He atoned for the sins of the whole world. But His disciples did not grasp the meaning of what had occurred, and they left the scene with saddened hearts and with hope almost a stranger in their midst.

It was only when the great fact of the resurrection dawned upon them, after the infallible proofs of His appearance had dispelled every doubt, that hope and joy once more came to their hearts. It showed that their Master was a real Saviour who won the victory over death instead of being merely a heroic martyr to a good but losing cause. It put the seal of God's approval on His atoning death. It showed that as the firstfruits from the dead He also assured and guaranteed the resurrection of all those who believed on Him as their Saviour and Lord. Great things indeed were accomplished as we look into the past and see the events leading up to and taking place on the first Easter day, the day of resurrection.

But the resurrection of Christ has a great present significance and message for us who are living in the Easter season of the year of our Lord 1942. It brings to us the truth that we too have a living Redeemer who is able to save us from sin and to lead us into a life of victory. By faith we become identified with Him in His death and in His resurrection life. It gives us the assurance also that He is not only risen from the dead but, as the Scriptures further teach, that He has ascended to glory and is now at the right hand of God as our Advocate and Intercessor. Easter carries a message of real joy and gladness to every believing heart and holds out the hope of salvation and victory to every sinner who accepts the crucified, risen, and ascended Christ as his Saviour and Lord.

But there is the future aspect of the resurrection that we must not forget nor minimize. The bodies of the people who lived in past ages are still slumbering in the earth from which they were taken. But the time is coming when the graves shall give up their dead, and the righteous shall come forth to the resurrection of life and the evil to the resurrection of damnation. We see then that the future as regards the resurrection is not the same to all people. To the wicked it is something to be looked forward to with dread, but to the good it is a most glorious prospect—to be alive for evermore with Him who loved us and washed us from our sins by His own precious blood.

The resurrection is indeed full of meaning, and we trust none of us will go through this Easter season with only a superficial, worldly view of the event which it commemorates. May it not be to us a time of worldly pleasure because we have now gotten over the restrictions of the Lenten season; may it not be a time for show and parade of worldly dress and finery; may it not be a time for feasting upon things which the world has associated with the season; but may it be a time of medita-

tion upon the death and resurrection of our Lord and the implications and meanings of these and related events, both past and in the future, and may it be a time of renewed dedication to walk in newness of life because of Him who was raised from the dead as our Saviour and Lord.

Easter and Missions

In the Mennonite Church these subjects have grown to be definitely related in our minds. There is abundant Scriptural foundation for this, for the message of Easter is distinctly a missionary one. One of the first things that the risen Christ impressed upon the faithful women to whom He appeared on the day of His resurrection was that they were to go quickly and tell the story of His rising from the dead. And it was this Easter story that inspired the early church leaders to go forth as evangelists to carry the Gospel message to the ends of the earth. No sermon was preached by the apostles without definite allusions to it; no other event seemed to give them such inspiration as the consciousness that they were serving a living Christ and preaching a Gospel that assured life to all who would accept it by faith.

But to become more specific as to the associations which the Mennonite Church has attached to Easter Day. Certain definite movements have grown up around this season, and we want to give our voice of commendation and encouragement to them. We refer to the Junior Investment Fund and the Savings Fund which our Mission Board has sponsored for approximately the past twenty-five years. These have been a blessing to many boys and girls, besides bringing in thousands of dollars each year for the support of our children's homes and the children of our foreign missionaries. Of more recent times we have had youths' missionary projects which are also publicized and encouraged and put into motion somewhere around the Easter season.

Perhaps you want to know more about these missionary movements and projects for boys and girls and young people. An attractive bulletin, giving information concerning them, has just been issued jointly by the Mennonite Board of Missions and Charities and the Mennonite Commission for Christian Education and Young People's Work. Copies of this bulletin will be distributed through our Sunday schools and congregations. A separate bulletin concerning Youths' Missionary Projects is also available. If you are interested and have not received these bulletins write to the Mennonite Board of Missions and Charities, Elkhart, Ind., for them.

We trust that an increasing missionary emphasis may be put upon the observance of Easter throughout our churches and Sunday schools. It was the risen Christ who gave us the Great Commission to preach the Gospel to all nations, beginning at our own homes. May we be loyal to the trust which He has committed to us.

A Chat with Our Readers

We want to call your attention to the rich and varied fund of helpful reading matter in this issue of the paper. You will, of course, be interested in the seasonal articles which have to do with the crucifixion, death, and resurrection of our Lord. The Easter season may be a really profitable time for us if we let it speak to us of the great realities of the plan of redemption. Many other articles of interest to the Bible student and lover of the Christian home will be found in this number of the Monitor.

Our next object in this chat is to express sincere thanks to our readers for a number of things. First we want to mention some of the expressions of appreciation which we receive from time to time in the mail and otherwise. They help to inspire us to keep on in the work to the best of our ability. And then last, but not least, we thank you for your continued support in subscribing for the paper. We have now safely passed the seven thousand mark, a goal which we have cherished for some time. And now we trust that you will help us to reach 8000 by the time another year passes. Again we thank you very much for your help, and may the Lord bless you all.

CHRISTIAN LIFE

DID THE GODHEAD SUFFER?

By J. S. Hartzler

An appropriate message at the time of the year when we celebrate the season in which occurred our Lord's suffering and death.

At first thought such a question seems to be foolish, and many would at once say, "No, the Godhead never suffered. Such a thing is unthinkable." But let us look deeper. Possibly that expression might be a little too superficial. If one attribute of God could be considered greater than the others, that one might be Love, for, "God is love." Could He have an attribute so high, so lofty as to give Him a title so affectionate and yet not be sympathetically touched by the sufferings of His children?

Let us take into consideration that God the Father and God the Son had an intimacy never known between two human beings. Let us remember that they were one. Husband and wife are one, according to Christ's own words, but such a oneness as existed between the Father and Son was far beyond the oneness of husband and wife.

The story is told of a man, his wife, and one son, a stalwart young man, who lived on the shore of the sea. About one-half mile from the shore was a small rocky island. One night as a storm was raging, and some fishermen were coming in, the storm drove them against the rocks of the island. The young man heard their cries for help. He was a skilled oarsman. He said to his parents, "I must try to rescue these men, even at the risk of losing my own life." He started for the wreck. The parents standing on the shore and peering into the darkness, could see his craft rise onto the crest of the waves, and then could not see him for a time. Would he ever reach the wreck? The young man, as he toiled, and the parents standing on the shore prayed mightily to God. Every nerve of the three was at high tension. Why all this agony? The son was in danger, and the parents loved him dearly. Love was at the bottom of it all.

Let us note another picture. Jesus is in the wilderness, tempted of the devil, tempted as possibly none of us have ever been. The fight was severe—so much so that Jesus never let up in His determination to conquer for forty days, not even so long as to eat a meal. Did the Father suffer with His "Beloved Son," in that trial? Did not God suffer when He saw His Son in His great agony in the Garden? Was the trial severe? Have we ever considered how severe it was? It was so agonizing as to disorder His physical body. Even the capillaries in His temples burst and the blood oozed out through the pores of the skin, "falling down of the ground." Were not the Father's feelings touched when those nails were driven into His hands and His feet? Methinks the Father felt every stroke of the hammer. Why the "darkness over all

the earth," for three long hours, but to show the grief at what He saw? But some one says, "If God is all powerful, why require His Son to pass through such awful ordeals?" Keep in mind that the whole Godhead was just, as well as powerful; and justice demanded that full payment be made for sin.

The story is told of a white man who was brought before the chief of an Indian tribe. This man had been guilty of some treachery against the tribe. The chief called a council to decide on the fate of the white man. The decision was that both his eyes were to be destroyed. The sentence was not carried out immediately. That night the chief could not sleep. Next morning he called his son and said, "This man did a great wrong. The council decided that his eyes should be put out. We and the whites are living here to-



AWAKE, O EARTH

The earth awakens from her winter's sleep,
Renewing her ambitions everywhere;
The germs of nature into being leap,
And fragrant buds and blossoms scent the air.

The dormant heart of vegetation shows
More symptoms of the charm of newborn spring;
The barren fields shall blossom as the rose,
And earth's long muted lips begin to sing.

Wrapped in the mantle of apparent death,
The earth has slumbered underneath its snows;
But now, aroused by zephyr's balmly breath,
Her face with radiance and sweetness glows.

Her resurrection from the somber gloom
Of winter's grave proclaims the joyful news
That virile nature has again come into bloom,
With glories for humanity to choose.

As nature from her chilly bed is freed,
So nineteen centuries ago, the grave
Gave up its dead and Christ, the sinner's Need,
Arose triumphantly, with power to save.

Since that eventful period, His Name
Has stood for hope of an eternal spring,
In hearts of His believers, who acclaim
Him as their one Redeemer, Lord, and King.

—Raymond C. Williams.

gether. To carry out the sentence may prove serious for our tribe, but the penalty will have to be paid by some one. I am willing to give one of my eyes if you will do the same. It was so done.

Justice demanded that the price of redemption be paid. Man could not do it (Psa. 49:7) so, if done at all Divinity must do it, and must pay the full price. That is exactly what Jesus did, but it was none the less painful to the Father.

Let us look at this from another angle. If the Father suffered in heaven and the Son on earth to make it possible for man to be saved, common reason would say that the rejection of the plan which was completed through suffering, both in heaven and on earth, is a great insult to both Father and Son, and is not simply neglect on man's part, but is a crime against both Father and Son. Common reason would say that it is the bounden duty of man to accept the plan and to accept it at the first call, and that each time that one has the opportunity to accept, and refuses, he is simply heaping up sin upon sin. Hence the Godhead suffers even to this day because man refuses to accept a salvation which cost Divinity so very much. Is it any wonder that the wicked will be cast into hell for such disrespect to God? Therefore we can not urge too strongly that people everywhere should accept Christ as their personal Saviour.

Elkhart, Ind.

MIRACLES

The hands of my watch move only in one direction; but when the watch is too fast I move the hands backward. Have I suspended or violated any law? Did not the maker of the watch make provision for just such a reversal of that law, by which both minute and hour hands move only forward? Who is competent to say that when God reverses the hands on the great dial of nature. He has made no provision for such reversal?

The sole use of a miracle is that God appeals to it as a sign of His power. This is the reason why it also must be a wonder. A miracle must be above the power both of nature and of man—the intervention of an influence that is neither limited by the laws of matter nor by the laws of mind. A miracle invades the fixed order. When the secret things are revealed, we shall doubtless find that there are in this universe of matter and of mind two planes for the operation of law. One is the ordinary plane, the lower level, where everything moves in a uniform line and method; the other, the extraordinary plane the higher level, where special intervention of the Creator introduces a new force not commonly in operation.

Christianity is based on miracles and especially the miracles of Christ's resurrection.

No confirmation of the miracles of Scripture is more remarkable than the silence of enemies; nay, we have more than silence—confession of the fact that they were wrought. Even the Jewish rabbis in the Talmud acknowledge these miracles, but pretend they were wrought by magic, or by use of a secret charm.—A. T. Pierson.

GROWING IN THE FULLNESS OF GOD

By Anna Mumaw

Have you ever planted a seed, then watered and tended it, watching day after day until it appeared above the ground and grew into a thrifty plant; and have you been rewarded by seeing the bud appear and burst forth in all its fragrance and beauty?

What a joy and sense of satisfaction we have in seeing things grow! How we marvel at the miracle of this hidden force, this life, that springs forth and develops to maturity!

The Christian life, too, is a growing process. It need not be a short spurious growth which will then wither away and die, but God intended and has provided that it can be a continual progress unto maturity that will bring forth ripe fruit, unto the "fulness of Christ."

No parent would be satisfied with the growth of his child if, day after day, and year after year, it remained the same helpless babe it was in the first months of its life. Neither should the Christian be satisfied with a stunted growth.

Perhaps many a Christian makes strenuous efforts to attain this growth only to find that at the end of the year he is not as far in his Christian experience as at the beginning, and that his zeal and his devotedness, and his separation from the world, are not as wholesouled or complete as when his Christian life first began.

Christian growth is not something we can attain of ourselves any more than we can by our own power attain a certain physical growth, for "which of you by taking thought can add one cubit unto his stature?"

"Consider the lilies how they grow." Before a lily can grow it must first be planted and placed in the proper environment, and then the life within the plant will just naturally grow. And so the soul must first receive that spark of life from God, and then be put into His hands and left with Him. That life should grow as the lilies grow, or as the babies grow, without anxiety on its part, but simply by thriving on the care that is given by loving hands and by the power of an inward life principle that cannot help but grow. But as the child submits to the care of its parents that physical development may go on unhindered, so the Christian must submit all things to the Father who nurtures and supplies that which is necessary for a full and healthy growth. Any opposition to the plan of God, or any barrier between the soul and Christ will cause a stunted growth—may even cause that life to wither and die.

"Keep the sky clear. Bask in the sunshine of His love. Drink of the waters of His goodness. Keep your face upturned to Him, as the flowers to the sun. Look, and your soul shall live and grow." Abide in the vine. Let the life from Him flow through all your spiritual veins. Keep your life "hid with Christ in God" that it may grow "unto the measure of the stature of the fullness of Christ," for this is the standard by which we must measure.

This was Paul's concern and desire for the Ephesians. "That we henceforth be no more children, tossed to and fro, and carried

about with every wind of doctrine . . . but speaking the truth in love, may grow up into him in all things which is the head, even Christ" (Eph. 4:15). "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:17-19).

Stephen was a man who must have measured up to this stature, for he was a man "full of the Holy Ghost," "full of faith," full of wisdom, full of power, full of grace, full of the Scriptures, full of prayer, full of service. And though his life was cut short we believe he enjoyed a full reward as the heavens opened to receive him.

To acquire this same full life that Stephen enjoyed we must be filled with the Holy Spirit, and to be filled with the Holy Spirit we must necessarily first be emptied of self. The extent to which the Spirit has possession of our lives,—to that extent will we grow in the fullness of all these graces.

As exercise is essential to physical growth, so the exercise in these graces is necessary for spiritual development. We cannot neglect any of the various means of exercising, whether it be in prayer, in witnessing, in our faith, in service, or in any other way. Exercise is the natural means of developing a healthy appetite; consequently there needs to be a constant feeding on the Word, the Bread and Water of eternal life, that there may be no stunted growth, no dwarfs, that we need not be frail and sickly, as Paul said of the Corinthians, but that we may grow, "unto the measure of the stature of the fullness of Christ."

Scottdale, Pa.

WHEN NATIONS WAR A Study of Habakkuk 2:6-20

By Ira D. Landis

A helpful study for Christians in the times in which we live. The messages of the Old Testament prophets were preserved for our admonition, and we can derive much encouragement from their study in these troublous and perplexing times.

In this present dilemma of nations, permit me to introduce upon the scene One who will help us to get a longer view of the rise and fall and destiny of nations. Of Him the prophet says: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity. . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, . . . that bringeth the princes to nothing; he maketh the judges of the earth as vanity" (Isa. 40:15-23).

Our object lesson will be Babylon, as seen by the Prophet Habakkuk (Chapters I and II) when the Chaldeans under Nebuchadnezzar were preying upon Judah. From 681-626 B. C., Assyria, under Esarhaddon and Assurbanipal was at the height of power. In 660 it had starved Babylon to a second submission and pillaged Susa. By 606 Nineveh was forever destroyed, and by 604 the decisive battle of Carchemish was fought, leaving Babylon mistress of the world. Under Jehoiakim Judah had already been subdued by Nebuchadnezzar in 607. Habakkuk gives his prophecy prior to 600 B. C.

Chaldea, like Hitler in Europe, was capturing one nation after another emptying her net only to conquer the next. The Chaldeans sacrificed unto their net, because by them their portion was fat and their meat plenteous (Hab. 1:16), imputing their power to their god (1:11). However, God, whose eyes are too pure to behold evil and who cannot look upon iniquity seemed to ignore the fact that wicked Babylon was destroying nations more righteous than Israel (1-13).

The prophet pronounces five woes upon Chaldea: (1) For his insatiate ambition (vs.

6-8), (2) for his unscrupulous greed (vs. 9-11), (3) for his injustices and cruelty (vs. 12-14), (4) for his drunkenness (vs. 15-17), and (5) for his gross idolatry (vs. 18, 19). He "who enlargeth his desire as hell" (v. 5) will soon find these subdued folk (v. 6) taunting him for increasing that which is not his, and asking the question, "How long?" Naturally during the last four years, China has asked, "How long shall Japan overcome us?" During the last two years the small low countries of Europe have been asking, "How long will Germany rule us with an iron hand?" Now the few righteous in Germany are asking, "How long will Russia freeze our soldiers entrapped therein?" "How long?" Pledge after pledge is given which can never be carried out by any conqueror. How long, O Lord, wilt Thou allow this? Wilt Thou not raise up another to bite them, to vex them and to spoil their booty? Will God not? Hab. 2:6, 7.

God's Relationship to Nations

When Israel rejected God from being their king, He raised up Saul (I Sam. 9:17). Thirty-two years later God said that He rejected him. Samuel was told to mourn no longer for him, and to anoint David to be king in his stead (I Sam. 16:1). Then after each of these had their forty years, God named Solomon as His choice (I Chron. 28:5). Thus God Himself chose the only three kings who ruled the United States of David. Solomon, one of these, could well say of God: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth" (Prov. 8:15, 16).

During the reign of Zedekiah Judah and all the nations around were told through the prophet that He, "the God of Israel . . .

made the earth . . . by my great power and my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; . . . And all nations shall serve him, and his son, and his son's son" (Jer. 27:4-7). God says that Nebuchadnezzar, mentioned ninety-one times in the Scriptures (prominently not only in the closing chapters of the Kings and Chronicles, but in Ezra, Ezekiel, Daniel, and Jeremiah), was His servant in the Gentile world. In spite of all his honor and power the nation should close with his grandson, Belshazzar.

Daniel's Gentile book reveals further: "He removeth kings, and setteth up kings" (2:21). "The most high ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (4:17). This lesson (vs. 25, 32) the great Nebuchadnezzar, the head of gold, must learn by being abased to the level of the cattle for seven years (cf. Jer. 27:6b), until his hair was grown like eagles' feathers and his nails like birds' claws. Nebuchadnezzar learned his lesson, but Belshazzar never did (5:18-23).

Daniel saw another King with an everlasting dominion and a kingdom that shall not be destroyed (7:13, 14). Jesus announced this when on Olivet He proclaimed to the strange world conquerors: "ALL power is given unto me in heaven and in earth" (Matt. 28:18). Paul reminds the Roman Church in the political capital of the world: "There is NO power, but of God: the powers that be are ordained of God" (Rom. 13:1). To a high official of this government Jesus Himself said: "Thou couldest have no power at all . . . except it were given thee from above" (Jno. 19:11). In the fierce persecution in the reign of Diocletian John could still see Jesus as "KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

Gorgeous Babylon

Modeled after Nineveh which Nebuchadnezzar destroyed, Babylon was a square, fifteen miles to a side. It was surrounded by a wall of brick, second only to the Chinese wall, three hundred and fifty feet high and eighty-seven feet thick. The entire wall on the outside was surrounded by a large ditch, bordered with brick and filled with water. The city was entered by one hundred gates of solid brass, each opening into the twenty-five streets, one hundred and fifty feet wide and fifteen miles long. There was a two-hundred foot street around the city inside the walls, and the walls were defended further by two hundred and fifty towers ten feet higher. The Euphrates River flowed throughout its length with a modern bridge in the center. The new palace had a small wall around it eight miles in circumference. The Temple of Belus (Baal) was

far larger than Solomon's Temple to the God of heaven and earth. This far exceeded the pyramids in proportions. The houses were of three and four stories lining the streets, but many extensive gardens were found near by within its walls. The most extravagant, of course, were Nebuchadnezzar's hanging gardens around the palace wall, terraced so that the highest were as high as the outside wall. He built artificial lakes and canals wherever he desired, bordering the streams with willows. Cf. Isa. 15:7; Psa. 137:1, 2.

Viewing the city from his hanging gardens one day Nebuchadnezzar ascribed to himself all honor for that great Babylon which he scanned (Dan. 4:30). Immediately God deposed him for seven years, allowed him to reign only one more, and twenty-three years later the kingdom was in other hands, and the city soon to pass into oblivion.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave."

He who can create and He destroy said through Habakkuk, some sixty years prior, that Chaldea is consulting shame to his house and is sinning against his soul. "For the stone shall cry out of the wall, and beam out of the timber shall answer it" (Hab. 2:10, 11). "The people shall labour in the very fire, and . . . shall weary themselves for very vanity" (v. 13). When the Lord's right hand is turned against them, foul shame shall be upon their glory, for the violence wreaked upon Lebanon, i. e., Israel (Hab. 2:16, 17). The Lord is still in His holy temple. Only wait and behold (Hab. 2:20).

Babylon, under Nebuchadnezzar, who impersonated Lucifer, shall be a possession for the bittern and pools of water: and the Lord of hosts said that He will sweep it with the besom of destruction (Isa. 14:4-23). "Babylon . . . shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be

full of doleful creatures and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and the dragons in their pleasant palaces" (Isa. 13:19-22). Cf. Jer. 50:35-40. "Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps" (Jer. 51:37, 38).

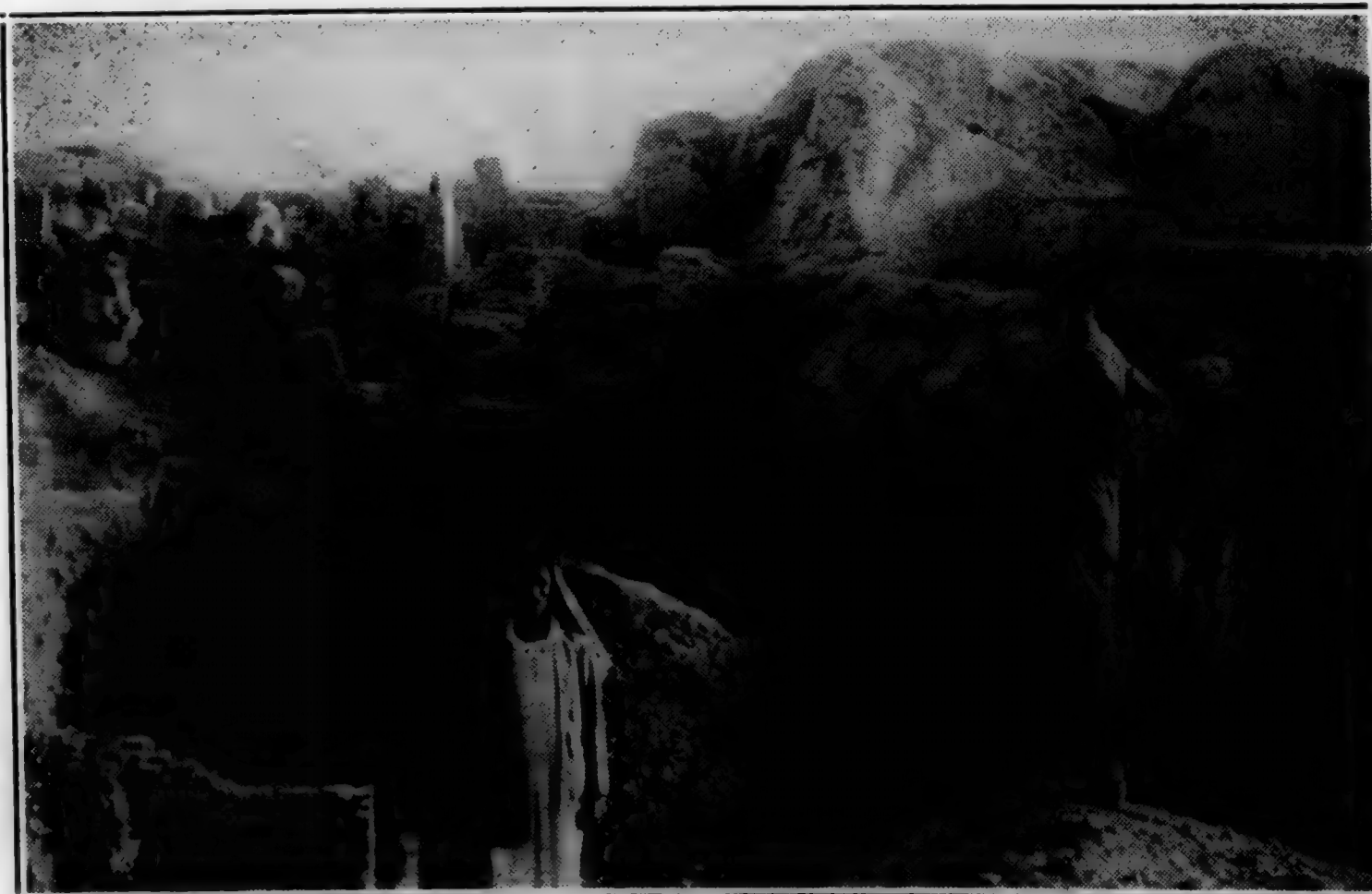
So desolate is Babylon today that a Moham-medan guide will not take a traveler over its site at night. So completely does it answer the description of the three prophets above that Babylon today stands as a memorial of the truth of the Bible.

In God's own time, even though the Chaldeans are causing much misery for Israel in the days of Habakkuk, Medo-Persia, the second nation in Daniel's image, God will stir up. Isa. 13:17. One hundred and seventy-six years before, and long before his birth, God calls Cyrus by name, though he knew not the Lord, that he should break the brazen gates of Babylon and do so by drying up the river Euphrates (Isa. 44:27-45:7). The Lord's vengeance should be wreaked (Jer. 50:6), his fierce anger satisfied (51:45). Cyrus lay before the city a year and eight months, diverted the Euphrates and used the stratagem of Zopyrus, but God allowed the Chaldeans to slay all within not necessary for the siege (Isa. 47:9), and then made their rulers drunk (Hab. 2:16; Jer. 51:39, 57; Dan. 5). Now Medo-Persia became mistress of the world with Cyrus, God's choice, as emperor.

Habakkuk says further that thereby the knowledge of the glory of God shall fill the earth (2:14). The seventy years of captivity predicted by Jeremiah (25:12, 13) would be accomplished when Babylon would be "perpetual desolations." Then God would answer the prayers of Israel (Jer. 29:10-14), Jerusalem should be rebuilt, and the foundations of the Temple laid (Isa. 44:28). Cyrus encouraged by the prophecy of Isaiah (which is confirmed by Josephus) is used of the Lord to accomplish the return to Jerusalem and what follows (Ezra 1). By the experience of Daniel in the den of lions, Darius gave a

decree unto all people, nations and languages, that dwell in all the earth, extolling the glory of the God of Daniel. The story of Esther and Mordecai was proclaimed from India to Ethiopia, the one hundred and twenty-seven provinces of this second world empire of Daniel's image.

Who but God Himself could reveal at a time of Israel's calamity the meaning of His doings with the nations? Who today can understand the why's and wherefore's? Then He saw fit to reveal more regarding heathen nations, for Israel was a nation. But now His concern is for His Church, which knows no national



Desolate and Crumbling Still Stand at Babylon the Remains of the Once Glorious Palace of Nebuchadnezzar

boundaries, and is concerned with sin in the individual. For that reason nations (except their final destruction) and their chronology are markedly passed by in silence in the New Testament.

The Church's Duty

1. **"Honour the king"** (I Peter 2:17), rendering honor to whom honor is due (Rom. 13:7), even though he be a merciless tyrant as was Nero, ruling in the days of the apostles. For God can turn a calamity into a providence for the faithful. The blood of those martyrs was the seed of the Church. The imprisonment of Paul gave us many of his marvelous Epistles. The Revelation of Jesus Christ was given to a fellow companion in tribulation, and in the kingdom and patience of Jesus Christ when John was banished to the Isle of Patmos. God says: "Honour" where possible, and some day we shall understand why.

2. **Pray.** Paul exhorts "therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1,2). The force of the "therefore" is due to our nearsightedness in trying to appraise God's dealings with nations. The greatest antidote to a critical spirit, which will lead to loss of faith and a good conscience, as Hymenaeus and Alexander, is the spirit of prayer, which will redound to God's blessings on a calm and resigned soul, endowed with godliness and gravity. The way of the Throne accomplishes far more than any resistant forces. Abraham forced to the oaks of Mamre delivered Lot and the cities of the plain (Gen. 14) and did far more for Judge Lot and his family than he himself could do. Our forefathers prayed God that He might forgive their persecutors and grant His children a quiet and peaceable life. By way of the Throne, He told them that Pennsylvania, far beyond their dreams, was His answer. The Bossler brethren, recently unitedly praying for the government and themselves, did far more to bring God's answer than many delegations to Washington.

3. **Pay.** "For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom. . . . Owe no man anything, but to love one another" (Rom. 13:6-8). We should pay our taxes cheerfully, even though exorbitant and much may go into the military arm of the government (e. g., Nero's). When the latter is not a tax, as Defense Stamps and Bonds, and War Savings Stamps, then we should pray God for another method whereby we can declare a higher patriotism. By our withdrawal from defense industries, our doing Civilian Service and Relief work without pay, our purchase of certificates for Civilian Service Relief, we have a consistent testimony, providing we are separate from the government in exercising our franchise, in seeking its offices, and in accepting its dole, whether agricultural or otherwise.

4. **Obey.** Wherefore ye must needs be sub-

ject: (1) not only for wrath, but (2) also for conscience' sake (Rom. 13:5). "The powers that be" are ordained of God, as were the three kings of Israel and the two great world conquerors, Nebuchadnezzar and Cyrus. He may one summer use Hitler to destroy Communistic Russia and the following winter use Stalin to destroy Hitlerized Germany. He may allow Italy to seize Abyssinia and shortly reverse this victory. We submissively live quiet lives, but not for fear of punishment, for the fear of the God above them transcends this and gives us a conscience that can be exercised for our present peace and future good.

Earthly men have labored hard and long to establish world empires. Four only have succeeded. The Babylonian of Nebuchadnezzar lasted but eighty-seven years. The Medo-Persian of Cyrus two hundred and seven. The Grecian of Alexander was disrupted at his death, twelve years after being establish-

ed. The Roman of Julius Caesar lasted but from 60 B. C. to 476 A. D. Yet the Kingdom of our Lord Jesus Christ, which cannot be moved (Heb. 12:28), which from the start has been world-wide in scope, has already existed over nineteen hundred years.

A beautiful cathedral at Milan has three great doorways. Over the portal of one is a lovely wreath of roses with this inscription: "All that pleases is but for the moment." Above another is a cross, vitalized with these words: "All that troubles is but for a moment." The central entrance is crowned with: "That only is important which is eternal."

When nations rise and fall and clouds of trouble are ominously low, we need to remember the words of Buffon: "Never mistake God's delays for God's refusals. Hold on. Hold on. Hold on. Patience is genius." God is still "in his holy temple" (Hab. 2:20).

Lititz, Pa.

GUARDING THE TRUTH

By Lawrence Keister

Keep to the example of the sound teaching which you have heard from me, in the faith and love which are in Christ Jesus. That precious truth which is entrusted to you guard through the Holy Spirit who has his home in our hearts.—II Timothy 1:13, 14, Weymouth Translation.

Paul was talking to Timothy, but when he spoke of the Holy Spirit who has His home in our hearts he included us and any true Christian. Christ makes appeal to all men, and His death upon the cross has a value for every man. The Holy Spirit makes His home in the hearts of believers who know the value of His presence and accept His ministry of wisdom and grace. Paul states the case and expects Timothy to understand it and to accept it at full value.

Here is a spiritual contact that means enrichment and usefulness—devotion to the truth and interest in the welfare of our friends and acquaintances. It means life that is divinely directed and sustained. The truth of the Gospel can be rewritten in our own characters and in his own conduct. It can be an essential part of us. It can illuminate us so that we become living examples of truth and righteousness.

The precious treasure we are called upon to guard is the sound teaching Paul had delivered to Timothy and to all believers. Timothy knew what Paul was saying, and any believer can know and does know when he welcomes the Spirit. Jesus stands at the door and knocks, and so the Spirit asks for admission and fellowship and opportunity to guide one safely in the course of human life with its temptations and delusions, its blessings and privileges.

Some men have heard of this treasure but were engaged with other interests. They have not prized it nor possessed it. They have not desired it enough to seek it. They do not claim Christ as their Saviour and Lord, just as some Christians do not claim the Holy Spirit as their divine guide and spiritual associate. With His home in our hearts

the Spirit is in position to render aid when aid is needed.

No wonder Paul directs Christian people to claim the help of the Spirit in guarding the precious treasure entrusted to them. Our Lord had said that He would guide believers into all the truth, even in the presence of popular errors of all kinds. The Holy Spirit cannot be deceived; He cannot be misled, even as Christ was not. Here is where we can take as our motto, Safety first in spiritual things. Here error and sin are overcome and life and immortality are brought to light in personal experience and Christian service.

The treasure Christians are to guard is the Gospel which is the power of God unto salvation. It cannot be more, and it must not be less. It is sound teaching and then life as God designs it. It is life redeemed by Christ and sanctified by the Spirit. Such a treasure must be guarded and not lost or diluted, not perverted or changed. Christ is still the truth and the Holy Spirit is the Spirit of truth, and both have their place in the regeneration of men.

As the Holy Spirit aided Timothy in the first century so also must He aid the Christian in the twentieth. No man is sufficient of himself. Here is a task too big, too important, too overpowering to leave to the wisest and best men. The Holy Spirit is a perpetual presence, a divine indwelling a source of life and energy. If any man has not the Spirit of Christ he is none of His. Christ is essential, and so also is the Holy Spirit. Timothy knew this, and every minister and indeed every layman should know it too. They should accept Paul's words to Timothy with the same meaning these men attached to them. Only thus can we know the value of this treasure and undertake to guard it with divine assistance.

"His home in our hearts"—just where He is needed and where we may welcome Him. We can make this home His by prizing His presence, claiming His leadership, and enjoy-

(Continued on page 117)

OUR HOME CIRCLE

MARRIAGE

By L. R. Wambold

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife and they shall be one flesh" (Gen. 2:18, 22-24).

"Marriage is honourable in all" (Heb. 13:4a).

Marriage is a contract by which a man and a woman are joined together. It was instituted by God for the prevention of uncleanness, the propagation of mankind, and in order that the parties so contracting might be mutual helps and comforts to each other.

The teachings of Scripture are both clear and emphatic regarding this great God-ordained principle of life, though men today have set themselves far aside from the standards of God, even professing Christians. The simplicity of Old Testament language is striking. See Gen. 24:67, "And Isaac . . . took Rebekah and she became his wife; and he loved her." In the New Testament, however, we have the subject outlined with more distinctiveness; the chief emphasis being placed on the relationship of the married, and that divine relationship which it typifies, that of Christ and His bride, the Church.

To the man of the world, marriage is more particularly a civil contract. This contract is entered into in response to certain natural tendencies and impulses, and by it relationships which would otherwise be legally and morally condemned are legalized. This idea of marriage (which is often apparently looked upon as only a verbal agreement and not necessarily accepted as binding) has led to the development of our modern divorce system which is spoiling present-day home life and influence and is undermining the structure of the church and national life. To the Christian, marriage is not only a civil contract, but is an experience based on Gen. 2:24, "And they shall be one flesh." It is an experience where two souls are united for life and for living, an experience that is strengthened and built up by time and events, being sanctified and harmonized by the presence of the Holy Spirit and by the purposed determination of two Christian persons.

In considering the importance of marriage, we should remember that its virtues and value center in the home; and also take into account its position and importance both in the life of the church and the nation. The state of decay in the homes of our land marks the level of moral decay of our nation; while the righteousness and moral purity of our homes

mark the spiritual level of our church life. Broken homes have filled our penal and mental institutions with human wrecks of every kind and degree. But not all are such. The godly home is the heart of the church. Without such the church could not continue or grow. Christian home life is the living example of all the relationships which exist between divinity and humanity as expressed in co-operation, sacrifice, forgiveness, forbearance, fellowship, etc. Here then is a challenge to Christian youth to face God and the future according to the plan which He ordained and which He purposed for man whom He created.

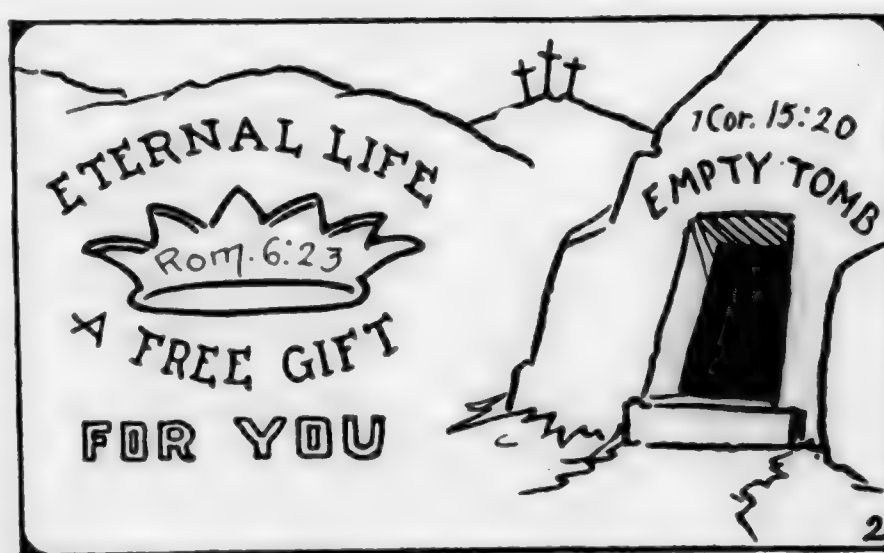
The question now is—who should, or who should not marry? Those who are mentally deficient and physically incapable, certainly would not qualify. These, too, have been barred by federal legislation, because of the train of tragedy and hardship which has come from marriages of such persons. But to those of normally sound mental and physical capacities comes the challenge of Scripture in Gen. 1:28, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The language of this text applies to all humanity, even as the Great Commission does to all Christians. The youth owes a debt to his parents for his life which he can never

repay in affection or service, but can only repay it as he meets his liability to his posterity. Otherwise the debt is never paid.

Hebrews 13:4 says, "Marriage is honourable in all." It is honorable in the aspect of our relationship one to another. It is honorable in our obedience to God, and it is honorable in the matter of race purity. Any influence, therefore, whether personal, social, economical, or ecclesiastical, which would deter any one from meeting this sacred obligation is at least questionable and may be, or lead to, sin.

Four reasons may be given why some do not marry. They may be found alone or in combinations, viz., professionalism, commercialism, self-esteem, and fear. It is extremely unfortunate when young men and women who profess to be Christians consider profession or business more important than home and a posterity that will preserve the divine standards of life which have been the grounds of our liberty and prosperity. Self-esteem, whether high or low esteem, is hard for us to admit. Yet we stand in awe or hide ourselves from some people and at the same time look down on others. Fear, too, is a common reason, as one recently said, "I would rather go through life unmarried than to have wrongly chosen." Listen! Have we not a heavenly Father who is concerned about our welfare? Does He dwell in the dim distance when these choices are at stake? Surely we can trust Him, and trust to His care our social relationships as well as other decisions of life. He will most surely guide us in this important question which He has commanded us to follow. But it is most essential that we make this matter one of very definite prayer in order to know His will for our lives. Thus disaster can be prevented and we can be happy with the lot in life which He has for us.

Man, when God created him, was perfect, yet not complete. He was made with a conscious lack, or loneliness,—a realization of the need of a companion, one like himself. Now observe, after that God had made man and endowed him, he called before him all the bird and beast creation that he might name them. But in all this grand procession Adam found none that he chose to name after himself,—no companion for himself. Gen. 2:20, "But for Adam there was not found an help meet for him." Although there was no other to choose, he refused that which was inferior to himself. So "the Lord God . . . made . . . a woman, and brought her unto the man" (Gen. 2:22). Now Adam rises to receive the woman which God made for him and brought to him and by inspiration speaks the first marriage vow, which characterizes this enduring and inseparable relationship: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman" (Gen. 2:23). Man was now satisfied. Loneliness was banished. Adam had what he wanted, what all the creature creation could not furnish him with, "an help meet for him." He called her "Woman"—literally "she-man"—differing from himself only in sex, not in nature; made of the man, for the man, suited to the man, and joined to the man. Truly this was an honorable marriage.



HE IS RISEN

He is not here, but is risen—Luke 24:6.

He is not here within the tomb,
Where all enshrouded is in gloom.
The King of kings with power durst
The bands of death apart to burst.

Angels declare Him risen now,
No more the thorns upon His brow,
No longer death upon the tree;
Defeat is turned to victory.

Ah, victory indeed is here
O'er sin and self, o'er doubt and fear.
That death is conquered, praise His Name.
Let angels all and men proclaim.

—Frances Ure.

Still some will reason in favor of the unmarried state and in excusing themselves quote Paul in I Cor. 7:7, "For I would that all men were even as I myself," and in verse 8, "It is good for them if they abide even as I." Paul here is not advising either for or against marriage, but is setting in order the Corinthian church for permitting social impurities and wrong relationships brought into the church from heathen religion, and is advising self-control on a Christian basis. Had he been reasoning against marriage, he would have been reasoning both against himself and his knowledge of the will and purpose of God.

Paul the apostle gives to us the finest outline in all the New Testament on the question of marriage. Other Scriptures only tend to confirm the teachings here given. See Eph. 5:22ff. Note that upon the wife three conditions are required: submission, subjection, and reverence. All of these are objected to by natural woman. But let us also note the qualifying statement, "as unto the Lord." If these requisites are fulfilled with a feeling of necessity or compulsion, truly life would be boredom. But if they are fulfilled as they

ought to be, born in the heart of reciprocal love, they will be a pleasure and satisfaction to the soul. This relationship, then, is a submission not to oppression, but to love; a subjection not of compulsion, but of desire; a reverence not to authority, but to love. So to the husband. Even though to him is given the honor of headship, it in no way signifies authority or domination, but rather the tenderness of true affection, of love in priority—a love that makes advances, a love that loves for the sake of loving, that cannot be withheld from giving without thought of receiving, "even as Christ also loved the church, and gave himself for it" (verse 25), also verses 28, 29, "So ought men to love their wives as their own bodies. . . . For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Here is love with an outreach, a love not influenced by circumstances or environments; here is the ground upon which "they two shall be one flesh" (verse 31; Gen. 2:24); a mystic physical union separable only by death.

Markham, Ont.

RELIGION IN THE FAMILY

The editor of the "Gospel Minister" gives us some helpful observations on this important subject.

The Editor and wife have visited and been entertained in several families the past summer, as well as previous years. We have been much impressed by what we have observed concerning family worship and discipline. It is evident that both are on the decline.

What We Consider Ideal

The most ideal family worship we have observed was in the home of a minister. Here the entire family and company was gathered in the sitting room for worship. A chapter was read and then each member of the family; father, mother, each child, and visitors prayed aloud in turn. This method takes time, but it is the way we did when all the children were at home, and the results have been reasonably satisfactory. So far as we have had opportunity to observe, each of our six children, when they established homes of their own, adopted the practice of having a family altar. Now, with just the two of us, we continue the season of prayer at the same time when at home. We have found the best time just before breakfast. When away from home, as we have been much of the time during the past four summers, we undertake to adapt ourselves to the custom we find prevailing in the families where we are entertained.

Various Methods of Family Worship

We find considerable variation in the practice of family worship. In some places, after being in the home for twenty-four hours, we have inquired as to their time for family prayers, and have found considerable irregularities in the matter. Every family professing to be Christians have some method more or less regular. In some places it seems to be a matter of convenience. Many families confess that it is difficult to have the entire family together at the same time, and their diffi-

culties are real. Perhaps one member works nights and another works days; children go to school some in one place and some in another; grown children work in different stores or factories observing different hours. It seems to us, however, that, if parents consider the importance of the family altar a way can be found for every member of the family to attend, even if it demands two installments of worship. Perhaps the father could preside over one period of worship, and the mother over the other. When family prayer is treated as a matter that must be adjusted to other things, even to the extent of omitting it altogether at times, children will grow up thinking meals, school, work, and office are the important things, and family worship something not so important. We observe a growing tendency on this line, and fear it is the cause of many children of Christian parents growing up unsaved. It is deplorable to find so many fathers and mothers grieving over the fact that their children are unsaved, or are backslidden. These are evil days, and from the best of families, where every effort is made to instruct and train the children aright, there are some disappointments in the results. But we believe the treatment of family worship as more important than meals would be a great help in installing into children's minds the fact that God must be recognized above everything else: that to seek God first in everything is the surest way to make everything else work out correctly.

Family Discipline Faulty

Observation in families and in other places has convinced us that family discipline is sorely lacking in the majority of families. Children are told to do things or not to do things, and go right on doing as they please, and no punishment follows. Parents seem to forget what they have told them to do, and

the practice eventually comes to the place where the child cannot depend on what the parents tell him. Children, for the most part, have their way, not only when they are grown, but when too young to go to school. This kind of family government is rearing a class of young people that will grow up caring little for religion, and many of them will become criminals. A little child accompanies his parents to dinner with a friend. The little one says "I want my pie now," and he gets his pie first. Of course the hostess cannot interfere politely. But we wonder if the case is not made more difficult when the hostess says, "Oh, if he wants his pie first, let him have it." It is natural for outsiders to sympathize with the child, and the punishment of a child before company is hard to do. But a firm parent will see that children do away from home what is the rule at home. Once a child learns that discipline is restricted away from home, it will take advantage of the fact on every occasion.

We were detained, a few days ago, in a waiting room where about twenty people were waiting. There was one young mother there with a child about four years old. It did not take long for us to observe that the child was the master and the mother the servant. That two hours was one of constant strife between mother and child, with the child having her way every time. The mother excused herself to the others in the waiting room, very unwisely, by saying, "I just cannot do anything with her." No child should ever hear a parent discuss its faults and failings before others, nor hear its unruly pranks discussed in a laughable manner. It only encourages it to more unruly conduct. All kinds of threats and promises were made of what would be done when they got home, such as "I will hang you up in the cellar." But the child only laughed at such statements.

No promise to a child should be broken, whether it is a promise of a gift or a punishment, and no absurd punishment should be threatened. When a child is told to do or not to do a thing it should understand that if it disobeys punishment may be expected immediately. Prompt attention to these matters will save many later punishments. A child can very soon be made to understand that a parent's word is to be obeyed, and a look or a word from a loving and firm parent will do more to keep order than continual threats of spankings that never come to pass.

A parent's favor with God is dependent on how he trains his children. Read what God said of Abraham: "And the Lord said, Shall I hide from Abraham that thing which I do: seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:17-19).—The Gospel Minister.

A man shall be commended according to his wisdom; but he that is of a perverse heart shall be despised. (Prov. 12:8).

MISSIONS

TO AND FRO IN SOUTH AMERICA

XIII. Day by Day in the Chaco — Extracts from My Diary (Continued)

By S. C. Yoder

Friday, August 10. Early this morning young Neufeld, who had to abandon his preparation for medical studies at Asuncion on account of his mother's death, brought us back to Philadelphia. En route we met several bands of Indians among whom was a chief whose tribesmen gave him the unusual name, "The-man-whom-the-Mennonites-whipped-thrice." He was one of those thieving fellows who could not resist the opportunity to pilfer and steal when he had a chance to do so. After repeated admonitions and warnings they finally had to resort to the old-fashioned use of the rod. We were assured that it was all done in the name of the Lord, so we took for granted that it was well and properly performed, especially so since it seems to have accomplished its purpose.

It was this morning too that we saw a lone Indian at a place where the trails crossed, slingshot in hand, waiting to get a bird for breakfast. When we asked his name he replied in good German, "Ich bin Peter Janz,"—a name which he borrowed from his employer whom he esteemed very highly.

This forenoon I had another session with Obershultz Legiehn and Brother Loewn of the Colony Council. The meeting took place in the office of the Obershultz. On entering we commented good-humoredly on the stack of army rifles we saw behind the door. We were informed that they are purchased from the Indians who gather them up on the battlefields where the Paraguayan-Bolivian war was fought, or they acquire them from the soldiers in exchange for such things as the Indians have to offer.

Today Isaac Fehr and Brother Penner from the Menno Colony came to see me regarding their business with the Mennonite Central Committee. We promised Brother Fehr to stop with them for breakfast when we leave the colony on Sunday morning.

In the afternoon I met their Mission Board to discuss problems relative to their work among the Indians. Several of their brethren have dedicated their lives to this work and are now engaged in reducing the language of the Lengua Indians to writing. What a task! Here is a missionary work in the raw—pagan people without a written language, who live in the most primitive way. Since the Bolivian-Paraguayan war the practice of killing their babies at birth has been on the increase. The colony now has one small girl, little Hanna, whom the missionaries found on a brush pile in the forest where her parents left her to die when she

was born. Through the providence of God it seems the missionaries found her, and saved her life. Today she is a chubby, healthy little girl that seems as intelligent as any of the other children. She speaks German, and sings little songs in the same language. The men who give their time to this work are doing so at a sacrifice that few of us know. The entire colony is to be commended for its interest in promoting this work even though they must support it out of their poverty and penury.

In the evening we drove to Waldesruh where we took supper at the home of a Marten family. These people have a lovely home. The house is constructed of mud brick, as all of them are, but everything is well kept and clean. Even the yard around the house is swept. The buildings are surrounded with a grove of lovely trees that extend beyond the yard and line the roadside to the corner of their lot. Here we drew water from a well with a bucket to help water their cattle, and were served a delicious meal of simple but well-prepared food. In this family there is the father and mother and four girls. One of them is a nurse who was trained and works in a German hospital in Buenos Aires. Another one is a schoolteacher. They suffered confiscation of all their property in Russia and like many others they endured brutality and hardship at the hand of the Bolsheviks, but through it the father has not lost his sense of humor, nor have any of them lost their courage.

Saturday, August 11. Today there were last things to be done. One of the brethren came to the Siemens home and gave me a hair cut. There was an important meeting with Obershultz Legiehn and Fritz Kleiwer, superintendent of the schools in the colony, and principal of the normal school and the high school. We met at the home of Preacher Harder. He has a lovely place set in a grove of banana and citrus trees. Along with many other things we discussed problems of the schools and their relation to the church. This almost made me feel that I was at home in the United States so similar were the problems.

After dinner at the Harder home we hurriedly visited a few families, took some pictures, and got ready for a meeting of the ministers of the colony at three P. M. Good old Brother Wiebe presided. Many of these men are of more than average ability. They are deeply interested in the spiritual welfare of their people. Several of them had just returned from a trip to the railroad which

they made by ox-team and required an entire week of time. It was a touching meeting. I spoke on John 17, and the Lord was gracious in giving me liberty to speak for which I am so thankful.

Seven o'clock was the time set for the farewell meeting. How I needed time to prepare for my talk, but there was none. People came and went and we could not ignore them. When we got to the church the house was packed. Our spirits were again thrilled and exalted by their singing. One cannot blame them for wanting to hold on to the language in which their songs are written. It is very expressive and beautiful. Much of the ragtime music to which many of our religious songs are set seems cheap and almost sacrilegious after one listens to these great chorals that have lived for centuries and still carry with them all their original freshness. Several of the brethren spoke—Wiebe, Nickolai Siemens, Jakob Siemens, Harder, Shellenberger, Isaac, and Obershultz Legiehn. Both Litwiller and I gave short talks, then the meeting was over—a meeting that I will long remember. These people are so appreciative and affectionate that it is hard to leave.

After the service we retired to the home of Brother Siemens where people kept calling until almost midnight. We finally retired and I had almost begun to dream when a light shone in the window and I heard voices—beautiful voices of men and women singing, "Es strahlt ein Licht auf dein Weg." Then a few more songs and an affectionate "Gute Nacht" and the day was done. Our visit was over.

Sunday, August 12. We were up early. The truck that was to take us to the station was to be here at six, but it did not come until seven. A few friends came to see us leave. Then the truck started and we were off. At the edge of the village we stopped to pick up an extra driver and we took one last look at Philadelphia. En route we stopped at the home of Brother Braun in the Menno Colony. A few days earlier he had strongly urged us to stop at his home for breakfast on our way out of the colony. It was ten o'clock but we took time for a short visit. Brother Fehr is perhaps the most prosperous of all the Menno people. His accomplishments are an example of what all the colonists can do in the course of time. His house is surrounded with a large grove, a little paradise, of orange, banana, lemon, grapefruit, papayas, pomegranates, and other tropical fruits. We arrived at Fred Engen's (Km. 145) at twelve o'clock noon where our special train (a Model A Ford converted to operate on tracks) was waiting for us, and arrived at Puerto Casado early in the afternoon.

En route we ran over a snake which had a body that looked as large as a small log. We passed several Indian huts along the way. How poor these people are! They live with their goats and dogs which follow them as they move from place to place. Except for those who have come under the influence of the Mennonites their clothing is scant enough and their habits are those of pagans everywhere. They live in their temporary shelters built of sticks driven into the ground

and covered with grass until they become so infested with insects that they become untenable. Then they are set on fire and the people move to a new camp.

We were scheduled to sail at 11 P.M. but the hours dragged on and no sign of our steamer appeared. Brother Litwiller urged that I go to the hotel and get some rest while he waited on the dock for the ship. After retiring I soon learned why he preferred staying up—outside the wind blew the mosquitoes away but inside they swarmed in countless numbers and turned the night into an ugly dream. I finally gave up the battle and returned to the port where I found Brother Litwiller cozily wrapped in his puncho sitting on a pile of lumber engaged in conversation with a young German—one of those shrewd, alert young fellows—who worked for the Casado Company. He is a kind of night prowler. His wife lives in Asuncion where the children attend one of the German schools. This interview gave us some startling information regarding the German Bund and its activities in Paraguay. Almost any hour of the night a person may hear the chugging of motor boats carrying contraband goods from the Brazilian side over to Paraguay. These Latins shout for their country when the flag goes by and fight

like crusaders against any encroachment on their territory, but they seem to have no conscience against defrauding the government whenever they have a chance. They say that "every man has his price." That may not be one hundred per cent true, but in the language of Jeremiah one would surely need to "run to and fro through the streets . . . and seek in the broad places thereof . . . to find a man that executeth judgment and seeketh truth." Millions of dollars worth of goods are smuggled into the country each year, they say, to escape payment of import duty. Perhaps that is one reason why Paraguay is poor.

While waiting for the ship one of the river boats came up from the south and after unloading its passengers we noticed some very fair-skinned children playing on the docks. Upon inquiry we learned that they belonged to a Mennonite family that was moving back from Friesland to Fernheim. They made up their beds in western style and slept outside like true pioneers.

At last when the dawn set the Eastern sky aglow our good ship "Iris" came around the bend in the river. We were soon installed in our comfortable cabins and made up for the sleep we lost during the night.

Goshen, Ind.

are considering taking the all-important stand. The Mission is also hoping in the near future to open work in another part of that field, and to labor for the construction of simple places of worship for the believers. Steps are also being taken to organize the work in the Bihar Mission separately from the mission here at Dhamtari, due to the great distance between the two places.

Mangal-Tarai

As many will recall, this is the name of an agricultural colony established on land given by the government for a settlement of people released from leper homes. During the last few years many who had come to the colony left it somewhat discouraged because of poor crops, due to bad seasons, and because they felt that they could not finish the task of preparing the land without more financial help. Now the work has been reorganized on a different footing, and a number of families have returned and are taking up the work with enthusiasm, and it is hoped that this place can in time be made a real honor to the cause of Christ.

Dedication of the New Church at Drug

The congregation at Drug has been praying and working for a new church building at that place for many years. The Mission Board had contributed money for the church building, provided the congregations in the India Conference would raise an equal amount. This plan of financing a new church building has been well received, and as the necessary funds were raised a nice new building was completed and dedicated. This will surely add much to the cause of Christ in that place.

High Prices

Due to war and to the shortage of crops in this part of India, because of the shortage of monsoon rain, the prices of most food materials have gone very high. Because of this many poor people who have no regular employment are receiving some special aid from the government. Mission institutions that have to feed inmates have been affected adversely by the inflation of food prices. The local congregations in our churches are also endeavoring to help their members who are in real need. The Mission has been giving some help to the churches in this heavy task.

We are indeed very grateful to our Heavenly Father that the terrible war has not yet reached the shores of India. However according to the latest news it has come very much nearer, due to Japan's entry. We also regret that because of war conditions furloughs of our missionaries have had to be postponed. I am sure the missionaries themselves do not consider this as great a sacrifice as if they were in America and could not return. However, they do need a change, and we hope that the way may soon open for them to return America. We are very grateful that all of them are in reasonably good health. We indeed praise our Heavenly Father for His multitude of blessings. Pray for us that we may be kept in His Will and that we may glorify Him more in the coming year.

Dhamtari, C. P., India.

CHRIST'S KINGDOM IN INDIA

By A. C. Brunk

This article is a resume of the most important happenings in the American Mennonite Mission during the past year. Mail from India is very slow at present, and this article, although sent by air mail on December 27, did not reach us in time to publish it earlier in the Monitor.

During 1941 we have been fighting the enemy of souls on all fronts. He has been constantly attacking every department of our work. He surely never takes a vacation, and neither can we, if we are His true children. We may speak of going on furlough or to the hills for a rest and change of climate, but even then in prayer and study of the Word and by meditation and intercession we continue the constant conflict.

The Leper Clinic Work

This has been carried on by Bro. John Friesen and Bro. Edwin Weaver. They have been keeping in touch with lepers who have come into the kingdom, and thus they aim to build them up in spirit as well as in body. However, the flow of new accessions to the church has not continued among these people as had been hoped. But we believe that fervent believing prayer by those in the home church who are interested in that work may help to bring others to Christ. Also remember those who are now suffering much persecution that they may stand firm in the faith and continue to show a Christlike spirit in face of great difficulties.

Opposition in General

The opposition to Christian missions is more organized today, and when opposers hear Christian people say that in a certain place souls are responding they at once send agents to that place to do all they can to defeat the cause of Christ. As a result missionaries are learning that it is not wise to

give too definite publicity, by naming places where the cause is progressing. But we have armament with which we are able to withstand the hosts of evil, however bitterly they attack us. That is the Word of God. During the year an attempt was made to prepare better the workers by holding a three-month Bible School in the rainy season in order to enable village workers to co-operate more fully with God in that work. In some of the congregations special Bible classes were conducted to strengthen the whole membership. Our Heavenly Father has owned and blessed such efforts.

The New Field

In Bihar the work has continued to make progress, the church membership has been increased, and the Gospel has been received with considerable enthusiasm by others who

THINGS YOU NEVER REGRET

Showing kindness to an aged person.
Destroying the letter written in anger.
Offering the apology that saves a friendship.
Stopping a scandal that was wrecking a reputation.
Helping a boy to find himself.
Taking time to show your mother consideration.
Accepting the judgment of God on any question.
Don't stand with your back to the sun and grumble at the shadows.

—Robert Louis Stevenson in
Sunday School Herald.

EDUCATIONAL

KNOWING OUR CHILDREN

III. A Better Understanding of Our Children

By John R. Mumaw

We trust that our readers will follow carefully these interesting and well-prepared articles on this important subject.

Our children are worthy of the best treatment we can give. To provide intelligent supervision of their activities and to administer wise discipline for their training requires an adequate knowledge of their nature. Many of the difficulties we have in dealing with them are due to awkward and ineffective methods of procedure.¹

Children must be understood if they are to be treated as real persons. They are little people capable of worthy membership in the home, in the community, and in the family of God. The child is endowed with a distinct personality, the result of a combination of human forces. The difference in the combination of the same forces produces the individual differences among children.² It is for this very reason that the teacher who would be successful must know, not only the common nature of boys and girls, but he must become acquainted also with each boy and each girl with whom he has to deal. We dare not be satisfied with knowing children merely, but we must understand the child.

The best authorities on child training agree that children deserve to be handled wisely and firmly. Wisdom in child nurture demands another basis of judgment than that of adult standards. We have no right to expect them to have reached the consistency of adult behavior and to act in accordance with mature judgment. Their lack of experience with life issues makes it impossible for them to think in terms of the adult mind.

One evening the writer was greatly perplexed with the conduct of his small children (four and two years old). It was the need for more room to accommodate a growing family that led to the decision to have an addition annexed to the small house in which we were living. The plasterers had left their job about an hour before my return from the day's work. "Napping time" was over and the little folks found their way through the loose barricade to the newly plastered room. Upon my arrival the decorations were already traced upon the walls and ceiling with infantile design. In the little "court" procedure which followed, it was discovered that the older child had been motivated with a desire to beautify the walls. (And it is to be guessed the "feel" of that soft plaster was pleasant too.) During the conversation in which the unwise "judge" attempted to impress the seriousness of the offence, the little "decorator," whose eyes gazed through liquid sparkles at the ceiling and whose plaster-soiled finger pointed to the markings above the stepladder, said, "Look at the elephant up there."

Was this child "naughty"? Did these children intend to be "bad"? From their viewpoint, what was the difference between playing in the sand pile and marking the soft plaster on the wall? Many children have suffered punishment unjustly because they were expected to have "more sense." It would speak well of parents if every one would seek to understand the motive behind the deed before punishing for anything the adult mind calls misbehavior.

This business of training children is no mechanical job.³ The child is a growing personality. Its development conforms to the great and unchanging laws of life. It grows according to human specifications. It develops according to the opportunities of its environment. If we are to help the child we must know these laws governing the growth of a personality.

Inasmuch as life is under the control of universal laws it becomes the obligation of every teacher and parent to undertake a careful study of childhood. This involves the investigation of facts concerning child development. When we understand what is to be expected of him in the light of his physical progress we are able to understand better the nature of his behavior. Such an investigation will involve a study of the natural order of growth. While the growth of children may vary among the individuals there is a natural order which we may expect development to follow. This study will necessitate an investigation of those factors or conditions which have a modifying effect upon the development of the child and an observation of the activities of the child in the different stages of growth.

This knowledge of the maturity of individual children is essential to an understanding of their behavior. Very frequently a child that has a more rapid physical development is expected to have conduct comparable to that of an older child who has developed his moral sensibility, but whose physical development may have been retarded. These variations in maturity of individuals have become the source of many misunderstandings. We need to know the child before we can understand his conduct. Christian workers who have any responsibility or opportunities with children must work with and not against the laws of life and the principles of character development.⁴

Every child has a character to build. We have an obligation to lead him into a conversion experience which will provide a sure foundation upon which to build. But we dare

not wait until that change is brought into his life to begin the process of building. Very early we may develop motives of right conduct and create in him right attitudes toward worthy ideals.

Teaching involves the development of a personality. Efforts to influence his character must reckon with the will behind the action. We want to help him live the Christian life of his own will.⁵ The child is learning how to behave in his material relationships by learning right attitudes toward material possessions. He discovers the value of money and the proper use of it. His social relationships are ever increasing with his growing life; he must be guided in those experiences so he will learn to make the proper adjustments among his fellows. His spiritual relationships are intensified through religious experiences. We want him to have a trustful attitude toward God, an experimental knowledge of Christ, and an attitude of obedience toward the Holy Spirit. These call for definite guidance, encouragement, and discipline.

The nature of the teacher's task calls for an understanding of child life. We are concerned with ways of helping children to experience the elements of Christian faith and to help them know the best of Christian living. We want them to find real joy in life and service. Teaching is an experience through which one person guides the experience of another for the purpose of effecting changes in his life. It is very difficult, indeed, for any person who does not understand the behavior of children to enter into their lives for such noble purposes. Actually we must share life with them.

The environment of a child has strong influences upon its behavior. The attitudes of parents and others in the home create an atmosphere which has a vital bearing upon the attitude of the child. The place and recognition given to him in the family circle encourage or suppress his initiative. The attitudes of parents toward each other have a far-reaching effect upon the ideals of life which are impressed upon our children. They are inclined to react to the motives which rule us as well as to the spoken word which is pronounced to them. Where the relationships between husband and wife, between parents and children are kept sweet, there the child has a chance to be influenced by virtues that will be reflected in his own conduct. Where his good reactions receive encouragement frequently and repeatedly they become fixed habits of life yielding the kind of stuff out of which good character is built.

Fortunately and unfortunately parental attitudes towards problems of life are reflected in their children.⁶ Where parents face the limitations of poverty with courage and cheerfulness their children imbibe the spirit of contentment and good will. In the home where riches abound, with parents who are inclined to be selfish with their possessions, you may expect to find children with similar attitudes and ideals of life. The general atmosphere of the home cannot escape making a profound and lasting impression upon the growing child.

Children act from emotions much more than from their own reasoning.⁷ When a

child is thrown into circumstances where he observes an intense emotional expression in others he will react with similar responses without knowing the cause of their emotions. An increasing seriousness of any situation may develop a deep fear in the heart of a child. When the manner of a group or the tone of a conversation turns to a lighter vein of cheerfulness and jovial intercourse, his emotions will also be lightened without any reason for his change of behavior.

This same principle obtains in our dealings with children on points which we might label misbehavior. The emotional approach to the problem, the reaction of the parent or teacher toward the situation, may help or hinder the child in being truthful. The manner in which questions are asked will often help the child to tell the truth. We must understand the circumstances from the viewpoint of children before we will be able to interpret correctly the child's responses and reactions to our care of him.

Love, with its multiplied expressions in life relationships, is a vital factor in the environment and has a profound influence upon our children. Lack of love between parents or among members of the family is very disastrous to the well-being of the child.⁸ Or if a child feels that he is being slighted and does not experience the mutual expression of real love but must constantly feel that he is being misunderstood it is likely to drive him into lying and stealing. Many times the children who come to our Sunday schools have been driven into dishonesty and into deeds of evil because nobody truly loves them.

Have you ever wondered why children act as they do?⁹ Have you ever taken time to consider the innate desires which are constantly calling for satisfaction? These are normal human urges driving them on into a rapid succession of actions and reactions. Children must be active to provide an outlet for stored-up energies. They seek to be with others to satisfy their urge for companionship. They seek social approval to gain a satisfaction of achievement. They seek pleasure for the gratification of sense stimulations. They investigate their surroundings to satisfy their curiosity. They imitate others to gain a sense of security.

These experiences are realized through outward sensations. But we must also recognize the forces which are buried within the child. He has a consciousness of self which seeks to gain control of his life situations. At first the infant has no continuity of memory, but slowly the "I," or ego, emerges and a sense of self develops.¹⁰ When that happens, he is no longer so closely identified with his parents, but he is becoming more and more separated unto himself and achieves his own personality. One of the most difficult tasks of a parent is to discover the proper time to release their psychic hold upon the child. Since it is the task of parents and teachers to create a free individual who will act upon his own initiative and who will assume responsibility for his own conduct, the time soon comes when that child must cease to depend upon his parents for his moral sensibilities and spiritual dictates.

In early childhood the little person who

has become aware of himself needs a wide range for the play of his imagination. He has strange visions and entertains the most unlikely fantasies. He plays in a realm of imaginary experience which borders very close to reality. It is at this point that many parents, and others intimately associated with a little child, cut off a vital relationship when they fail to understand the nature of a child's dream life. How cruel for adults to laugh at his account of the strange things he saw! It makes him feel obliged to protect his inner life from such ridicule and he will soon close up his sacred precincts to the cold and rational adult.

A few days ago a child of four announced her delightful adventure with several of her community playmates. She told the tale with such credulity and enthusiasm that no one would dare to deny that it had actually happened. She herself was riding a horse in the parade, while Mary Louise was mounted on a donkey. Cousin Russell was the leader of the procession riding on a turkey. The fourth, an imaginary playmate without a name, was riding on a rabbit. Older members of the family were inclined to laugh at the report, but that was altogether unfair to the child. Grown folks will often find it necessary to accept such an irrational view of things to keep the good will and confidence of the child. It is a respect for, and an understanding of the workings of the child's inner psychic forces that will keep the doors of childhood open to parents and teachers.

There is much to learn about our children to understand their nature. We must remember they are not mere miniature adults. They differ from adults in the quality of their powers.¹¹ The child is circumscribed by limitations of experience. His mental reactions are characterized by fewer ideas and a narrow range of associations. He can memorize what he does not understand, but he rarely remembers much of it unless it is repeated frequently. His habits of thinking are different. The use of abstract and symbolical words so common among adults is almost entirely lacking in the thought life of children. Many terms which adults use to express their religious ideas are entirely misunderstood by children. Misconceptions of religious truths are quite prevalent among children.¹² The

child thinks in terms of concrete imagery and lacks the ability to picture accurate conceptions of abstract ideas. The person who would minister spiritual truth to the child must know these facts and recognize the inability of children to interpret the symbolical accurately.

The child's ideas about God are frequently quite different from those of adults. The meaning he associates with the name of God is derived from his spiritual experience and religious associations. Ideas are expressed by words. Where there is little spoken about God the child's notions about Him are usually quite vague. Where a family gives practical recognition to God the child gets religious ideas from the conversations and conduct of those around him. Unfortunately so many of the words used by adults in talking about God and His relationships to man are not familiar to the child.¹³ If our children are to receive correct notions about God we must remember to use descriptive terms in speaking of Him, words that are intelligible to the child and which will establish correct ideas about Him.

A child's notion of good behavior is quite different from that of adults. He is living in another world from ours. His way of looking at things is quite different. His feelings lack the influence of adult reasonings. His desires lack the experience of self-control. If we would understand the motives that lie behind the behavior of children we must learn to look into their world and see the issues of life from their viewpoint.

Children like to do things for themselves. Their happiness is often spoiled by too much help from adults. Frequently we are over zealous to help them succeed when they should like to have accomplished the task from their own initiative. A sympathetic attitude toward the child is essential to effective guidance.

Parents are often quite thoughtless about their conversations in the presence of children. Adults seldom realize the likelihood of arousing an unhealthy curiosity in the mind of children when attempts are made to conceal the meaning of the conversation in their presence. A slight intimation of certain possibilities may arouse the feeling of mystery in the child. Misstatements of fact often lead the child to a misinterpretation of circumstances. Talking in another language so the children will not understand the conversation may produce an unfavorable reaction. Careless and, too often, untruthful answers to their questions make a serious impression upon their lives when they discover the truth. Laughing at their innocent conduct and discussing their imperfect ways may lead to unhappy relations. All these influence the character of the child more than we are generally aware of.

If we would understand the behavior of children we must know the physical conditions in which they are living. We should have some notion of their mental ability and development. It is important to have a knowledge of their emotional characteristics and their temperamental background. We should know something of their moral nature and development. It is necessary to recog-

HIGH WORK TO DO

Tho' lowly here our lot may be,
High work have we to do—
In faith and trust to follow Him
Whose lot was lowly too.

Our lives, enriched with gentle thoughts
And loving deeds may be;
A stream that still the nobler grows
The nearer to the sea.

To duty firm, to conscience true,
However tried and pressed,
In God's clear sight high work we do,
If we but do our best.

Thus may we make the lowliest lot
With rays of glory bright;
Thus may we turn a crown of thorns
Into a crown of light.

—William Gaskell.

nize their social tendencies and certainly we need to know their religious capacities. In addition to these, detailed information concerning their personal achievements, daily habits, family relationships, home atmosphere, and the ideals of the community in which they live, all contribute to our understanding of the individual child.

It is quite reasonable to believe that many people who realize the need of understanding our children do not know how we may learn to understand them. There are two major means of learning to understand child life. One is by studying and the other is by actual participation in the friendship of children.¹⁴ Remarkable progress has been made in the formal study of childhood. Many discoveries of the nature of child behavior have been made through formal procedures. The accurate observations and experiments of trained psychologists have brought to us much information concerning the personality of the child. We are concerned with learning to know the nature of human behavior as it expresses itself in the various stages of development through childhood into adult life. We want to know the laws which govern the growth of a personality. If we understand the situations of our children we can deal with them more intelligently. But it should be remembered that a formal study of childhood apart from sympathetic associations with children becomes cold and dead for all purposes of teaching effort.

It is not difficult to be a friend of children, for most of them crave friendship with adults. Many of them are eager for an "emotional footing" in the adult world. Parents and friends of children who sense this desire in them can make it possible for children to share in what occupies adult attention. The experience must be a mutual relationship, in which adults participate in some interest of the child.

It is a very simple matter for adults to take enough time to give attention to children. It involves only a few minutes to talk with them, to shake hands with them, to write a letter, or to show some interest in their activities. Simple gestures like these will promote companionships and will help to keep the line of communication open. Our association with them must be natural if we want them to welcome it.

Adults can well afford to cultivate a prevailing interest in children. Interest leads to a desire for more knowledge about them. Knowledge increases our understanding of them. Understanding generates a deeper sympathy for child life and sympathy will blossom into love. Where true knowledge of childhood is supplemented by genuine love, that knowledge will lead to a respect for children and "what we respect we learn to understand better."¹⁵

Plan to make a serious venture with the forming of true friendships among children. Avoid a one-way fellowship in which you expect the child to tell you what you want to know or to demonstrate child behavior for your benefit. Relationships that are set up with the child on any other basis than with a recognition of his own individuality violates the rights of a personality. We must share

our experiences with them and share their life as an enjoyable experience of our own.

To keep this vital touch with our children requires much effort, persevering study, and sympathetic understanding. We may be able to enter into the child's world more sympathetically after we have looked back into our past with deep reveries and have recalled old memories of the things that have happened in our own childhood experience.

Realizing the plasticity of a child's life and his sensitiveness to impression makes our opportunities a duty and a challenge. Our major hope for children lies in the possibility of formation and regeneration.¹⁶ The permanence of child conversions is all in favor of promoting early religious influences. We meet characteristics of varying degrees in children. A few are self-willed, others are passionate, some are mischievous, all are inquisitive and imaginative, but some are sulky and selfish. Where these conditions prevail in a child we do well to regard them as unfinished touches in the life of a personality rather than purposeful naughtiness in the character of an individual. We would get much more accomplished in our task if we were to criticize ourselves rather than criticize our children.¹⁷ Happy is that child who is loved with a sympathetic understanding

and who is regarded with respect for his individual personality.

1. E. E. Read Mumford, *Understanding Our Children*, p. 5.
2. Edith B. Ruby, *The Children We Teach*, p. 19.
3. Luther A. Weigle, *The Pupil and the Teacher*, p. 9.
4. Mary E. Skinner, *Children's Work in the Church*, p. 16.
5. Luther A. Weigle, *The Pupil and the Teacher*, p. 9.
6. Frances G. Wickes, *The Inner World of Childhood*, p. 23.
7. E. E. Read Mumford, *Understanding Our Children*, p. 4.
8. Frances G. Wickes, *The Inner World of Childhood*, p. 34.
9. Edith B. Ruby, *The Children We Teach*, p. 9.
10. Frances G. Wickes, *The Inner World of Childhood*, p. 17.
11. Luther A. Weigle, *The Pupil and the Teacher*, p. 10.
12. Lewis Joseph Sherrill, *Understanding Children*, p. 20.
13. *Ibid.*, p. 22.
14. *Ibid.*, p. 25.
15. E. E. Read Mumford, *Understanding Our Children*, p. 13.
16. Clarence H. Benson, *An Introduction to Child Study*, p. 35.
17. E. E. Read Mumford, *Understanding Our Children*.

Harrisonburg, Va.

EXTRACTS FROM THE LETTERS OF JOHN COFFMAN, RELIEF WORKER

VII

Snapshots of England

Compiled by Margery Coffman

Food Facts

November, 1940.

Four o'clock, so it's tea-time, with a pleasant relaxation in a busy day. What is that song, "Everything stops for tea"? While we're on the subject of eating, there seems to be plenty to eat at present. The papers announced last week that beginning Dec. 1, there would be no more milk allowed for the manufacture of ice cream. No more bananas are being imported, so I have arranged my meals to have ice cream for dessert until next week, and then have bananas for as long as they are available.

My dinner today cost me two shillings (about fifty cents). For that sum I had a soup, vegetable with pearl barley in it, a salad dish as a main course, and a very fine mixed fruit ice for dessert. French bread and margarine completed the meal. For breakfast we have egg on toast or bacon, or baked beans, or mushrooms on toast, four slices of toast, marmalade, and I have a glass of milk. Instead of marmalade the other day I had citron preserves. Our landlady makes good pies and one night we had apple pie for supper this week, and another night mince pie. Of course they call our kind of pies "tarts" in England. An English pie is a deep dish one, with only a top crust, or a meat pie.

March, 1941.

I really am trying to get the necessary fruit and vegetables in my diet, though I must say

I miss the variety of fruit we enjoyed at home. Having lived in a fruit country makes it harder, I suppose. One from the Western provinces might not notice the lack as I do. We get some canned fruits here, of course, and there is some fruit grown in England. We had been able to get grapefruit this winter, even when lemons were scarce. On Sunday I passed a fruitstore, and in the window they had placed a nice basket filled with all kinds of fruit, bananas, oranges, lemons, etc., all in wax, and it was decorated with a pretty ribbon and card, inscribed "In Memoriam"! April, 1941.

Saw real, ripe strawberries for sale! For sale at thirty-five shillings a box! I think that is about four pence apiece. Well, they were nice to look at, being very large, perfectly colored, and each one wrapped in a separate strawberry leaf. (Note, how strange this seems to us who remember seeing strawberries sold in London from wheelbarrows, by the scoop full! English berries used to be very full-flavored and solid.) August 20, 1941.

Had lunch today with some of the staff of the Oxford University Social Settlement in Bethnal Green, and they had a salad, with lettuce, carrots, potatoes, and beets in it. It was one of the few salads I have tasted in England. In Birmingham we used to have plenty of lettuce, and I miss it now that I'm back in London. Guess I shall have to start buying some lettuce instead of peanuts. I

actually got a pound of peanuts last week, after about three weeks of diligently watching the old places where I used to get them last winter.

August, 1941.

Received the parcel from the Junior Sewing Circle and spent an hour unpacking it and setting the things out on the table. I had told the others I was expecting a parcel from Canada, and they were quite as anxious as I that it should get safely across. So I invited them all in to see, and sample. It made quite an interesting exhibit, and I had quite a time telling about each one of you. It isn't a case of slow starvation here, you know, in spite of rations. One does get plenty to eat, but a few extras to share with friends is handy sometimes. Why, when the folks here knew I was expecting this box from Canada, you should have seen the attention I got! Everyone wanted to share their marmalade rations, or their butter pat with me, and I would always be invited to finish up the vegetables or pudding! Just the fact that the box arrived safely seems to cheer folks up no end. Hurrah for the merchant navy!

September, 1941.

I have seen real sweet corn offered for sale—one shilling an ear. Have been buying a few plums and tomatoes. This week I found an old time eating place called "Little Vienna." I had "Wiener Schnitzel" which is some kind of steak fried in batter. It is a German dish. With this I had potatoes and marrow. The marrow was prepared in continental style, shredded and served with a sourish sauce like we sometimes had with shredded cabbage. It was very good.

October 13, 1941.

I invited a few friends in to my room for a bachelor supper. Corn is down in price, so I bought half a dozen ears. None of them had ever eaten any before, so I had to do a little instructing! I opened my tin of Canadian butter, had lettuce and tomatoes, and made up one of my packets of jelly powder, and had a bit of the cake, finishing off with Postum and Canadian sugar cubes. They enjoyed it all, I think.

November 8, 1941.

At Wickhurst Manor we had dinner with the staff. There was an excellent roast of beef, Yorkshire pudding, potatoes and carrots, and apple dumplings, served with custard sauce, which is a great favorite with English folk, and ekes out the milk. Then we had bread and butter and cheese with our tea.

December, 1941.

Yesterday as I walked down street I noticed the costermongers selling what I took to be snails. I thought to myself, "Things must be getting bad when they get down to selling and eating snails." Nobody else seemed surprised, and I finally discovered the things are periwinkles or winkles, and quite a delicacy at this time of year.

Later.

Last Sunday afternoon we had winkles for tea. I enjoyed them. They taste a bit like oysters.

January, 1942.

I suppose this system of rationing makes us more conscious of our food. Eggs are getting more scarce, but we are getting really enough to eat. Americans think English coffee is awful, and Peter says when he gets home his first order shall be for a cold glass of milk, followed by a **real good cup** of coffee!

Interesting Incidents

We went to visit Hoxton Market Christian Mission, on the very edge of East London, the area which has suffered much from bombings. We took part in the women's meeting. They have as high as 250 to 300 persons present at these meetings from Monday till Thursday afternoon every week, each afternoon having a different group present. It was an inspiration to hear those women sing. They sang old Gospel songs from Moody and Sankey. We shook hands with a number of women afterward, who seemed to enjoy meeting a couple of fellows from U. S. A. and Canada. It was interesting to notice the hands of the women—crooked and stiff and worn from toil, but they all had a fervent "God bless you" for us. We went for half an hour's walk around the district afterward. We got the feel of the old city as we saw some of the narrow old streets and very narrow passageways between buildings. How old London is, and now to suffer so in her old age!

This amused me. An English sergeant of the Royal engineers was supervising the removal of a grand piano from the wreckage of a bombed house, when a passer-by out of curiosity struck one of the keys with the tip of his umbrella. It emitted the proper musical note, and the investigator exclaimed, "Why, it seems to work all right yet!" To which the sergeant replied, "Well, Blimey, sir, you shoulda heard it a-plying the 'lost chord' a minute ago!"

Enjoyed a ramble on Hampstead Heath, a large space of hills, valleys, trees and paths, in about the highest part of the city. It was too foggy to see much of the city. Yes, we have at last had a taste of London fog, which is so widely advertised. So far it hasn't been any worse than lots of fogs I've been in in U. S. A. and Canada. It starts getting dark very early, soon after five, and that on daylight saving time. There is a long period of

twilight, unlike anything we have at home, rather an eerie period when a glow seems to hang in the air, and it is neither dark nor light. The papers carry a daily statement of when blackout begins. For the last three or four nights, it has begun at 5:21 p. m., and ends in the morning at 8:22 a. m.

Fancy seeing roses out in December! There were some blooming in a park in Southampton, around the statue of Isaac Watts.

Richest blessings to you all,

John.

NEW HIGHWAYS

Have you ever stopped to think that there never were any roads in the world that were as good as the ones we use every day? Even the famous Roman roads, on which the huge Roman empire was built, did not compare with ours. They were made of stone slabs and, in time, became quite rough, and naturally they did not bother to bank the curves. Just the same, these Roman roads were still used in England until very recently.

Modern engineering, however, has made our roads marvels of perfection. Are the engineers satisfied with what they have already done? Far from it. Constantly they are trying to make better roads. New high-speed safety highways are being built, dangerous crossings are removed, and stupendous bridges carry the roads across rivers, bays and chasms.

The engineers are not convinced that they have yet found the best substance to put into the roadbeds. All over the world they are making experimental roads, to try out new materials, and see how they stand up under traffic. New York State has tried roads made of rock salt, which has survived floods and heavy traffic very well. The United States Department of Agriculture has encouraged the use of cotton fabric in roads as a strengthener. Aluminum powder was added to tar surfacings in Germany, and this metal helped to keep the road from growing soft in hot weather.

The strangest new road materials come from the far places of the earth. In Queensland, Australia, roads made entirely of rubber were tried out. These were too expensive to be practical, at the present price of rubber, but the engineers thought that if enough roads were made of this, the price would come down. India has tried a material that seems a pity to waste on highways—molasses! This, when mixed with ordinary soil, will make a tough, dustless surface, which is very cheap, at least in Mysore Province. —Philip Bowen in *The Watchword*.

The cross is the key that will lock the door on a sinful past.—R. G. Lee

Spend the time you have spent in sighing for fruit in fulfilling the conditions of its growth.—Selected.



The Woodlands, a Home for the Aged and Infirm, Established by Our Relief Workers in England

LITERARY GEMS OF THE BIBLE

XIV. The Book of Jeremiah—An Introduction to Its Study

By John Umble

In some respects the Book of Jeremiah is not a literary gem. The arrangement of materials appears to be neither logical nor chronological. Prophecies uttered during the reigns of the five kings who lived in Jeremiah's time are seemingly not collected according to any literary plan, but are scattered throughout the book. The first part of the Book of Jeremiah seems to belong to the reign of Josiah, but prophecies belonging in the main to the reign of Jehoiakim are found in chapters 7-20, 22, 23, 25, 26, 35, and 36, while chapters 21, 24, 27-34, 37-39, and 50-52 belong to the reign of Zedekiah. One portion, chapters 45-49, is composed of prophecies against "the nations," and the order is geographical. The arrangement of materials is different in the Septuagint than in our version. The book, then, seems to be a collection of fragments arranged in no special order.

Characteristics of the Book

The book, as we have it, seems to be a growth and the result of various rearrangements. Jeremiah did not write some of the prophecies until years after he had spoken them. He began prophesying in the thirteenth year of Josiah's reign, or about the year 620 B. C., but it was not until the fourth year of Jehoiakim's reign (about 604 B. C.) that Jehovah told him to write his prophecies in a book. See Jer. 36:1-4. It is as if God had told Elijah to write down his prophecies against the House of Omri after the call of Elisha. Even after Baruch wrote Jeremiah's words in a book as the prophet dictated them, the book was burned. Naturally, no copy remained. Later, at the command of God, Jeremiah rewrote the book and added "many like words." See Jer. 36:32.

But the final arrangement of the book need not affect its value for us. If an unchronological arrangement would detract from its usefulness, the Holy Spirit, no doubt, would have given it to us in chronological order. The order does not affect the validity or the power of Jeremiah's prophetic message: the hardening, debilitating, destroying force of sin; the earnest pleading and long-suffering mercy of a covenant-keeping God; the colossal grandeur of the prophet's character—fearful yet unafraid, meek yet mighty, tender yet tough as steel. Certainly few books of the Bible make a more powerful impact on the mind and conscience than do the cumulative weight of Jeremiah's denunciation of the sins of Judah and his prediction of the Babylonian captivity.

In regard to the apparent formlessness of the book one Bible student (Stearnes) says: "The very lack of order, if we may say so, which is here displayed, serves a valuable end in showing that we possess the words of Jeremiah put together in those same troublous times in the course of which they were spoken, not arranged with the care and method which would have been afterwards employed to remodel and fit them to men's notions of propriety. It is not the book of Jeremiah edited by a future genera-

tion, but his words as they fell from the inspired lips themselves that are thus in God's Providence preserved to us."

The Book of Jeremiah is different from most of the other prophetic books in that it contains not only the words of the prophet, but also a record of his life and times. I and II Samuel and I and II Kings present a rather complete narrative of the life and work of the three great "speaking prophets"—Samuel, Elijah, and Elisha. They do not, however, record in detail the sayings or prophecies of these three great religious leaders. The Book of Jonah, also, records a prophet's experiences but only a sentence about his message. The books of the writing prophets, on the other hand, such as Micah, Nahum, Hosea, Isaiah, present little, if any, purely historical material to serve as a background for the study of the life and writing of their authors. The Book of Daniel and the Book of Ezekiel, it is true, present historical material, but not with the same richness of detail. It is the intimate connection between the historical portions of the Book of Jeremiah and the prophet's message that distinguishes it from the method of the Book of Daniel. And it is this characteristic of Jeremiah's book that suits the material so well to a detailed study of the life and the method of an Old Testament prophet.

The Book of Jeremiah preserves not only his prophetic utterances, but much about his life, a historical record of his times, the occasion of some of his prophecies, a brief reference to political parties in the kingdom, and a rather complete picture of the religious and moral conditions. It also contains more material for a complete character study of a prophet, based on his life, his work, his experiences, his ideals, and his feelings, than any other prophetic book.

Jeremiah at the Crossroads

In another respect the Book of Jeremiah is extremely interesting. It stands as a kind of dividing line in the history of the Hebrew people. Before the time of Jeremiah the record of the Children of Israel is the story of their development as an independent nation, first under the patriarchs, then the judges, then the kings. Following Jeremiah comes the era of the dispersion of the Jews and their political dependence upon the great Gentile kingdoms: the Babylonian Empire under Nebuchadnezzar, the Persian Empire under Cyrus, the Grecian Empire under Alexander, and the Roman Empire under Caesar. He thus stands at the crossroads of history. Before his time the Semitic nations—the Babylonians, Egyptians, Assyrians—dominated world civilization in the Near East and in Africa, but during his lifetime began a movement that was to see world dominion pass to the great Aryan races: the Medes, the Greeks, the Romans, and their modern European successors.

For the better understanding of the life, the times, and the prophecies of Jeremiah it

may be useful to review briefly the broader aspects of world history that preceded the epochal events of his lifetime. According to one writer (McCurdy) the empire of Babylon extended over a period of four thousand years and the history of the Assyrian Empire is but an episode in that larger history. McCurdy mentions four periods of Babylonian history: days of independence, a series of reverses, rivalry with Assyria, and "the unparalleled splendor and power of Nebuchadnezzar." During the second period, or between 1100-900 B. C., Assyria was in decline. David and Solomon flourished during this time and extended the borders of the Israelite kingdom from Damascus in the north to the Red Sea in the south.

The third period of Babylonian history, beginning about 884 B. C., marks the rise of the powerful Assyrian kingdom. The greatest century of Assyrian history was the eighth (800-700 B. C.) and it was during this time that Assyria came most directly in contact with the Biblical history. During the years 782-745, however, the glory of the Assyrian Empire suffered a temporary decline. About this time Jeroboam II of Israel and Uzziah of Judah extended the borders of their kingdoms so that they once more included all the territory once held by Solomon.

But, on the whole, the Assyrian Empire flourished throughout the eighth century, reaching the height of its power under Sargon, the conqueror of Samaria (722 B. C.). By their policy of subduing and despoiling their neighbors on every hand, the Assyrian kings made their capital, Nineveh, the most magnificent in the world. The prophet Jonah was so eager for the downfall of this mighty oppressor of the nations that he braved God's displeasure when he was ordered to that city to preach and would not go until God had handled him rather roughly.

During the seventh century (700-606 B. C.) her wars of conquest gradually weakened Assyria, and the destruction so often prophesied by the Hebrew prophets finally swept Nineveh off the map of the world forever. The year 606 B. C. marks the beginning of the last period of Babylonian history, an era of grandeur and splendor such as the world seldom has witnessed. This continued until 536 B. C., when Babylon, engulfed in her sins and weakened by dissipation, became another example of prophecy fulfilled and was swept into oblivion by the Medes under Cyrus. This marked the end of the last great Semitic empire. Aryan dominance of world culture had arrived.

Jeremiah and the Kings of Judah

The period of Jeremiah's prophetic activity began in the reign of Josiah, king of Judah, and extended through the reign of the next four kings, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, and into the captivity. Josiah was friendly to the king of Babylon and was slain in the battle of Megiddo (608 B. C.) by the king of Egypt. His son and successor, Jehoahaz, also was friendly to Babylon and was taken captive to Egypt. The next three, the last kings of Judah, all were friendly to Egypt and all were taken captive to Babylon.

These experiences illustrate the difficult position, politically, of the little kingdom of

Judah during the troubled period when Assyria was declining, Babylon was rising, and Egypt, taking advantage of the unsettled conditions in the Euphrates Valley, tried to extend her influence eastward. While Second Kings and Second Chronicles record the historical facts of the decline of the Hebrew nation under their last five kings, the Book of Jeremiah reveals the inside story of that tragic period (about 620-585 B. C.).

King Josiah, a striking example of a good son born to a thoroughly bad father, succeeded his father Amon when he was only eight years old (639 B. C.). It would be interesting to learn what pious hands guided him in his childhood. In the eighth year of his reign, that is, when "he began to seek after the God of David his father," he was sixteen years old. Four years later he began a vigorous program to destroy idol worship not only in Judah and Jerusalem, but also in the cities of Manasseh, Ephraim, Simeon, and Naphtali, in that shepherdless region once ruled by the kings of Israel.

Jeremiah seems to have been greatly impressed by the king's reforms. No doubt, Josiah encountered considerable opposition, and Jeremiah seems to have been wholly on the side of the king. But his timid nature shrank from an open advocacy of Josiah's program until the next year after Josiah "began to purge Judah and Jerusalem from the high places, and the groves, and the carved images and the molten images." Even after "the word of the Lord came" to Jeremiah "in the thirteenth year" of Josiah's reign, he made excuses. But when he once surrendered to the will of God and accepted his prophetic mission, he preached and wrote fearlessly for the next forty years, crying out against the sins of kings and princes and priests and prophets and people, threatening them with ruin and captivity, and challenging them to save themselves and their city by casting themselves on the mercy of God.

Meanwhile, Josiah's reforms, aided no doubt by the preaching of Jeremiah, aroused so much interest in the Temple worship at Jerusalem that he was able to secure funds for the repair of the Temple.

This led to the discovery of the Book of the Law when Josiah was twenty-six years old, "in the eighteenth year of his reign." He was greatly troubled and alarmed when he learned from this book how his fathers had transgressed God's commands and how such transgressions were to be punished. He sent to the Prophetess Huldah to inquire whether the prophecy regarding the fall of Judah was to go into fulfillment. She replied that the captivity was certain to come to pass but assured him that, because of his piety, he would not witness the coming calamity.

Unfortunately for Judah and also for himself, Josiah, attempted to block the path of Pharaoh Necho as the latter led his Egyptian army northward along the Mediterranean coast to reconquer Syria. After Necho defeated and killed Josiah at Megiddo (608 B. C.), the people placed Jehoahaz, the weak, unprincipled son of Josiah on the throne. But when Necho learned that King Jehoahaz, like his father, was on the side of Baby-

lon, he sent him into captivity in Egypt and set Jehoiakim, another son of Josiah, on the Jewish throne.

Jehoiakim's eleven-year reign is a long succession of affronts to Jehovah and to His faithful prophets. He erased most of the effects of Josiah's reforms. He encouraged false prophets whose lives were in accord with the corruptness of their message. He permitted priests and princes to oppress the people. His subjects sank into the sins that idol worship condones and encourages. He burned the book containing the prophecies of Jeremiah and executed the prophet Uriah for uttering similar predictions. In the third year of Jehoiakim's reign, about the time of the defeat of Pharaoh Necho at Carchemish by Nebuchadnezzar (604 or 5 B. C.), the latter besieged Jerusalem, entered the city and took some of the princes, including Daniel, captive to Babylon. He also took some of the vessels of the Temple and placed them in the house of his god in Babylon. But he seems to have allowed Jehoiakim to remain on the throne for eight more years. The latter's friendliness to the king of Egypt, but still more his disregard of the laws of God, finally led to his captivity. The king of Babylon imprisoned him in his capital, and he died there.

Nebuchadnezzar seems to have allowed Jehoiakim's young son, Jehoiachin, to fill out the year, the remaining three months and ten days of Jehoiakim's eleventh year. But at the end of the year he took him, also, to Babylon and placed him in prison where he remained for over thirty-six years. When he was about forty-five years old, a new king, Evil-merodach, ascended the Babylonian throne. He released Jehoiachin from prison, treated him with great respect, gave him a pension, and honored him above all the other captive kings at his court. Jer. 52.

After Jehoiachin, Nebuchadnezzar set another of Josiah's sons, Zedekiah, on the throne of Judah. Zedekiah brings this succession of worse than worthless sons of Josiah to a fitting close. He seems to have

had all the vices and weaknesses of his brothers and one more—a cringing cowardice. He locked Jeremiah in prison to please some of his people and then made secret visits to the prophet to learn the fate of the city. When Jerusalem was besieged and about to fall into the hands of the enemy, he and a few of his followers broke a hole in the wall and tried to escape to Egypt leaving the city to its fate. The king of Babylon, evidently disgusted at Zedekiah's treachery, at his cravenness and his lack of manhood, killed the king's sons before his eyes, then blinded him cruelly, and carried him captive to Babylon where he died. Jerusalem was destroyed and the long-predicted captivity became a reality (586 B. C.).

And what was Jeremiah doing while all these misfortunes were coming upon the chosen people of God and upon their kings and princes? How did he feel when he knew that God was willing to receive His backsliding children if they would only come? How did he feel when he saw certain doom approaching, a doom that repentance could avert? What did he say and how did he say it?

The answers to these questions are to be found in the Book of Jeremiah. This article already is too long. It merely gives the background for a study of the above questions. If it is the Lord's will and if He tarries, a future article may try to find some of the answers. It may be that in the spirit and the method of the book we may justify its claim to be known as a literary gem.

We scarcely can grant that claim on the basis of its form and structure.

Goshen, Ind.

GUARDING THE TRUTH

(Continued from page 1017)

ing His blessing. He is friendly and faithful to us and shall we not respond to Him in like manner? Some seem to be afraid of the Spirit as if He demands too much, as if He is more exacting than Christ, or perhaps inclines us to be overreligious. Excuses are not arguments nor substitutes for spiritual reality. And so let us adopt Paul's view, let us make room for the Spirit in our hearts, let us welcome Him as our most intimate Friend, our most trustworthy Helper who never fails us nor forsakes us in the hour of need.

"No man becomes a saint in his sleep." He must be awake, intelligent, consecrated, co-operative in order to find God as revealed by Christ and as present in the Holy Spirit. Here he receives the supreme answer to his spiritual need as a Christian and as a servant of God. Here he lives a divine life with a corresponding duty and destiny.

Scottdale, Pa.

There is but one result that can warrant the agony of Calvary; that can satisfy either our blessed Saviour or ourselves; and that is our being conquerors over sin.—Mark Guy Pearse.

SUPREME GREATNESS

O love Divine so great and broad,
So long and deep and high
That man may be a child of God,
And need not ever die.

O light of God so great and strong—
That turns the night to day;
It shows to sinners, blind and wrong
That Jesus is the Way.

O life of God so great and pure,
Makes Christlike souls by birth,
For sin it gives the double cure,
Spreads glory o'er the earth.

O Blood and Truth so great and free—
To cleanse, refine and keep
A life in peace and harmony
As one of Jesus' sheep.

O Comforter, how great Thou art!
To Truth Thou art the Guide,
Thou comest to the pure in heart,
Forever to abide.

—Charles William Wilson.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXXIII. The Function of the Holy Spirit — John 14 to 16

By the Bible Study Editor

Before the Lord went from His disciples He imparted to them the knowledge of the Comforter who would come to them and abide with them. There was, first, the fact that a Comforter would come to them to take the place which He had occupied in their lives. It was difficult for the disciples to comprehend the significance of Jesus' departure from them. He had told them of His going (John 14, 15), yet they understood not. "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou" (Jno. 16:5)? "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:6, 7). This repetition of the promise of the Comforter, in the same discourse, would suggest that there was no adequate conception of the nature or function of the Comforter whom the Lord would send in His stead. There was an appreciation of the presence of the Lord, for the disciples loved their Master, giving constant attention to Him and serving Him in all that He required.

There was no indication, in the remarks of the disciples to the Lord, that they had any conception of their life here without the Lord's presence. It was left to the Lord to solve this problem for them. His continued explanation of His absence and of the place which the Comforter would supply remained as a precious memory and assurance after that the Lord had gone from them and the Comforter was sent to them from heaven.

The Abiding of the Comforter

One of the first purposes of the coming of the Holy Spirit was that of giving to the disciples a presence whom they would appreciate as the presence of their Lord was appreciated. "I will not leave you comfortless; I will come to you" (Jno. 14:18). The word used is "orphans," and signifies bereavement. To us, "orphan" means the absence of parents. Those who are orphans have bereavement, their parents having been taken away. Jesus would not leave His children bereaved of His presence. One would come to them to take His place, and they would not be orphaned. The One who should come would be as truly and efficiently their friend and helper as He had been. The Comforter would be more than He had been. His presence continued but a few years; but the Comforter's presence would be an abiding one. Too often this fact is not appreciated by us who belong to Him.

The Comforter whom Jesus would send to His disciples was one who was "called alongside"—"parakletos." The companionship of His presence is indeed what the Lord desired and what the disciples needed. The companionship of Eden was in part restored to those who became the sons of God by faith. In Eden God walked in the garden in fellowship with His newly created man. In faith He again renews that fellowship with those of a new creation through the Holy Spirit. In Eden the walk by the side of the first Adam became interrupted, in faith the Holy Spirit comes to abide in uninterrupted fellowship. "Ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:17).

But the Comforter comes to abide, not because the disciples ask for His presence, nor because they have power to command His presence. The Holy Spirit came to the believers because He was promised and commanded by the Lord, who had gone away. He comes to us today because the Lord gave the promise and has commanded the Spirit to fulfill the presence which does not leave us "orphans." He is "called alongside" the saints by the Lord, who said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (Jno. 14:16). See Acts 2:38, 39. This is the gracious provision of God for those who accept the Son, and because the Son has returned to the "right hand of the Majesty on high" (Heb. 1:3, see also Jno. 14:12), God has sent the Holy Spirit to His children. The Holy Spirit is "called alongside" the saints by the Father of Christ.

The Comforter abides with, and in, the believers in Christ. His presence is with each, and with the whole body of the church. Paul, as an individual, received the Holy Spirit. On the Day of Pentecost the cloven tongues sat upon each of them, and they were all filled with the Holy Ghost. The whole body of the believers grows into "an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21, 22). In this temple the Spirit abides until the day of redemption. Eph. 1:13, 14.

The Spirit is of the same nature as the Father and the Son. He loves the same, is patient, and compassionate. He enlightens and quickens. He gives gifts and powers as did the Lord, for the purpose of witness as may be required according to His purpose; for He gives gifts severally as He wills. Were the Holy Spirit to depend on our qualifications He could not tarry long with us. But He dwells within in order that He may main-

tain our faith, and keeps us in the Love of God. The grace of God continues with us through the ministry of the Holy Spirit, who leads us into all truth and righteousness.

There is danger that one may do despite to the Spirit of Grace. Heb. 10:27. Offences against the Holy Spirit are possible, as taught by the Scriptures, even that of blasphemy against the Holy Spirit. But the individual transgression in such a case, resulting in the loss of the blessing of the Holy Spirit, or the individual's loss of His presence, does not change the attitude of the Holy Spirit toward the body as a whole with which He will abide until the redemption of the purchased possession.

Offending the Holy Spirit

It is the mission of the Holy Spirit to comfort the believers in Jesus Christ. He is their leader and their guide. He becomes the instructor of each life and the keeper of the faith, in order that the fellowship of the Father and the Son may be maintained.

The Scriptures teach us: "Quench not the Spirit. Despise not prophesyings" (I Thess. 5:19, 20). The Spirit is the author and power of Christian testimony. It may be possible for one to quench the impulse to speak what the Spirit desires to express, and to esteem lightly that which the Spirit has given in the testimony of others. These are impulses of the flesh which one is subject to. Yet the impulses of the flesh may militate against the impelling purposes of the Spirit. The warning is that when the flesh lusteth against the Spirit and the Spirit against the flesh (Gal. 5:17) the Christian should follow the injunction of Gal. 5:16, and walk in the Spirit, and not fulfill the lust of the flesh. Quench not the Spirit—allow His full expression and honor His testimony as it is given in witness by others. This "quenching" is not the unpardonable sin, nor is it the blasphemy against the Holy Ghost.

Again we are counseled by the Apostle, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The context speaks of the putting on of the new man, and putting away the past evil life. There are those evils of the past life which are inclined to cling to one—lying, anger, theft, and such like, which Paul says should be put away, and truth, love, and honest labor should take their place. Corrupt communications should be replaced by edifying which ministers grace to the hearers. Then he says, "Grieve not the holy Spirit of God," thus indicating that there are conditions in one's life which may grieve the Comforter, by persisting in them, or by not putting them away. One may grieve the Spirit by doing what He does not approve, as well as quenching Him by not doing the thing that pleases Him. In neither case does the apostle declare that such conditions are unpardonable or that the Spirit ceases His

functioning in the heart. The Spirit continues to admonish such hearts, and is patient to enlighten and lead into the conditions of blessing. It may be that continued persistence in either condition would lead to the loss of His presence, and it is certain that both the grieving and quenching of the Spirit result in the loss of His blessing and His power.

There is a condition which Paul describes as "falling away," which includes falling away from a knowledge of repentance, faith toward God, the doctrines connected with a life of faith, being partakers of enlightenment, tasting of the good Word of God, and of the Holy Ghost. Heb. 6:1-6. Partaking of the Holy Ghost is but one of a number of other things which are good and important, and essential in a life of faith and belonging to the life of a child of God. Falling away from any or either of the graces mentioned would be disastrous to the Christian's experience. Hence, one cannot ascribe the falling away to belong only to the Holy Spirit and call the falling away the sin against the Holy Ghost, although the Holy Ghost is important. So also is the good Word of God important, and faith toward God. Any one of these essentials neglected or discarded would be a violation of relationship with all of them. The admonition of the apostle is that one should not remain in the experience of fundamental knowledge and primitive blessings but should go on to perfection, else there may be a falling away from all of them, resulting in a condition in which a renewal even to repentance would be impossible. Here is described a condition which means loss of salvation, but may not be a blasphemy of the Holy Spirit.

Resisting the Spirit was the sin of the Jews. "Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). The sin of Israel was the rejection of the prophets who spoke the Word of God. "They have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the dispensation of angels, and have not kept it" (Acts 7:52, 53). In the accusation of the Jews by Stephen, the Holy Ghost was related to the revelation of Jesus Christ by the Word of God revealed to Moses and to the Prophets. It was the Word which the Jews rejected both in the days of the prophets and in the days of the Lord. The Holy Spirit is ever associated with the Word of God. The rejection of the Word of the Law, of the Word made Flesh, and of the Word of the Gospel is the same. The Holy Spirit is associated with the manifestation of the Word in every case. The resistance to the truth is resistance to the Holy Ghost. The resistance of the Holy Spirit leads to the loss of salvation, and final destruction, as was the case of the Jews. Their fathers were not accused of blasphemy of the Holy Ghost, although the consequences of resistance against Him were the same as that of blasphemy.

The "blasphemy against the Holy Ghost" (Mark 3:22-30; Luke 12:8-10) is spoken of as a sin that cannot be forgiven. All manner of blasphemy is forgivable, even whatsoever is spoken against the Son, but the blasphemy

against the Holy Spirit cannot be forgiven. The test implies that Jesus was accused of casting out devils by Beelzebub the prince of devils. Matt. 12:22-37. Jesus said that He cast out devils "by the Spirit of God" (Matt. 12:28).

The blasphemy referred to has the same meaning as the phrase, "**whosoever speaketh against,**" as used in verse 32, in connection with the Son of man and the Holy Ghost. The particular thing which the Jews spoke against Jesus was that He cast out devils by the power of Satan. Jesus attributed the casting out of the devils to the power of the Holy Ghost, or the Spirit of God. Verse 28. The blasphemy of speaking against the Holy Ghost, then, would be that of attributing His power to the devil. This was the particular offense which the Lord suggested to be unforgivable. "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Verse 32).

The Holy Spirit is the presence of God among men in this age. His work is to convince men of sin, and righteousness, and judgment. His ministry to the Church is to go by her side and lead her work and testimony, and guide her into all truth and righteousness. But His work is apt to be spoken against, and attributed to be evil. If He is spoken against, what power has God to come in touch with the world, or with the church? What office has God in the world to turn men to repentance when the Holy Spirit is denied or His power is called the power of the devil?

There are, then, a number of ways in which the Holy Spirit may be offended. There are the offenses of the flesh, in not yielding to His will and to His pleasure. There are offenses of the mind, in not being able to comprehend the things of the Spirit. There is the offense of the soul, which may fall away by the neglect of spiritual growth and appreciation. But the offense of denying the power and character of the Holy Spirit and His authority, as relegated to Him of God in this present age, is one particular offense, which many fear they have committed but which their own fears prove they have not committed, for the Spirit continues to turn their hearts to God and gives them a sense of sin which leads them to sorrow and repentance.

The Spirit Counselor

The Spirit has been sent of God primarily to be at the side of the Christian to be his helper and counselor in all matters of his life. But He also has a duty to perform for God in the world, which still belongs to Him, for the kingdom of heaven is likened unto a field, and "the field is the world." Matt. 13:36-43. It is the mission of the church to fulfill for the Lord the work of testifying to it; of making God known to every nation and revealing the Son of God and Saviour to all men through the Gospel. Matt. 28:29, 20. It is this Word of God by which the Spirit came in touch with the world. There was a special mission which Jesus assigned to the Holy Spirit after that He was come. "I will send him unto you. And when he is come, he will

reprove the world of sin, and of righteousness, and of judgment." Jno. 16:8-11. This judgment does not apply to the church, for the sin is in this that "they believe not on me." The source or means of this ministry to the world is not in the world, that is, not in the hearts or consciences of men in the world, for the world "seeth him not, neither knoweth him; for he dwelleth with you" (Jno. 14:17).

The world will receive neither the Word nor the Spirit. It is therefore the mission of the Church to be the channel of the Spirit to reveal to the world the judgment of God for sin. The sin of the world is the rejection of Christ. Jno. 1:10; 3:19. In the life of the believer the world may know God and His loving presence and become convinced of the sin of unbelief on the part of the world. The same is true concerning righteousness. Jesus said, "I am the way, the truth, and the life." Since Jesus returned to the Father, only the church, and the Holy Spirit in the church, are left to manifest the righteousness of God. His standards alone will stand the test of God's truth and righteousness.

The prince of this world is judged in the condemnation of his works and power as seen in the Spirit's ministry through the Church. It is not by the Christian's condemnation of the devil, a thing which is frequently heard, that the prince of this world is judged. It is rather by the renunciation of his power and works, by those who have been led by the Spirit of Truth, that Satan and his works are judged and the world is made to know it.

The world is not left without its witness of God in this dispensation. Holy men of old spake in times past by the Spirit. God hath in these last times spoken by His Son; and continues to speak by the Son through the Holy Spirit whom He has sent. The world needs this testimony, and the Holy Spirit is continuing the testimony of Jesus Christ through the Gospel of the Son of God and the witness of the Church.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). While the Holy Spirit is sent to abide with the church, He is also sent to fulfil His mission to the world, for without the convicting and convincing Spirit of God no man can be brought to the knowledge of God and of righteousness and to salvation in Jesus Christ.

(To be continued)

The Bible is full of exhortations for us to give praise and thanksgiving to God for His numerous and refreshing blessings. Only a totally depraved heart can ignore God's many and choice favors.—Selected.

* * *

When you are having a good time, stop long enough to ask yourself if your pleasures mean hardships for others. If they do, you should change your manner of enjoying yourself.—Selected.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

The Junior Studies in this issue are "Favorite Bible Pictures" and "Favorite Bible Verses." While these have been selected for Juniors they are treated with both the Junior and Senior in mind, and will afford room for enlarged expression and thought by all ages of persons.

The Studies on "Christian Doctrine" and "Christian Life" can be classified in either place. These subjects are the "Unequal Yoke" and "Self-control." Speaking of doctrinal subjects people are often misled by the name and have a preconceived idea and preformed judgment that they do not care for doctrine. The facts are that if you do not care for doctrine, then you do not care for any teaching whatever, for **all teaching is doctrine.**

There are certain things that hinder the Lord from bringing us to the enjoyment of the blessings He has designed. Often this is the result of what has been termed by certain people as a "complex." The mind has fallen prey to a certain channel of thought and feeling, regardless of the facts, and just drifts into that channel of thought, which carries it along like a current in a stream. This has to be overcome before they can look at the way of life as it truly is. "It is the **set of the sail** and not the **gale**" that determines which way we are bound. If our hearts are set in a right relation to God, then God can change our course of thought and our purposes of life. But if our hearts are set on some selfish thing, or in the channel of worldly purposes, it matters not what God's Word teaches or what wholesome doctrine is presented, we drift into the way our sail setting leads us. But when our affections are set "on things above" then we are **setting our sail** in such a way that God can lead us and mold our lives as candidates for glory.

Some people get all doctrinal teaching associated with prejudiced teaching of a denomination on controversial subjects, such as the mode of baptism, or on certain phases of nonconformity like nonresistance, or dress, or on going to law, or nonsecrecy. No denomination should teach in a prejudiced way any doctrine of the Bible. Bible truth is **Bible** truth whether my church stands for it or not. And because my church stands for it should be a matter of **rejoicing** rather than a matter merely to be endured. Because a certain sister had become **rebellious** against the observance of the doctrine of simplicity of attire, her **complex** made her fret and fume when the subject was to be discussed in public, and she could not hear it. Such a complex is not of God, and such a soul is in the bonds of Satan and needs to be awakened; but, possibly, not by the harsh cutting treatment that is sometimes used in handling the case, but in the "gentle" and "meek" way that the servant of the Lord must use to permit the Lord to work to give those who set themselves against the truth (II Tim. 2:24, 25) a repentance to the acknowledging of the truth.

"**Self-control**" is a blessed power to possess. It means that we are in such a relation to God and the truth that all the powers of our being are under control to do the right thing. It is not only composure under exciting circumstances, but victory over the evil tendencies of our being, and power to do what we know is God's will for us. Heavenly wisdom is not only a **knowledge** of the Bible, but a possession of **heavenly grace** by which the graces of the Spirit are made manifest in our conduct.

FAVORITE BIBLE PICTURES (Jr.).—

Gen. 28:10-12; Ex. 2:1-10; Lk. 2:7-20

Topic for April 12

MOTTO

"Come and see the works of God."

MEDITATIONS ON THE TOPIC

I. **Pictures** are literally a painted representation. The word picture has been applied in our language to mean also a representation that brings the object represented vividly to the mind, and is called a **mental picture**. In dealing with the subject of Bible pictures we deal with it largely today as the mental picture brought to the mind by the word description. However there are those who have first received the mental picture and have painted on canvas what they have conceived in their mind by the word description. Most of the Bible pictures in our possession have been painted by artists who have put their mental picture on paper or canvas.

The prophets who saw visions have left us word pictures of what they saw. These give us similar visions of what came to them; and by the illumination of the Spirit, and of other Scriptures, we are enabled to know something of what the Lord wished to reveal to His people. The pictures that have come to us from the Bible by the inspired Word are very valuable and need to be care-

fully studied in order that we may get the right view in our minds and thus form the right conclusions of what God intended to teach. We are inclined to form mental images from all descriptions that we hear. Sometimes our mental images are very limited, because of lack of experience in seeing things in nature or in life, and hence it is difficult or impossible to form a mental picture. We feel grateful to those who have honestly put their experience of oriental things into the pictures that have helped us to form a more accurate mental picture of Bible scenes.

We are not in sympathy with the many modernized pictures that have been made by artists that do not truthfully represent the original as given in the Bible and bring perverted understanding to the people who look upon them. Neither can we be in sympathy with those who tell Bible stories that are overdrawn and do not truthfully represent what is according to the Word. Let all our word pictures and paintings and drawings be faithfully done in the light of the Word of truth.

II. **The Text.**—Gen. 28:10-12.—This tells simply of the ladder set upon the earth whose top reached to heaven. Here is a word picture that may be painted if we have the right conception of the word "ladder." If it was to the eye of Jacob like our ladders of wood or steel with rungs, or if it was (as some think) a series of steps forming a stairs, the

picture would be slightly different although the lesson would be practically the same.

Ex. 2:1-10.—Here we have the word picture of a river brink where flags were growing, and of a mother's handmade basket, well daubed with pitch and slime to make it water-tight, filled with her precious treasure—a little baby boy three months old—and laid in the flags in the shallow water. The scene changes, and we see Miriam watching devotedly, while the daughter of Pharaoh comes down to the river to bathe, ready to suggest a nurse for the child when she sees kindly tenderness on the face of the princess.

Luke 2:7-20.—Here we see shepherds in their fields by night. Their monotonous watch is broken by the appearance and announcement of an angel telling of the newborn babe, in Bethlehem, who is the Saviour of the world. There suddenly appeared with the angel a multitude of the heavenly host praising God. The picture now changes, and we go to Bethlehem with the shepherds and find the babe in the stable lying in a manger with Mary and Joseph. They relate their story of the angel visit and go back telling their story to others while the mother and Joseph wonder and ponder the remarkable visitations.

III. **Suggestions for Junior Programs.**—Carefully select pictures, if you use any in the meeting, and let some of the boys and girls tell the story as recorded in the Bible. Better still, while the picture is before them, let one who reads well read the account and then let the picture be explained in harmony with the account.

If there are no actual pictures seek to make the word picture as vivid as possible. As each picture is presented, either by word or by illustration, let some one also teach the lesson intended to be conveyed by the picture. This presentation can apply both to the untrained mind and the most profound thinker, but should not be too deep for the general audience of listeners who might lose interest if the meeting should become tedious in the use of things beyond their grasp.

OUTLINE STUDY

I. Pictures Seen in Prophetic Visions.

1. Isaiah.—Isa. 6:1-8.
2. Ezekiel.—Ezek. 37:1-14; 47:1-12.
3. Zechariah.—Zech. 6:1-8.
4. The Shepherds.—Lk. 2:8-14.
5. John.—Rev. 1:10-20; 4; 5; 7:9-17; 15:1-4; 21:1-22:5.

II. Pictures Expressed by Word Descriptions.

1. Jacob's ladder.—Gen. 28:10-22.
2. Joseph and his brethren.—Gen. 45:1-15.
3. Moses in the basket.—Ex. 2:1-9.
4. Crossing the Red Sea.—Ex. 14:15-31.
5. The fall of Jericho.—Josh. 6:1-25.
6. Ruth, Orpah, and Naomi.—Ruth 1:6-18.
7. Jesus with the doctors of the Law.—Lk. 2:46-50.
8. The Transfiguration.—Lk. 9:29-36.
9. Jesus and the colt.—Lk. 19:29-44.
10. The Last Supper.—Lk. 22:14-23.
11. The Ascension.—Acts 1:9-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "See."
2. Select Pictures to Be Described from the above Outline Study.
3. If There Are Those Who Have Selections Not Given Let Them Prepare Them.

4. If There Is Some Work of Art Selected Let It Be Described from the Bible Record.

For Seniors.

1. Follow Similar Lines of Thought as Found in the Suggestions for Juniors.

PERSONAL THOUGHT

Praise God for the pictures presented to our understanding, pictures that give us a glimpse of the work of God and of the good things He has provided for spiritual progress and happiness.

SEED THOUGHTS

Idolatrous Pictures

"Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down their high places" (Num. 33:52).

Word Pictures

"A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

Ungodly Art

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and shall be brought low: . . . and upon all the ships of Tarshish, and upon all pleasant pictures" (Isa. 2:12-16).

God's Pictures

"As the appearance of the bow in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake" (Ezek. 1:28).

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Rev. 22:1, 2).

THE UNEQUAL YOKE.—II Cor. 6:14-7:1

Topic for April 19

MOTTO

"What fellowship hath righteousness with unrighteousness?"

MEDITATIONS ON THE TOPIC

I. **The Yoke** is unequal when the yoke-fellows are not congenial in their being bound together at the same task. The yoke binds so that there is a measure of force in accomplishing the task that the one wearing it is set to. An **ox** and an **ass** are not suited to pull together. They have a nature that does not naturally fellowship. God forbade it because it was a vivid illustration of the trouble that comes when people of different motives and life principles are bound together in some form of partnership. The Spirit of God, through Paul, interpreted the meaning of the unequal yoke by asking what fellowship there could be between righteousness and unrighteousness; between light and darkness; between Christ and Belial; between a believer and an infidel; between the temple of God and idols. Under the Law this evil of making league with the idolatrous and the ungodly was illustrated by the observance of such ordinances as the sowing of divers seeds, the wearing of a garment of divers sorts, and the plowing of animals of different nature.

We do well to get the lesson God has taught thoroughly fixed in our mind and in the purposes of our heart, so that we do not make the mistake of bringing confusion into our experience that will bring ruin to our souls. Our life conversation in the social realm, or the business realm, or the religious realm, needs to be a pure and unmixed conversation in which we are not forced to do evil when we would do good, or in which we become partaker of other men's sins, because we have united with them in some phase of life that makes us partners in what we do. If the partner of our life has no conviction against evil, we become a party to the evil he does if we are in the yoke with him.

II. **The Text.**—II Cor. 6:14-7:1.—This passage sets forth very plainly what is called an unequal yoke with unbelievers. There can be no common ground of operation by those whose principles of life are opposite in character. The only procedure possible is to separate and take a position where the life can be consistent and pure.

III. **Suggestions for Junior Programs.**—It is not difficult to show the inconsistency of the evil being united with the good. Those who pretend to be on the Lord's side must be made to know that as long as they take part and have fellowship with the unbeliever their claims are not true. Some concrete examples of the unequal yoke can be given to illustrate the point of difference between Christian principles and the way of the ungodly, such as: war and peace; lawsuits and peaceable settlement; impurity and purity; ungodly pleasure like the dance, card party, etc., and the pure recreation that builds up body and soul; buying and selling goods for the ungodly indulgence and buying and selling what God can approve; mixed religion with worldly things and a religion that truly separates.

In working out these differences there will no doubt be local issues that will cause the Christian boys and girls to wonder if certain things are right or wrong. This may be a very profitable time to show the vital difference in the spirit of the world and the Spirit of the Lord on such issues.

OUTLINE STUDY

I. The Yoke as a Figure in Scripture.

1. Of bondage.—Lev. 26:13.
2. Of affliction.—Lam. 3:27.
3. Of punishment.—Lam. 1:14.
4. Commandments.—Matt. 11:29, 30.
5. Of fellowship.—Deut. 22:10; II Cor. 6:14.

II. Unequal Yokes in Life's Service.

1. Righteousness with unrighteousness.—II Cor. 6:14.
2. Light with darkness.—v. 14.
3. Christ with Belial.—II Cor. 6:15.
4. Believer with infidel.—v. 15.
5. Temple of God Idols.—II Cor. 6:16.

III. Applications.

1. Social alliance.—Ps. 1:1; Prov. 4:14, 15; Eph. 5:3-11.
2. Business alliance.—I Cor. 6:1-8; Matt. 5:40; Tit. 3:14; Eph. 4:28.
3. Matrimonial alliance.—Deut. 7:3, 4; Ex. 34:14-16; Neh. 13:23-27; I Cor. 7:39.
4. Religious alliance.
 - a. Partakers of sins.—I Tim. 5:22.
 - b. Evil toleration.—I Cor. 5:9-11.
 - c. Disorderly people.—II Thess. 3:6, 14; Rom. 16:17.
 - d. Form without power.—II Tim. 3:5.
 - e. Perverted doctrine.—I Tim. 6:3-5; II Jno. 10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Yoke."
2. When a Yoke Is Unequal.
 - a. When there is no agreement (Amos 3:3).

- b. Things that cannot agree (II Cor. 6:14-16)—

- Right and wrong.
- Light and darkness.
- Faith and unbelief.
- God and idolatry.
- Christ and Belial (worthlessness).
- c. Partnerships that are not agreeable—
 - Between bad people and Christians.
 - Between false and true religion.
 - Worldly amusement and Christian joy.
 - Dishonesty and honesty.
 - Strong drink and bread and butter.

For Seniors.

1. The Unequal Yoke in Society.
2. The Unequal Yoke in Business.
3. The Binding of a Yoke with Others.
4. The Marriage Bond and with Whom It Is Safe for Christians.
5. The Religious Yoke.

PERSONAL THOUGHT

Are we on the Lord's side? Then let there be no doubtful practices in our lives so that people do not know where we stand.

SEED THOUGHTS

It is wrong for good people to join in affinity with the wicked and profane; these will draw different ways, and that will be galling and grievous. Those relations that are our choice must be chosen by rule and it is good for those who are themselves children of God to join with those who are so likewise; for there is more danger that the bad will damage the good than hope that the good will benefit the bad.—Matthew Henry.

Though we cannot wholly avoid seeing, and hearing, and being with such, yet we should never choose them for our bosom companions.—M. Henry.

Much less should we join in religious communion with them. We must not join with them in their idolatrous services, nor concur with them in their false worship, nor any abominations; we must not confound together the table of the Lord and the table of devils, the house of God with the house of Rimmon.—M. Henry.

The dividing line between the Christian and the worldling is where the choice is made between walking after the Spirit and walking after the flesh.—Doctrines of the Bible.

SELF-CONTROL.—I Cor. 9:19-27

Topic for April 26

MOTTO

"Denying ungodliness and worldly lusts, we should live soberly righteously, and godly."

MEDITATIONS ON THE TOPIC

I. **Self-control.**—This word is the word **temperance** in the text (v. 25). The entire passage shows what the meaning of this temperance is. It is the conserving of forces to the ends for which we are living, making everything serve the ends of a great life purpose. The body is brought under and made a servant so that the higher purposes of life may not suffer for the sin of bodily indulgence.

There is a call for self-control in many walks of life. All the appetites and desires of the flesh, whether good or ill, need either to be totally abstained from, or if good, to be used in such a manner as will serve the purposes for which they are given of God. The higher faculties of intellect and tongue, with their accompanying powers of hearing and tasting and smelling and touching, may be used for good or for bad. If we consecrate

these powers to the Lord there must be a controlling power to bring them to the place where they will function according to God's plan. Paul speaks of how he uses the "weapons" that are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5). If we would live a life of self-control, it is evident that we must rely on these spiritual weapons to bring every thought and power of our bodies into the obedience of Christ. It involves our will and our submission to God and a proper resistance of the forces of evil that would draw us into the dissipation of our faculties, as God works "in us both to will and to do of his good pleasure."

II. The Text.—As indicated above, this passage teaches how our service for the Lord is made to serve its highest purpose by keeping under the body and bringing it into subjection.

III. Suggestions for Junior Programs.—The boys and girls will need to be made conscious as to what is right and wrong for the Christian, and to become aware that there must be some way for the Christian to have control of his or her powers to do the right and shun the wrong. It will be well to impart to them the place of power which those can possess who give themselves unreservedly into the hands of God and who ask Him for grace to do what is pleasing in His sight.

It is quite easy for boys and girls of will power to feel that they have a good grip on themselves and that they can do right in their own determination. While it is good to have and use a strong will, it takes more than our own forces to cope with the forces of Satan who is ready to keep boys and girls and men and women from relying upon Christ for the presence and power of His Spirit and from meeting the conditions of humility and trust to enable the Lord to give the grace to do the will of God. Experience will reveal many failures of self-control which boys and girls will need honestly to confess. God gives grace to the humble and will come near to help those who will come to Him for the help they need to meet the trials that have overcome us in spite of our determination to do right.

OUTLINE STUDY

- I. The Sources of Self-controlling Power.**
 1. In the fruit of the Spirit.—Gal. 5:22, 23.
 2. By the grace of God.—Tit. 2:11-14.
 3. In a yielded will.—Rom. 6:13-19.
- II. What We Should Control.**
 1. Our bodily appetites.—Prov. 23:1, 2; Prov. 25:16.
 2. Our purposes to live right.—Dan. 1:8-16.
 3. Our bodily desires.—I Cor. 9:25-27.
 4. Our tongues.—Jas. 3:1-18.
 5. Our life plans.—Jas. 4:13-17.
 6. Our inclinations to evil.—Gal. 5:16-26.
 7. Our hearts and minds.—Phil. 4:6, 7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Grace."
2. Controlling Self.
 - a. To do the things that are right.—Col. 3:12-15.
 - Kindness to others.
 - Humbleness of mind toward others.
 - Meekness toward others.
 - Patience toward others.
 - Forgiveness toward others.
 - Love toward others.
 - Peace toward all men.
 - Thanksgiving toward God.
 - b. Keeping from all evil.—Gal. 6:19, 21.
 - Works of the flesh (see text).

For Seniors.

1. The Way of Christian Self-control.

2. The Field of Self, in Its Varied Expressions, Controlled.
3. Composure in the Field of Service.

PERSONAL THOUGHT

"The Lord is my helper." May I never forsake the place before Him in which His help is available for me.

SEED THOUGHTS

Blessed is self-control in deed and word
And thought, yea, in all ways 'tis blest.
"Guarded" we call the conscientious man
Who in all ways doth practice self-control.
—Selected.

Therefore let us not sleep, as do others; but let us watch and be sober; for they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.—I Thess. 5:6, 7.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.—Prov. 25:28.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace.—Jas. 3:13-18.

FAVORITE BIBLE VERSES (Jr.).— Ps. 119:9-16

Topic for May 3

MOTTO

"Thy word have I hid in my heart."

MEDITATIONS ON THE TOPIC

I. Favorite Bible Verses.—The Word of God is a precious treasure. Its various passages are all precious in their place and service. But there are verses or passages that contain in them such rich expressions of the blessing and grace that comes into the life of the believer that he may feel that there is a special benefit from hearing them. This makes them a favorite above any other passage. There are without doubt such favorite Scriptures that commend themselves to each one who has made the Bible the guide to his purposes in life.

That verse which meant so much to you in time of sorrow will be a favorite whenever similar experiences come into your life. The verse that helped you in solving a difficult life problem will remain with you as future like problems arise and will forever be a favorite. The verse that you used to comfort some one else will be impressed on your mind and heart, and in turn comfort you when you have a similar need of comfort. That verse that opened your understanding to some glorious truth and filled your heart with a new illumination for the work of life is a favorite with you. The verses that brought you to a knowledge of the Lord and were a means of leading you to Christ will ever be precious. The text a faithful minister has used to rivet great truths upon your heart and feed your

soul, you just cannot forget, and to repeat it brings precious memories of the nearness you have been made to feel to God. Thus, in one way or another, you have collected a number of favorite Bible verses which today can be again recalled and your experiences related or enjoyed as you with others engage in the services of this meeting.

II. The Text.—Ps. 119:9-16.—These verses, along with many of the other verses of Psalm 119, give the great benefit and blessing that come into the life of the persons, young and old, who heed the Word of God and treasure its teachings.

III. Suggestions for Junior Programs.—Different experiences will make Bible verses favorites to children. Sometimes the favorite will be one which a beloved teacher has taught and has impressed by illustration and emphasis. Sometimes there will be a personal blessing or joy that has come to the hearts of the boys and girls through some particular passage. Even in a week's preparation and searching there may be a treasure find which any of the boys and girls will experience in the preparation of the lesson for the junior meeting. Encourage such if there is no other that would come spontaneously from them. As indicated in the Suggestive Assignments the favorite verses may receive a classification under the headings: Salvation, Love to God, God's love to us, or any other that may be chosen.

OUTLINE STUDY

- I. Importance of Keeping the Word Before the Mind.**
 1. Expedients to remind.—Ex. 13:9; Deut. 6:6-9.
 2. Duty to read.—Deut. 17:18, 19.
 3. Duty to meditate.—Josh. 1:8.
 4. Be admonished.—Eccl. 12:11, 12.
 5. Heed special summaries.—Eccl. 12:13, 14; Matt. 22:37-40.
 6. Hold fast the form of sound words.—II Tim. 1:13.
 7. Mix faith with the hearing.—Heb. 4:2.
 8. To dwell in us richly.—Col. 3:16.
- II. Selections as Favorite Passages.**
 1. On salvation.—Ps. 46:4; 121; Isa. 1:18; 35:8; 55:1, 6, 7; Matt. 11:28-30; Mk. 16:15; Lk. 19:10; Jno. 3:14-17; Rom. 1:16; 10:9, 10, etc.
 2. On love for God.—Deut. 6:5; 10:12; Ps. 37:4; Rom. 8:28; I Jno. 2:5.
 3. God's love for man.—Ps. 103:4; 48:9; Matt. 18:11; Rom. 5:8; Jas. 1:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Word."
2. Under Various Headings Select Favorite Verses for Memory Work.
3. Let Each One Set a Goal of So Many Verses for Memorization.

For Seniors.

1. The Importance of Having a Good Supply of the Living Word at Our Command.

Prepare a Number of Memory Verses Suited in Pointing Souls to Christ.

PERSONAL THOUGHT

The Word of God is many things in our experience if we receive it. May the precious passages become more and more my spiritual wealth.

SEED THOUGHTS

Oh, wonderful, wonderful Word of the Lord!
True wisdom its pages unfold;
And tho' we may read them a thousand times
o'er,
They never, no never grow old.
Each line is a treasure, each promise a pearl,
That all if they will may secure;

(Continued on page 125)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE MISSION OF THE SEVENTY

Luke 10:1-24

Lesson for April 12, 1942

Golden Text.—The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—Luke 10:2.

Luke 10:1. There is not nearly as much in numbers as some interpreters seem to think, but the fact that Jesus chose twelve men whom he called apostles, and later in this lesson added seventy to help him in the spreading of the gospel, indicates that the Master was not one to discard the old just to be different. There were twelve tribes, and in the Jewish theocracy there were twelve princes, one for each of the tribes of Israel. Then (Numbers 11:16-25) Moses needed seventy men to help teach the children of Israel. And the plan worked with the Jewish theocracy. If these things worked in the Old Testament kingdom of God they surely would work just as well in the regenerated kingdom of God which was being ushered in by the incarnate Son of God. It has been true of every generation, and is doubly true of the one in which we are living, that theorists are promulgating new theories of religion, economics, and government, which they advertise as panaceas for the world's ills. Many of them are directly opposed to the proved experience of the ages, and their adoption in theory and practice has helped to bring about the confusion that is now well-nigh universal. Our blessed Lord did not discard the old, but He did clear His ship of the barnacles that through 1500 years of sailing on the sea of life had fastened themselves to, and were retarding the progress of the kingdom of God.

The Lord's servants can prepare the way of the Lord, but if the Lord does not come and complete the work which we have begun it would be labor spent in vain. But your work and mine in preparing the way of the Lord is an essential in the extension of the kingdom that dare not be neglected. We are laborers together with God.

Verse 2. If the harvest was great in the days of our Lord, when the world's population was probably less than 100,000,000 how much more vast is the harvest now when the world's population is in excess of 2,000,000,000. And the immediate harvest then was only among the Jews, who were but few in number; but the harvest field today is worldwide.

Soldiers to fight the battles for the kings of earth have always been plentiful, but soldiers to fight the battle of the kingdom of God against the evil in the world have always been few. Prayer by the faithful few,

and prayer only, will fill the depleted ranks of the messengers of the gospel. If this were your grain harvest would you be so indifferent? But—IT IS YOUR HARVEST. Are you going to let it be destroyed through your neglect? Neglect of this harvest will seriously endanger the prospects for next year's harvest.

Verse 3. "MY WAY" is not "my way" when I am a messenger of the Gospel. I am only in "MY WAY" when I go where He sends me.

Unregenerate man is a ravenous beast, and all too frequently breaks out in burst of lethal fury. The twice-born have become lambs, and are to act in accordance with their new nature. They are in danger, but the Lord who sends them forth is with them, and will keep them. Even the lion's teeth and claws are impotent before the mighty power of God.

Verses 4-6. The king's business requires haste, and His messengers should lay aside every encumbrance that would hinder their progress.

Fifty years ago, when the people of God met they greeted each other with the Bible salutation, "Peace be to this house" (Ger., Friede sei in diesem Hause). We apparently got tired of that ancient salutation, and have substituted others not nearly so appropriate nor so meaningful. But peace has also left us, and I for one am getting so tired of the strife of tongues and weapons that I would fain flee to the mountains for refuge. Peace means oneness, oneness with God and oneness with men. Only where there is oneness can there be that peace that passeth understanding.

Verse 7. Let those that are taught share their goods with their teachers, and let the teachers be satisfied with the means of life that their flocks enjoy.

Verses 8-16. The kingdom of God is brought nigh to men through the preaching of the Gospel. To men and communities its appropriation or rejection will bring blessings and life, or woe and destruction.

Verses 17-24. The world is subject to the devil, but when the power of God rests upon His saints the devil becomes subject to them. He is being continually cast down by all those who are equipped and fighting according to Ephesians 6:10-20.

GROWING TENSION WITH FALSE LEADERS.—Luke 11:14-54; 13:31-35

Lesson for April 19, 1942

Golden Text.—He that is not with me is against me: and he that gathereth not with me scattereth.—Luke 11:23.

Luke 11:14-23. When you do not like a man or a cause you will never be able to give

proper credit to him or it for the work that is being done. And the more you hate the lower will be your imputations of motives and means. Few realize that a man exposes his thought life by the way he judges others. It was jealousy of Jesus and rage at their own impotency that made these people talk about Jesus the way they did.

We have a new phrase for a house divided against itself—fifth columnists. The false leaders among the Jews were the fifth columnists of their day; and yet they charged Jesus with doing things that would destroy their land and nation. It is a fact that we blame others for being and doing what we ourselves are.

It is possible to mistakenly think that you are gathering for the Lord when you are scattering. Witness Saul of Tarsus. But it is also possible to be a true worker together with Him.

Verses 24-36. An unoccupied soul does not remain clean. A new affection expels the old lusts and creates a new life. If you get rid of one evil, worse evils will crowd in to take its place, unless you immediately supplant the evil you have expelled with something good that you love.

In a natural sense, that woman is most blessed who has mothered the world's noblest man. But the most blessed of all people are those who hear the Word of God and keep it by living it. It is fine to hear the Word of God preached, but it is a far finer thing to go out and exemplify it in the life. Eternal life is promised to all them that obey Him. Heb. 5:9. Those who keep His commandments will find the gates open to the city and a hearty welcome thereto. Rev. 22:14. We are saved by grace through faith, but faith unaccompanied by works is dead, and such faith cannot save.

Vision is dependent not only on a healthy eyeball, but also on healthy optic nerves and connecting nerve centers. Light vibrations that fall on the blind spot of the eyeball fail of producing a visual object. So there are many things that we fail to perceive because some parts of our eyes are dark. Perception of spiritual things is difficult with most of us because in this area most of us have our dark spots.

Verses 37-41. I invite folks to dine with me for either of two reasons: I want to honor them by my hospitality, or I want them to honor me by their presence. Disciples of Emily Post think much of the rules of etiquette and are horrified at any infraction of the rules. But a friend of mine, who frequently moves in society, lately told me that her observations forced her to this conclusion—the finer the manners, the blacker the heart. One thing is sure, i. e., undue emphasis on outside appearances is possible only if accompanied by undue neglect of the inner life. Water and soap will keep the outside clean,

but only living in constant communion with God will keep the inside clean. When the inside is clean then the outside will remain clean; but if the inside is filthy, any number of washings will not be able to keep the outside clean. That which is within will ooze out, and at times burst out. Which is the more important, to have that part clean that God observes or that part that man sees? 1 Sam. 16:7.

Verse 42. Tithing was practiced before the Law was given at Mt. Sinai; it was given as part of the statutes of the people of Israel at Sinai; and our Lord puts His approval upon this practice in these verses. "These things ought ye to have done," but those who do not want to do it argue that the Master is talking to Jews who are under the law and not unto us. The teachings of Jesus were all given to the Jews. On the strength of that argument I could deny to myself the rights to the Gospel. But do I have to tithe? No. But there is a blessing attached to tithing, and only those who tithe in the true spirit of giving unto the Lord can expect to have the windows of heaven opened and benefit from the showers of blessings.

But there is something more important than any religious act I can perform (including tithing) and that is to live a life motivated by justice and the love of God.

Verse 43. Deep spirituality and a love of station and craving for honor are not found in the same person. John 5:44.

Verses 44-54. A beautiful shade tree may grow over an unmarked tomb. The shade may cheer, but the tomb will defile. Its human counterpart will do the same to me. May God deliver us from the evil effects of those who are religious in appearance only.

WAYSIDE OBSERVATIONS.—Luke 13:22-35

Lesson for April 26, 1942

Golden Text.—Whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14:27.

Luke 13:22, 23. At the time that the Lord sent forth the Seventy the time of His earthly ministry was rapidly coming to its close. At the time of this lesson He is now busily preaching in all the towns and villages of Perea, whither the Seventy had gone to prepare the way, and also journeying towards Jerusalem, which was the end of the road.

The question that he was asked at this time may have been asked as a result of the two parables of the mustard seed and the leaven which He had just told them. Both of them indicated rapid growth and multiplication. But both the fowls and the leaven are descriptive of that which is unclean, and the hearers may have concluded that the visible kingdom of God might get so evil that but few righteous would be left. But His answer, while indirect, was much more important than an answer to their question would have been. He told them to make sure that they had entered into the fold. If everybody would make sure of their own salvation there would be many saved. But wondering what would become of the other fellow never helps me.

When I was a boy an acquaintance of mine went up to the altar one evening for salvation. The next night he refused to go up. When asked why he told the workers that it was too hard work. That half-wit openly gave the reason why multitudes fail to enter the kingdom. If wishes would suffice the kingdom would be full to overflowing. But the Greek word here translated "strive" is the same as our word "agonize." Our Lord was in an agony when in the garden He sweat drops of blood. Does the sin-load bear on you like that? Are you in earnest unto desperation to get rid of it? Is the desire for salvation so great that everything else becomes of secondary value? Are you willing to take up the cross upon which your old man will be crucified daily? Will you follow on to know the Lord? Then there will be little doubt about your salvation. After that get interested in others. But avoid speculative questionings. They do not build up the kingdom of God. Many questions are discussed in Bible classes that profit nobody. The word "seek" does not have nearly the force of the word "strive." It signifies half-hearted endeavor. Such will not get through the gate. You must fight if you would lay hold of eternal life.

Verses 25-30. It is likely that hundreds came to the ark in Noah's day to get away from the flood, but they came too late. After the door was shut it was not reopened for late arrivals. So there comes a time to all who neglect, when it will be too late. If men were as earnest in time as they are when it is too late the millions who will spend eternity in woe would spend it in joy.

You may be a preacher, you may be a communicant church member, you may in the opinion of many be among the first in the kingdom, and yet at the end find the door closed to you. People who come from afar often appreciate the Gospel much more than those who have been brought up under the wings of the church.

Verses 31-33. Herod was a bad man. He had caused the death of John the Baptist. He perhaps wished that Jesus was dead, but the ones who really wanted to kill Jesus were the religious leaders of the Jews. Their hatred was deadlier than that of Herod Antipas. The Master was not in as great phys-

PEACE

Peace and pardon, a holy pair,
All who believe—those blessings, share,
A foretaste of the Home above.
Where all is peace and joy and love.

What will it be to enter there,
To tread those courts so bright and fair,
To see the face of Christ who died,
And look upon Him glorified!

To see those scars He bore for me,
The Lamb once slain on Calvary's Tree,
Redemption glory all His own,
And His the right to take the throne.

Of Him will be the endless song,
And to Him all the praise belong,
God's thoughts of Him be ours as well,
Until in glory with Him dwell!

—J. P., in The Lamp.

ical danger in Perea as He would be in Judea. Why was He warned to flee from Herod's jurisdiction? It is to be feared that this was done to scare Him to cross the Jordan into Judea where He would get into the clutches of the authorities at Jerusalem.

Jesus had no good word to say of Herod, and when He finally met him at Jerusalem He had no word to speak to him. But Jesus had no fear of him. His only burden was to do His full duty today and tomorrow and on until He should be made perfect through suffering.

Verse 34, 35. Jerusalem represented the chosen people of God. Through the years they had been drifting into an apostasy from which there was no recovery. They would not come to Him that they might have life. Instead they attacked Him and took His life. Even after His resurrection they still resisted the truth to the destruction of their land and nation and the doom of their individual souls. Therefore the kingdom of God was taken from them and given to a people bringing forth the fruits thereof, while they themselves shall never see Him until they shall cry, "Blessed is he that cometh in the name of the Lord." Some said that on Palm Sunday. Others have acknowledged Him in the generations since, and the confession has brought peace and life.

SUNDAY: THE DAY OF ACCLAIM

Mark 11:1-11; Luke 19:41-44

Lesson for May 3, 1942

Golden Text.—Blessed is he that cometh in the name of the Lord.—Mark 11:9.

The events of the last week in the earthly life of our Lord occupy about one third of the Gospel record. This shows the extreme value placed upon the redemptive work of Christ by the sacred writers.

In our lesson for today we will study the story of the events of the first day of that week.

Mark 11:1. The nights of this week were spent in Bethany, supposedly in the home of his dear friends—Martha, Mary, and Lazarus. Whether He had spent the Sabbath there after coming from Jericho we are not sure, but we do know that it was in the near vicinity of Bethany that the two disciples were commissioned to go and find the colt that was to bring our Master in state into the city of the Great King.

Verses 2, 3. It is a fine thing to be able to plan ahead. But the best laid plans of mice and men often go awry. But the plans of Jesus did not. There was no prearrangement with the owners of the colt, but the Master knew where it was tied and what the owners would do about it.

Did the colt make trouble when it was ridden for the first time? Not with the Master upon its back. But why an untrained colt? I think that the great lesson is that God can better break men into His service untrained than He can retrain a man who has been wrongly trained. The King will ride to His coronation upon the shoulders of those who give all to Him at His request, and willingly carry the loads laid upon them.

"The Lord hath need." He created all things, but He needs the surrender of all things to His service before He can properly be acclaimed as King of kings. That which I give to the Lord He will use, and straightway return to me with His blessing upon it. The colt gained greatly in value for having been ridden by the Master that day. All things that I give to the Master will greatly increase in value to me for having been given to Him. You never lose, but always gain, by giving to the Master the things He asks of you.

Verses 4-6. What would you do if you saw someone crawl into the driver's seat of your automobile? You would do just what the owners of the colt did. But what would you do if you were told that the Lord had need of it for the next few hours? That depends on whether you love the Lord enough to honor Him with your substance.

Verses 7, 8. After the feeding of the five thousand the people determined to take the Master by force and make Him king. But the Master did not come to become a king as other kings are kings. He therefore went away so that they could not accomplish their purposes. But now the time is ripe for the ushering in of the kingdom of the Spirit; and He now enters the Holy City as prophesied by Zechariah. If you and I had been there, what would we have done to make His entrance a success? The palms are symbols of victory, and the garments spread before him are symbolic of my subjection.

Verses 9, 10. The word "Hosanna" means "Save now." The people were calling upon their new king to accomplish their salvation. The Aramaic "Habba" (He that cometh) is one of the names given by the rabbis to the Messiah. So they blessed Him as the Messiah and Lord.

The kingdom cometh progressively. It was ushered in at this time and is still coming; and will continue to come until He hath brought all things into subjection to Himself, when He will turn the Kingdom over to God the Father.

Salvation from foreign foes is salvation on a low plane, but salvation from sin and its power and ultimate consequences is salvation in the highest. Hosanna in the Highest, and Halleluiah to the Highest. Amen.

Luke 19:41-44. The people that were responsible for the success of the Triumphal Entry were not official Jerusalem, nor even the major portion of the population. These would cry out, "Crucify Him" with tones so fierce that the voices of those who had acclaimed Him would be smothered in the uproar. It was the haters of Jesus who closed their eyes to their own good. Christ came to visit them with a message of peace. Spurning this, the Romans came upon them with the visitation of destruction. And no man or nation can have peace who rejects the Prince of Peace.

SPIRITUAL WORLD

It dawned upon men that the spiritual world is just as much a reality as the material world; and that in the former is man's home.—Herald Hoffding.

YOUNG PEOPLE'S MEETING

(Continued from page 122)

And we know that when time and the world pass away,
God's Word shall forever endure.

—Fanny J. Crosby.

Lamp of our feet, whereby we trace
Our path when wont to stray;
Stream from the fount of heav'nly grace,
Brook by the trav'ler's way;

Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky;

Pillar of fire, thro' watches dark,
Or radiant cloud by day;
When waves would 'whelm our tossing bark,
Our anchor and our stay;

Word of the everliving God,
Will of His glorious Son;
Without Thee how could earth be trod,
Or heaven itself be won?—B. D. Barton.

HOW DOES YOUR BIBLE END?

(Continued from page 98)

But thank God our Bible does not end like that! And the resurrection of Jesus Christ from the dead is our "lively hope." The resurrection accepted, the stamp of credibility is placed upon all the other miracles He performed; the credentials of our faith are re-attested, and the triumph of the Garden becomes the crown and sequel of the tragedy of the Cross.—Temple Baptist Reflector.

THE FIRST EASTER GREETING

(Continued from page 102)

is atonement; in the empty grave is acceptance.

V. Evangelization—"Go Quickly and Tell"

But once more the angel speaks. Step by step, he leads us on; out of the sorrow of deprivation, through rejuvenation, verification, and confirmation, on to evangelization. Such news is worth running about. It produces a dynamic in the heart as nothing else can. Upon it depend all our hopes of eternal bliss and happiness. That news has lost none of its significance today. It ought to mean more to us now than it did to the disciples of old. To them it meant the restoration of a friend, to us it means everything. "If Christ be not raised"—the thought is too terrible to contemplate—"your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished. . . . We are of all men most miserable" (I Cor. 15:17-19).

How much the death and resurrection of Christ means to the world! The sin that weighs it down can be removed; the darkness that envelopes it can be dispelled; the curse that rests upon it can be canceled, and the living Christ can be its Redeemer. What Christ means to the world He can mean to every soul. When the living Christ dwells in you, my friend, you will have a treasure that is worth more than all the world. Paul, the apostle, was rich in all things that are considered of priceless worth by the world, but he considered it all dung in contrast to

the value of the living Christ. He never regretted the exchange he made, because it was such a source of joy and satisfaction to him that the joy bells were ringing in his heart all through life. When material blessings and confidences in man were low, Christ sustained him and satisfied him completely. Furthermore, the conviction that Christ was alive and was the answer to all men's needs drove him forth as a missionary to the unsaved world. Paul maintained his fire for God through experiences that would have deterred most men, because Christ had won his heart so completely that love would permit nothing less. Paul's ultimate desire was that he might know Christ and the power of His resurrection. Death held no fears for him; it would be the door of admittance into the very presence of Him whom he loved so well.

The resurrection of Christ removes from the horizon of every Christian all fears in the face of death. The great truth of the resurrection of our Lord, and His promise to raise us up at the last day and give us a body like His own has helped countless multitudes to live fearlessly and die hopefully. "He is not here: for he is risen as he said."

St. Jacobs, Ont.

SERMONOGRAMS

A laugh is worth a hundred groans in any market.—Lamb.

Faults are thick when love is thin.

Better suffer for truth than prosper by falsehood.

Give, not from the top of your purse, but from the bottom of your heart.

Failures may be made pillars of success.

Forgiveness is the odor given by flowers when trampled upon.

There are two classes of people: those who get more than they give and those who give more than they get.

Speed isn't everything; direction counts.

Character is the diamond that scratches every other stone.—Bartol.

Peace comes not with what you have, but with what you think.

Great minds have purposes; others have wishes.—Washington Irving.

Few men travel over the road of success without an occasional puncture.

I believe the promises of God enough to venture an eternity on them.

We find in life exactly what we put into it.—Emerson.

A good heart is God's tabernacle on earth.

If you acquire the habit of being honest with yourself you will not be tempted to deceive others.

Persistent people begin their success where others end in failure.

To attempt to elevate yourself by pulling another person down is a vain effort to reverse the law of moral gravitation.

Noble ends can never justify the use of ignoble means to attain them.

Speed is of no advantage to the person who is going nowhere in particular.

When you brighten the corner where you are, you also brighten other corners.—D. Carl Yoder.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

WOMEN'S SHARE IN REBUILDING A SHATTERED WORLD

Be ye followers of me, even as I also am of Christ.—I Cor. 11:1.

Our world is a shattered world; it is in sore need of rebuilding; it always was. Two spokesmen for atheism said recently: "Two World Wars within one generation have finally discredited Christianity." Hardly so; it has vindicated Christianity by the logic of events with a terrible decisiveness.

Nineteen hundred years ago Jesus Christ said: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Events happening before our eyes demonstrate that Jesus was right. We have been foolish men; we have built our house upon sand; and we have suffered the predicted fall—and indeed it was a great fall. Actually, we are living in a day of judgment. The judgment of God has fallen upon our civilization. The guilty and the innocent are suffering together. There are two things which are absolutely inseparable—**sin and suffering**. We are suffering for the rejection of the will of God.

The home, and especially the women of the home, are an integral part of human life and civilization. Men and women are equally to blame for their share in the collapse of the world order. Eve sinned with her eyes blinded, Adam with his open, but both plunged our world into the abyss of sin; Adam blamed the woman, the woman blamed the serpent.

In this editorial on "World News," we indict woman only for **her share** in the general breakdown and only the guilty women whose lives have not been brought under the sway of the Spirit of God. We mean the negligent, indifferent, immodest, sensual, theater- and movie-going, liquor-drinking, card-playing, dancing and cigarette-smoking excuse of a woman. This kind of woman has helped to bring upon the world the judgment of God.

The chief intent of this message is not condemnation, but **edification to assist women to the higher altitudes of spiritual living**. Like the Negro minister prayed, "Oh, Lawd, prop us up in all ouah leanin' places, and take good cayuh of ouah chilluns, cause dey waywahds so easy." How true! May we hasten to the law and testimony. The basis for our editorial is I Cor. 11:1-16, where Paul sets forth in his exposition and application the proper conduct and deportment of Christian women. The Apostle Paul speaks of two abuses: First, "The Improper Dress of Women"; second, the "Behaviour of Women." In the first place they dropped the "Devotional Veiling"; in the second place the "Spirit of Insubordination" grew in the assembly. This spells disaster to both society and the church.

The doctrine of "Subordination" is seriously needed today. Insubordination is fast becoming a destructive force in society today. Lately, I read the statement of a prominent American lady: "It's not the best fashion of women to live too long with any man." This is harlotry. Another from across the ocean, from Germany, "After a woman has selected her choice male, it is not necessary to continue to live with the same man. When the child is born she has done her duty to the nation, as well."

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

This sounds somewhat like the misapprehension of some Corinthian woman who taught that national, social, sexual distinctions disappear "in Christ." They insisted that the spiritual equality, of "Neither Jew nor Gentile, bond nor free, neither male nor female in Christ," obliterated all other relationships. They so mishandled this doctrine that it became a scandal. They could not see the "equality in difference." Their eager minds could not reconcile both of these great principles.

The Teaching of Revelation

"Be ye followers of me, even as I also am of Christ."

"I praise you, brethren, that ye . . . keep the ordinances as I delivered them to you."

Woman's place in society is the ordinance of God. The original creation was according to the mind of Christ. "All things were made by him." Woman's character, conduct, and deportment should be according to the divine mind and purpose. The "Devotional Veiling" which Paul also calls an ordinance, was to keep alive the divine purpose and associated truth. Thus, the exposition to the Church of Corinth.

The Christian Order

"I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Here the precious doctrine of the "Believer's Union With Christ" is preciously set forth. All the acts of the Redeemer are for the redeemed. He took their nature, assumed their liabilities, procured their pardon, answered for their delinquencies, accomplished their justification, and abides to meet all their manifold needs. For them He was born, lived, died, rose, ascended, and comes again. To each of them, male and female, He was made unto them wisdom, righteousness, sanctification, and redemption. The treasury of His merit, wisdom, and might are theirs. What a union! What a fellowship!

First, God the head of Christ; second, Christ the head of man; last, man the head of woman. It would be blasphemy for man to thrust himself into Christ's place. It is perversion for woman to thrust herself into man's place. In such confusion the home suffers and with the home, society at large. Consequently, woman is not man's competitor, but companion, a help meet for man. The Corinthian women, or some of them, thrust themselves into the habits and duties of the masculine sex to the neglect of their own duties of the household. Today men, young men, and boys suffer deprivation of jobs, while women and girls occupy men's positions, having left the sphere in which God placed them.

Lucifer fell from his high and holy estate, became Satan, by seeking to thrust himself into the sphere of Deity. Angels which kept not their first estate were banished into chains of darkness. Woman will yet, with man, plunge society into the final apostasy which

will bring the Son of God back to the world in judgment.

The Sign of Subordination

"Every man praying or prophesying, having his head covered [veiled], dishonoureth his head [Christ]."

"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head [man]; for that is even all one as if she were shaven."

The veiling, the divinely chosen symbol of subordination and subjection, harks back to creation. "Adam was first formed." It also is rooted in the fall into sin of the human race, "Eve was first in transgression." Consequently, "Thy husband . . . shall rule over thee," (Gen. 3:16). This decree of the Lord still is in force, being restated in I Tim. 2:11-14, "I suffer not a woman . . . to usurp authority over the man."

Man in honor to his head, Christ, must appear in unveiled dignity. Woman being in subjection, in times of worship is to appear veiled.

This some refused to do, wanting to show their equality with men. St. Paul declared that the honor of the Christian community was at stake, since only abandoned woman of ill repute dispensed with the veil. Honorable Greek women always appeared with the veil. The absence of the veil was the open stamp of harlotry.

Moral Propriety

"For that is even all one as if she were shaven."

In the absence of the veil, not only was the divine order involved, but **moral propriety** was at stake. It was a disgrace for a woman to be shaven, and to appear unveiled was an equal reproach. It was no mere question of maxims and rules, therefore, with which Paul had to deal; it was a question of principle, of principle vital and profound. And hence it is that he argues so gravely and weightily on what might seem to be a matter of small moment. He appeals to Scripture, to Christian doctrine, to nature, to moral propriety, to the example of angels, to man's intuitive judgment, to general custom, and lastly, to his own apostolic authority, to establish this practice of veiled women in the public assembly. Without this veil no women were to pray and prophesy (speaking to edification).

The Sign of the Feminine

"If it be a shame for a woman to be shorn."

The distinctive mark of the woman and sign of her sex is long hair. To be shorn or shaven was a mark of disgrace, even the badge of harlotry. Long hair is a crown of glory to woman. Only modern fashion designers, untaught of God, urged woman to remove this mark of her sex. They robbed woman of her glory and her beauty. When women surrendered this sign of honor, they likewise surrendered much of their dignity. Men have increasingly lost respect for women, hardly understanding why. Men and young men do not rise from their seats like they used to in other days. Why not? Look at many women and no answer is needed.

The Sign of the Masculine

"For a man indeed ought not to cover his head."

"If a man have long hair, it is a shame unto him."

This prohibition includes both the long hair, nature's covering, and the veiling, which is the divinely chosen symbol of woman's subordination.

Wherever men are found who cover their heads, you have the religious crank, the fanatic, the freak, the heretic, or the demented man.

In handling or attiring the body we are to follow the suggestions of nature. Man is by nature uncovered, has short hair; woman is covered with her long hair. Both the Greeks and the Romans so interpreted and obeyed the voice of nature.

The Deeper Meanings

"He [man] is the image and glory of God."

"Woman is the glory of the man."

"Neither was the man created for the woman."

"But the woman [was created] for the man."

Paul's Scriptural appeal goes back to Genesis, where the account of the original creation sets forth man as the crowning act of God's creation. Man was the zenith. Man was the image of God. Hence he must not veil the head which is the impress of the image divine, the face which reflects so excellent a glory.

But woman was the glory of man; she was taken out of his side—not from the rude clay, but from the clay already tempered by human life and heat; not from any remote or uncomely member of man's body, but from his very heart, from the very seat of life. Therefore, she is his "glory"; she represents what is finest in him and most exquisite, what is highest and best. She was taken from man, not man from woman. She was made for man, not the man for the woman. All this is fundamental and deep. Modern woman's fall from this high estate is part and parcel of the decline of our civilization.

The Example of Angels

"Because of the angels."

Although she is man's glory, she is to defer and minister unto him from whom she sprang, just as the highest spirits (angels) are those who serve most and best.

These angels also kept their estate; they too veil not only their heads in the face of the glory of God, but also their hands and their feet.

These same angels now serve and minister to all that are heirs of salvation, both men and women. How unbecoming then for women not to attire themselves properly as to their sex, cover their heads with the long hair of nature's covering, and the veiling sign of subordination.

The Sign of Authority and Power for Service

"For this cause ought the woman to have power [authority] on her head."

When a woman takes her God-designed place, wears the long hair that nature suggests, places on her head the veiling, and correspondingly acts her sex, she adds power to her life and testimony. She is authorized by God, when so veiled, to labor alongside the man. She may pray in the public assembly. She may prophesy. (That is, speak to edification.) But the prohibition still stands. She was not to teach (direct spokesmen for God) before the canon of Scripture was completed. She must not usurp authority over the man. She must be in subjection. This the long hair, and the veiling teach. This question settled, she will have the blessings of heaven upon her life and service. Thus she preserves comeliness in the sight of the

holy angels who are present in the Christian assemblies.

The Needed Check on Men

"Nevertheless neither is the man without the woman."

"So is the man also by the woman."

The apostle makes clear that there is an equality between man and woman. Since the original creation all men have been born through the instrumentality of women. Equality and subordination are not opposed to each other. Christ by nature is equal to God, but in His office He took a position lower than Deity. This check is to keep man from getting high-hatted by a supposed superiority. They are mutually dependent upon each other. Subordination is not inferiority.

Man's Intuitive Judgment

"Judge in yourselves: is it comely that a woman pray unto God uncovered?"

The constitution of a man's nature, derived from God, speaks its own peculiar message. If man listens to the voice within, it will speak the same truth as the voice of revelation. God in creation impressed His revelation upon human personalities. If the man listens to the inner voice his life and actions will correspond to the Book of God, the Bible. So will that of the woman. Listen to God, and silence the loud appeals of changing fashion and that of a changing and dying world order. T. C. Edwards writes: "A woman is instinctively conscious that nature's gift of long hair is for one covering."

The Voice of Nature

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him." "If a woman have long hair, it is a glory to her: for her hair is given her for a covering."

The woman's unalterable physical characteristics indicate her sphere. This is seen in three directions. First, the mental attitude. The woman when left to her own free will gravitates to her God-appointed place, the home. Often she feels forced by circumstances beyond her control into other directions. She cannot take the initiative in courting. She does not feel like accepting every proposal. It would not be wise.

Second, woman's physical frame speaks of a different sphere. The lighter texture of her body shows that she was not made for the rougher outdoor life of the man. Her smaller feet make it more suitable for her to be the mistress of the home.

Third, long hair is nature's contribution to woman's glory. Long hair dishonors a man; short hair dishonors a woman. Luxuriant hair becomes a woman, but would be a hindrance to man. Short hair is needed by men in shops, factories, and on the farm.

The Appeal of Apostolic Authority

"We have no such custom."

"If any man seem to be contentious"; inclined to call in question what has been said of the proper behavior of both sexes and insists that women may dispense with the veil, he appeals to apostolic authority to settle the question. He declares, "We have no such custom"; we apostles and teachers do not countenance any such things. In the opening verse he speaks of himself as the messenger of God, when he writes: "As I delivered unto you." This was not merely a personal opinion. In the same epistle Paul writes: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord" (I Cor. 14:37). This puts the stamp of divine revelation upon this teaching of the Bible, and should silence all arguments and contentions.

The Practice of the Churches of God

"Neither the churches of God."

In closing the arguments, besides asserting his own decision and declaring his apostolic authority, Paul appeals to the universal custom and practice of the churches of God. He confirms the teachings of long hair for women, short hair for men, the wearing of the "Devotional Veiling" in prayer and prophesying for Christian women as the established order of all churches. This being the practice of Jewish and Gentile churches, he urged that the example of all the churches should be copied by the Church of Corinth. Thus he concludes his powerful argument, his fundamental reasoning, his apostolic revelation; coupled with the practice of the church universal as the means to end all argument.

In past days churches which had their beginnings in the Reformation days practiced what Paul so powerfully set forth. This ordinance, which should keep alive divine truth and which assists in maintaining the divine purpose in human life, was the general practice in earlier days of Lutheran, Reformed, Baptist, Methodist, and other churches. Some, like the Mennonite Church and others, still seek to abide by this Biblical order. There is a blessing upon those who obey, and there is a distinct loss to those that disregard. Many churches regard the uncovered head as unbecoming and keep on their headgear; but mere outdoor headgear is not an ordinance, and does not keep alive the fundamental truth expressed in the "Devotional Veiling," and the long hair. In the original Greek, the two coverings are clearly differentiated, the Greek for the long hair covering being peribolaion and for the "Devotional Veiling," katakaluptesthai. Weymouth's "New Testament in Modern Speech" translates the two coverings more clearly than the more ancient "King James Authorized Version."

It may be said by the reader that this is a far-fetched argument, when it comes to the collapse of modern civilization. May we ponder for a moment. It is not far-fetched, when we remember that when angels left their first estate apostasy in heaven ended in God's banishing them in judgment from His own presence. If the heavenly order could be so seriously disturbed, then it is not difficult to believe that our sin-marred world can be shattered.

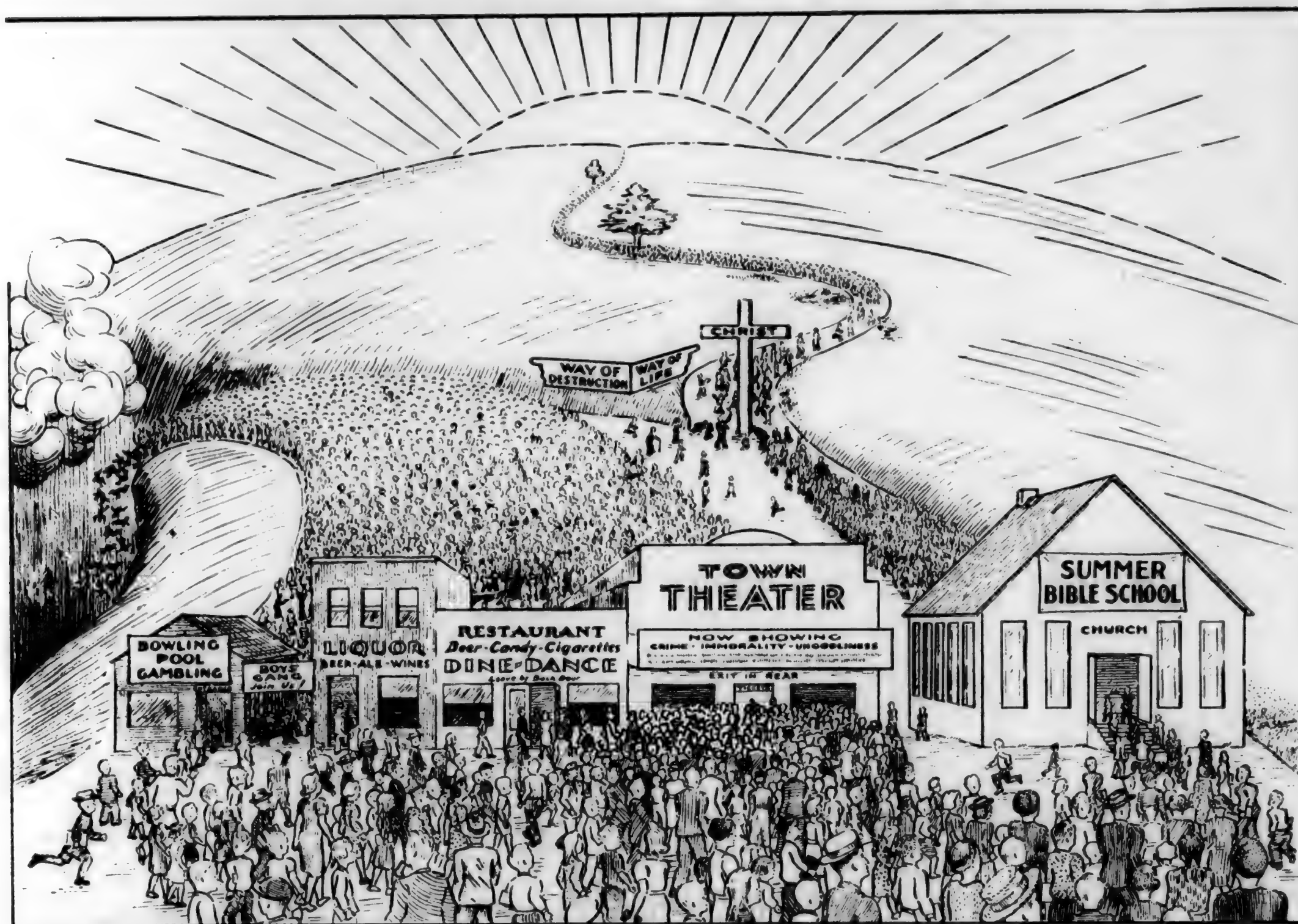
If the sin and disobedience of Adam and Eve can plunge a world into sin, then the character, conduct, attitudes, and the deportment of millions of women can damage our world. Women are not to blame for the collapse of the world-order, men are equally to blame. They who have never accepted Christ, who have no union in fellowship with Christ, who have not been filling their places as "Home-Builders" for God, who have not molded and controlled the rising generations for the last generation stand indicted at the bar of God.

"Children are the heritage of the Lord." The fruit of the womb is his reward. That heritage we have neglected; that heritage we have allowed the world to educate; that heritage we have not brought up in "the nurture and admonition of the Lord," that heritage we have altogether too largely handed over to the State to educate with its Bibleless schools; that heritage has been taught to believe that they did not come from the hands of God; that heritage has been taught the abominable false philosophy of evolution; that heritage has been taught the doctrine of the survival of the fittest; that heritage has been schooled by men whose base philosophies of force and bloodshed have turned millions into worse than brutes. Here we are with a world war on our hands.

How can such a world be rebuilt? If Jesus Christ tarries, we would say by the same method by which Jesus Christ met a dying world order; by the same method by which the early Christian Church overthrew the

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decadent Roman Empire and saw better days; by the same way that the Reformers brought about the dawning of a new day during the "Dark Ages"; by the same method that the Wesleys saved England from the bloody revolution which deluged France; by the same method that established a new nation—**THE UNITED STATES OF AMERICA**—in the forests, mountains, hills, and plains of the North American Continent. How? By the preaching of the Gospel of Jesus Christ. By the regeneration of men and women. By the establishment of Christian homes. By the establishment of Christian churches. By the giving of the rising generation Christian fathers and Christian mothers. **"The hand that rocks the cradle rules the world."** Allow this paraphrase: "The hand that rocks the cradle may wreck the world."

So many people think they are broad minded just because they are too lazy to form a conviction.—Clipped.

MENTAL POISE

(Continued from page 101)

low evil to be and to continue without a redemptive purpose is an act inconceivable in a good and holy and gracious God. When we consider ourselves as a part in the great plan of God and if our goal be "to glorify God" then personal misfortunes will not appear unjust nor will one be tempted to view life as futile.

1. William DeWitt Hyde—"The Five Great Philosophies of Life."
2. George Galloway—"The Philosophy of Religion."
3. Andrew Martin Fairbairn—"The Philosophy of the Christian Religion."

Deer Creek, Ill.

We bring forth weeds when our quick minds lie still.—Selected.

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CHRISTIAN MONITOR



"His mate feels the eggs beneath her wings, and the heart in her dumb breast flutters and sings"

IN THIS ISSUE

It Is Better to Trust , by Cora M. Baer	130
A Teacher's Crown of Rejoicing , by Nadine S. Roth	131
A Poet Who Owed Much to His Mother , by Pearl H. Campbell	132
Elegy Written in a Country Churchyard , by Thomas Gray	133
Lessons in Prayer from the Book of Acts , by Verna Schlabach	135
Why Do We Sing? by Paul F. Weaver	137
My Morning Watch , by Lawrence Keister	138
Mothers of Yesterday , by Martha Hamer Wingerd	139
Home Blessings , by Myra K. Lehman	140
To and Fro in South America—Home Again , by S. C. Yoder	142
The Past Year in Our African Work , by Elam W. Stauffer	143
Educational Values Inherent in Our Civilian Service Program , by Robert Kreider	144
The Message of the Book of Jeremiah , by John Umble	146
Extracts from the Letters of John Coffman	148
Book Reviews	149
The Function of the Holy Spirit , by S. F. Coffman	150
Sunday School Lessons	152
World War No. II Proves the Bible to Be True , by C. F. Derstine	154

"IT IS BETTER TO TRUST"

By Cora M. Baer

This story is based on a recent experience in a city mission.



It was the fifteenth of the month and time for the insurance man. Martha Myer's face looked somewhat troubled and her lips audibly formed the prayer that had been rising from her heart all morning, and she said, "Lord, give me grace and wisdom to say just the right thing." As the morning wore on she found herself growing tense and nervous, for after all she was still so young in her Christian life that it looked like a big task to her to meet her glib, smooth-tongued insurance man. How could she make him understand that now since she and her husband had found a fullness of life in Christ that they had decided to give up their life insurance and just trust the future to Him? She once more found herself driven to the Word of God and as usual she found just the comfort and consolation there that she needed. This morning she found this verse: "It is better to trust in the Lord than to put confidence in man."

"O God," she prayed, "I am so glad I've found this better way."

But she could not linger too long, for there were the breakfast dishes to be done, and the house needed to be put in order from getting the children off to school, and she heard that the baby was awake and demanding attention, but somehow she felt strengthened and able to meet the overcrowded duties that pressed upon her, and in her soul was a deep, fearless serenity that comes with the consciousness of Christ's presence.

As she bathed the baby she recalled other "fifteenth-of-the-month's" when she had dreaded the monthly call of the insurance man, but for quite a different reason. Then she had felt that it was her duty as a mother to provide for the future of her family through life insurance. She recalled how they actually had to go hungry several times in order to meet the monthly payments. She wondered now that she had never stopped to figure and discover for herself that they were denying themselves of necessities so that some moneyed company might have more to add to their already piled up assets.

"Oh, but I'm so glad we've learned differently. Surely, 'It is better to trust in the Lord than to put confidence in man.'"

Her meditation was interrupted by a rap at the door. Somehow she felt an inner strength as she admitted her insurance man.

When she told him, "I won't have any money for you today as my husband and I have decided to give up our insurance," he looked at her in amazement.

"But Mrs. Myer, you certainly can't mean that you'll let your policy lapse after paying in all these years. I realize it's tough for you to meet the payments, but think of the benefits for your family—" He talked on and on.

Mrs. Myer let him talk; then when he stopped to catch his breath, she took up the story and explained in a quiet, yet forceful way, that they had now placed their future

into safer Hands, and that they felt since they were now Christ's they could also trust Him for keeping in the future.

As she talked on the man before her first registered amazement, then consternation, and finally discomfiture on his countenance. Sometime way back there when he was a boy he, too, had learned, "It is better to trust in the Lord than to put confidence in man." But since he had acquired quite a degree of worldly wisdom and a portion of this world's goods, he had almost forgotten that there is a God to whom he owed everything. For awhile he was speechless, which was indeed

THE BEAUTY OF MAY

Gone is the Winter, all nature doth sing,
Blithesomely, gladsomely cometh the Spring,
Mountain and meadow, forest and plain,
Clothed in their beauty sing praises again.

The Winter's long reign and the darkness are
o'er
In the life-giving sunshine remembered no
more,
While birds, hills and trees, united in voice,
Tell every sad heart to look up and rejoice.

The orchard in glory of pink and of white,
The outgoing splendors of morning and night,
The sweet-smelling earth and the soft-falling
rain,
Make gladness to flourish like hope after pain.

The hand of the Father in lavish array
A pageant of Beauty prepareth in May,
But His care for the sparrow, the flower, the
tree
Is nought to the love that He bears you and
me.

—Evangelical Christian.

unusual for him, but at length he coughed to hide his embarrassment then said,

"Well, of course, if you feel that way about it, but personally, I think you're being very foolish."

After he was gone, misgivings came into the mind of Martha Myer, and she began to wonder if perhaps after all she was foolish. Then once more the verse came back to her: "It is better to trust in the Lord than to put confidence in man," and from her heart she cried with Job of old, "Though he slay me, yet will I trust him."

And she went about the tasks of the home with a feeling of confidence and joy in the realization that God had promised to supply all the needs of His children according to His riches in glory.

But trying days were in store for the Myers. Sickness came and doctor's fees were high. Then through some reverses in circumstances the man who employed Merle Myer was unable to pay him for his work. There came a day when the money was all spent; several of the children had bad colds and needed medicine; the rent was past due and the landlord was growing impatient, and the last bread was on the breakfast table.

They ate their breakfast in silence that morning. Once more Martha felt misgiv-

ings and doubts arising in her heart. It is so easy to talk about trusting the Lord when one's purse has plenty of money in it, and the cupboards are well filled. She said nothing for she needed only to glance into the face of Merle to know that his thoughts, too, were not the most cheerful.

"I'll see if I can't get at least part of my back pay today; so don't worry," he said in a rather helpless tone of voice.

After her husband left the house Martha tried to plan how she would keep the children from knowing that there was no more food in the house. They would soon be getting up for breakfast, hungry, of course. She could manage that all right; they were used to having only bread and coffee lately and would ask no questions. But when dinner time came—well, they would be coming home from school and there wouldn't even be bread and coffee. She went to put some coal on the fire, and discovered that there wasn't enough coal left to keep the house comfortable till evening. In spite of herself the tears began to roll down her cheeks and before she knew it she was sobbing, big uncontrollable sobs that came from her heart and choked in her throat and shook her whole frame.

Then she heard the children upstairs; so she had to swallow her sobs and be cheerful even though her heart felt like lead. Then when the children were off to school, she went where she could be alone to pray. Somehow her heart was too full for words that morning and her petition was mostly broken sobs. But the Spirit who knew the burden of her overwrought heart took those broken sobs and shaped them into an eloquent intercession and Martha's heart was calmed. Oh, how she clung to the words, "My God shall supply all your need according to his riches in glory by Christ Jesus." And even though the cupboard was as empty as ever, that crushing weight was gone from her heart.

Then there came a knock at the door. She saw the insurance man through the window. For an instant, from force of habit, a feeling of dread swept over her as she began wildly to wonder how she could pay him. Then she smiled to herself as she said, "Well anyway, we don't owe him anything."

She went to the door wondering why he was there. Had he forgotten that they had dropped their insurance?

"Good morning, Mrs. Myer," he greeted her.

"Good morning," she responded still wondering.

"Well, have you changed your mind about your insurance?" he queried as he saw the questioning look on her face.

"Why no," she replied. "We're still trusting the Lord, and we're confident that He will take care of the future."

"I don't see things as you do, but I can't help admiring you for your attitude. You remind me of my mother and her trust in God. And Mrs. Myer, I have a check here for you," he added as he handed her a slip of paper.

"But I don't understand," she said, too

(Continued on page 160)

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No. 5

A TEACHER'S CROWN OF REJOICING

By Nadine S. Roth



RS. Winn was at her neighbor's backyard fence.

"Good Morning! I see these Indian Summer days have lured you out among your flowers, too."

Her neighbor looked up, smiled, passed the time of day, and held open the gate separating their property, as an invitation to enter.

"Here are those bulbs of the rose-colored Chinese sacred lily that you have been wanting a start of," said Mrs. Winn, handing her the newspaper-wrapped tubers.

Mrs. Hamilton expressed her thanks, and then they talked, as amiable neighbor women will, till Mrs. Winn finally tore herself away and went home. It was getting late, and Mrs. Hamilton hurried to plant the bulbs before she had to go in and prepare the noon meal. Hastily she gathered up the empty newspaper, picked up a few pieces of kindling as she passed through the woodshed. The paper would do to help start her fire, but just as she was about to crumple it up to put in the stove, a name caught her eye.

"Could it be!" She looked at the heading of the paper; it was published in some town in California, likely Mrs. Winn's home town. Edred Foglesong! What a long time since she had heard anything of him! She smoothed out the paper and sat down to read what it said about him. What she read was an editorial lauding the proprietor of a certain filling station. It seemed that the proprietor, one Edred Foglesong, was a young man of convictions who dared defy filling station rules commonly practiced in his community by closing his station on Sunday. All this was in Southern California where things were wide open all day Sunday with swarming tourists and the town's own numerous population. This day was considered everyone's big day. Often business place owners said that they took in more money on Sunday than during all the rest of the week. But not this young man. He boldly hung out a sign requesting that motorists please fill up with gas and oil on Saturday so that the station attendants could attend divine worship on Sunday and keep the day holy. The editor went on to comment favorably on the person who had backbone enough to defy the money-grabbing twentieth century and remain true to an ideal. Oddly enough he was demonstrating that it could be successful from a business standpoint as well, for sales had increased since young Foglesong had taken over the station on the corner

where the town's busiest avenue intersected the famed El Camino Real. The young man was also a preacher, ministering to the needs of an out-of-town congregation.

A great wave of joy surged up and engulfed the middle-aged lady who was building her fire in a state thousands of miles away. There could be no mistake! There was only one Edred Foglesong who filled that description. Dreamily she started her noonday meal. Old memories came trooping back. She was again standing inside the square building that was the local high school where she taught for many years prior to her marriage. It was class day, and the seniors had managed to hoist their class flag to the top of the flag pole. The flag rope had been taken down. At the bottom of the pole was a barbed wire wrapping, above it the pole was greased for the next two feet. Higher up was another barricade of barbed wire, and again the pole was greased. It was a challenge to the juniors who according to good high-school tradition were honor bound to tear down the senior banner and raise their own in its place. They started to do this by attacking the first barbed wire. To this the seniors objected bodily, and there was a heap of fighting boys at the bottom of the pole. Back farther the respective class rooters were doing their bit loyally.

Then almost before anyone knew what was happening a little fellow was skimming over the ground with all his might. Toward the flagpole he came, and with unbelievable agility he bounded up over his struggling schoolmates. By using them as stepping-stones, he managed to clear the first entanglement and grease ring.

"Look at Fogy," yelled a junior girl as she pointed to the little figure shinning up the pole like a nimble squirrel.

The girls jumped up and down and screamed in a mad frenzy of cheering. Farther back the watching sophs and freshies shouted.



"Old Fogy will show 'em."

"That's the stuff."

"Show 'em what a little runt can do."

The bell rang for school to take up, but little heed was paid to it, for that little high-school group had been caught in the grip of a minor mob psychology. Tardiness and demerits now seemed of small importance. Urged on by the yelling crowd below, the small figure was able to climb over the second entanglement and to mount above the second greased portion of the pole. He was nearing the top and soon he would be able to tear down the senior banner and replace it with that of his own class. In his eagerness to reach his goal, Edred failed to note that another greasing had been applied to the pole. His hands reached near the top, and he was just about to pull himself up higher, when he felt his grip slipping. His struggles to maintain his hold only served to send the panting boy swiftly back down the pole, the next grease zone accelerating the slide. Almost before he knew what had happened, he landed on the topmost barbed wire wrapping, loosened it, and slid furiously landing in the prickly tangle below. Poor Edred had nothing but splinters, torn clothes, scratches, bruises, and demerits to pay for his hard labor. For Principal Rafferty had also been watching from his private sanctum, vowing that it was time that these students were taught a lesson.

The teacher who had watched from the window below agreed, but that did not keep her from binding up the scratches, pulling splinters, mending a few rents for a very chagrined boy. She seized the opportunity to administer an admonition as well, pointing out with loving concern that what had gotten him into this was the voice of the crowd.

"It is merely a school episode, but even those can be disastrous when a mob spirit rules. You are getting your education now. I hope you will also learn to shun a mob spirit; many people are often carried away by the voice of the crowd and do wrong and foolish things. Sometime if the hysteria mounts high enough, mobs, riots, insurrections, and even wars result.

"There is a persistent little voice that doesn't shout like the crowd, but those who follow it lead strong, well-controlled lives. Some call it conscience. I like to think of it as the voice of God speaking to our conscience. Edred, follow that voice in spite of the crowd."

Reared in a Christian home by devout parents, the youth knew she was right, and yet the ensuing years brought to the teacher who loved him the heavy realization that Edred was wasting his time, talents, and

energy chasing trifles at the urge of the crowd. He had seemed to want to do right, too, and had started several times to be a real Christian, but always the crowd proved too much for the gay, lively boy. Even a good Christian college was not able to get him to act from conviction only, and his marriage to a splendid Christian girl failed to make his hearing single. The voice of the majority still broke in and often overruled the still small voice.

There were some who gave him up, but not his godly teacher; she prayed on. She had quit teaching after her marriage, and the young Foglesongs had moved west. This was the first that she had heard of them in years. Now at last here was evidence that the still small voice ruled Edred's life. "Oh, thank the Lord! Thank the Lord."

Mr. Hamilton came in to dinner. They ate the meal almost in silence, for Mrs. Ham-

ilton answered in absent-minded monosyllables. She attended to all her usual duties in a daze till finally when the day's work was done her husband asked:

"Lass, what's the matter with you?"

She wanted to know why he asked that.

"Well, you have been as one in a dream all day. No salt in the potatoes, didn't put the meat on the table for dinner, forgot to feed the hens, and now I have spoken twice before you even heard me."

His wife grinned sheepishly and tried to tell him what it was all about, but he could not see anything to be elated over. If that young scapegrace of a Foglesong finally settled down to business, what of it? It was about time he did something worth-while; anyway he could not see that a filling station was a huge success, but then he noticed his wife's brimming eyes.

(Continued on page 138)

A POET WHO OWED MUCH TO HIS MOTHER

By Pearl H. Campbell

One of the most beautiful of country churches in England is that of Stoke Poges where:

"Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep,"
in the shadow of the ancient yew trees.

In the old, far-off unhappy days of almost constant warfare, bows made from the wood of the yew were highly esteemed, so highly, in fact, that one of the curious old laws of the time provides that these trees be planted in the churchyards and other places in order to insure a plentiful supply of wood for bows. It is a long time now since England's safety depended upon the skill of her archers, but the trees remain to add a lovely touch to the countryside.

The churchyard is enclosed by a wall of flint pierced by a richly carved lich gate, so called because those bearing the bodies of the dead to church were accustomed to set down their burden here for a few moments of rest. The pathway leading from the gate to the church is bordered on either side by rose trees, sixty-two of them, and when they blossom and breathe forth their fragrance on a summer Sunday you may go the length and breadth of England and hardly find a lovelier sight.

The church, known as All Saints, is very old. It has been restored at various times but so carefully that the patching does not show. The large low tower is of brick, covered, like the walls of the church, with glistening ivy. The roof is of red tile which the sun and rain of many years have softened to an exquisite beauty. Within are low, massive pillars and plain symmetrical arches, the remains of the Norman church which once stood here. Great rafters of dark oak add to the air of solidity.

Thomas Gray, who is remembered chiefly today because of the elegy which he wrote in this churchyard, was born in London. His mother, who was Dorothy Antrobus before her marriage, had a millinery shop in partnership with her sister, Mary. Her married life was most unhappy. Philip Gray, the father of

the poet, was a man of violent temper, extravagant, neglectful of his family to such an extent that Mrs. Gray was always obliged to support herself and her family.

There is a story that when Thomas was a tiny chap she found him in a fit and resorted to the desperate remedy of opening a vein with a pair of scissors and so saved his life. Such methods would hardly be used today but it seems to have been effectual. Through all the years of his childhood she watched over her little son with a tender care and when he was old enough to be sent to school, at Eton, it was she who paid his expenses and not his father.

Fortunately for young Thomas the home where sorrow was an almost constant guest (ten of his little brothers and sisters died when they were mere babes), was not the only one he knew. One of the three Antrobus sisters was married to a prosperous lawyer who lived at Burnham in Buckinghamshire. Here Thomas spent a great many happy vacations from Eton. It is true the bluff old lawyer could not understand the dreamy imaginative lad who preferred a solitary ramble over the hills or a meditation in a churchyard to the noise and rollicking fun of a fox hunt. The boy seemed a bit of a dunce to him, but he was kindly disposed toward him and made him welcome at his hearth.

On these vacations Gray wandered about the parish of Stoke Poges and the churchyard which was to have such a profound influence on his poetry later on. In that lovely English countryside he gathered the jewels to place long afterward in the elegy where they shine undimmed by the passing years.

One of the fairy regions which he soon discovered was the forest now known as Burnham Beeches. There are no finer beeches in all England and they have been set apart as a public resort by the corporation of London.

Gray describes the park thus:

"I have at the distance of half a mile,
through a green lane, a forest, the vulgar
call it a common, all my own; at least as
good as, for I spy no human thing in it but

myself. It is a little chaos of mountains and precipices—mountains, it is true, that do not ascend much above the clouds—nor are the declivities quite so amazing as Dover Cliff, but just such hills as people who love their necks much as I do may venture to climb. Both vale and hill are covered with venerable beeches and other very reverend vegetables, that, like most other ancient people are always dreaming out their old stories to the winds. At the foot of one of these squats Me (il penseroso) and there I grow to the tree trunk for a whole morning."

When Philip Gray died in 1741 Dorothy and Mary decided to leave busy London and end their days in the county where they were born. In the north end of Stoke Poges parish they found a farmhouse of two stories with a rustic porch which exactly suited them. There was a bedroom and a study set aside for Thomas, when he should come down to visit them, and a summer house, substantially built of stone, where he could sit and muse through the long summer hours. Altogether it seemed ideal, especially when they were joined by the other sister in Buckinghamshire, now a widow.

Here they lived happily until death invaded the little circle. Mary died quite suddenly, and her death and that of a friend whom Gray dearly loved threw over him that shadow which in the alchemy of his mind he turned into the beauty of the elegy. Henry Shelly says of it that it gave the English mind its most comforting channel of expression in any twilight hour. Although Gray began it in 1742 it was not finished until seven years afterward.

The house has been remodeled into an imposing mansion of three stories, but Gray's bedroom and study were left untouched. The summer house remains, also, so it is easy to imagine the grave scholar who studied much and wrote little sitting here and perhaps slowly tracing one of those immortal quatrains upon the paper before him. The position of poet laureate was once offered Gray, but he declined it, having little liking for court life or for writing poetry at the command of the king.

Dorothy Gray died four years after her sister Mary and was laid to rest in the tomb beside her. Gray wrote the epitaph for both and mentions himself near the close of it.

This is the way it reads: "In the same pious confidence (of a joyful resurrection) beside her friend and sister, here sleep the remains of Dorothy Gray, widow, the carfeul, tender mother of many children, one of whom alone had the misfortune to survive her."

Gray died in July, 1771, and in his will left instructions that his body was to be "deposited in the vault, made by my late dear mother in the churchyard of Stoke Poges." This was done, but there is nothing on the tomb to show that the poet is buried there. On the wall of the church, close by, is an inscription which reads: "Opposite to this stone, in the same tomb upon which he so feelingly recorded his grief at the loss of a beloved parent, are deposited the remains of Thomas Gray, the author of the Elegy Written in a Country Churchyard. He was buried August 6th, 1771."

In a field adjoining the churchyard on the

east is a monument to Gray in the form of a massive cenotaph. On three of the four sides of the pedestal are quotations from Gray's poems. The cost of the monument and the stone in the church wall was borne by John Penn, a grandson of the William Penn who founded Pennsylvania.

Gray lives not, however, in stones or epitaphs, but in the lovely pictures he has put into words, in the never dying beauty of the region which ministered to his lonely soul.

ELEGY WRITTEN IN A COUNTRY CHURCHYARD

[A picture of Nature: the coming on of night.]

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds:

Save that from yonder ivy-mantled tow'r,
The moping owl does to the moon complain
Of such as, wand'ring near her secret bow'r,
Molest her ancient solitary reign.

[The poet's thought turns from Nature to the men who toiled at her, and are now lying in their graves in the churchyard.]

Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.

The breezy call of incense-breathing morn,
The swallow twitt'ring from the straw-built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed.

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care:
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.

Oft did the harvest to their sickle yield,
Their furrow oft the stubborn glebe has broke;
How jocund did they drive their team afield!
How bow'd the woods beneath their sturdy stroke!

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor.

[Death, the great leveller, knows no class distinctions. Princes and peasants are equal in the grave. The nobly born, the powerful, the wealthy, the beautiful, must all die.]

The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour—
The paths of glory lead but to the grave.

Nor you, ye proud, impute to these the fault,
If mem'ry o'er their tomb no trophies raise,
Where through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise.

Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can honor's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death?

Emerson was probably right when he said: "Set not thy foot on graves but hear what trees and roses say."

Let us amend it and make it read: "Hear what birds and roses say." And one who visits Stoke Poges Churchyard in the early morning when the birds are carolling above their nests, and the flowers that grow so profusely in English soil are breathing forth their fragrance, will hear a great deal.—The Watchword.

[In the graves may lie some whose talent, through lack of opportunity to cultivate it, never came to light.]

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands, that the rod of empire might have sway'd,
Or wak'd to ecstasy the living lyre.

But knowledge to their eyes, her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repress'd their noble rage,
And froze the genial current of the soul.

Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

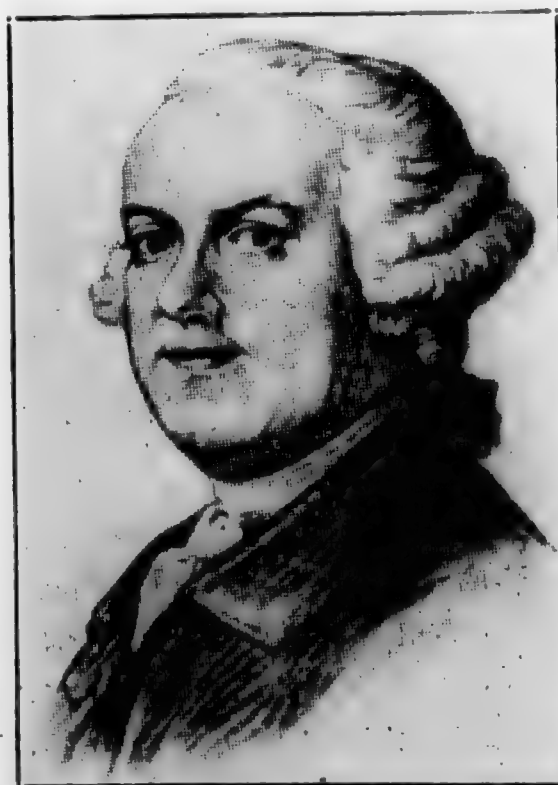
Some village-Hampden, that with dauntless breast
The little tyrant of his fields withstood,
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood.

[Not only were their virtues of narrow range, but their vices also. They led a quiet unnoticed life, a life in the shade.]

Th' applause of list'ning senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read their hist'ry in a nation's eyes.

Their lot forbade: nor circumscrib'd alone
Their growing virtues, but their crimes confin'd;
Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind.

The struggling pangs of conscious truth to hide,
To quench the blushes of ingenuous shame,
Or heap the shrine of luxury and pride
With incense kindled at the Muse's flame.



Thomas Gray

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenor of their way.

[But in spite of the obscurity of their lives they were loved in their lifetime, and their memory is cherished by relatives and friends after they are dead. The dying long for love and sympathy in their last moments.]

Yet ev'n these bones from insult to protect
Some frail memorial still erected nigh,
With uncouth rhymes and shapeless sculpture deck'd,
Implores the passing tribute of a sigh.

Their name, their years, spelt by th' unletter'd Muse,
The place of fame and elegy supply:
And many a holy text around she strews,
That teach the rustic moralist to die.

For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing, ling'ring look behind?

On some fond breast the parting soul relies,
Some pious drops the closing eye requires;
Ev'n from the tomb the voice of nature cries,
Ev'n in our ashes live their wonted fires.

[The poet, who is himself speaking throughout the poem, compares his life with that of his fellow-creatures now lying in the churchyard, and describes himself, his fashion of spending his time, his death, and writes, as it were, his own epitaph.]

For thee, who, mindful of th' unhonour'd Dead,
Dost in these lines their artless tale relate;
If chance, by lonely contemplation led,
Some kindred spirit shall inquire thy fate,

Haply some hoary-headed swain may say,
"Oft have we seen him at the peep of dawn
Brushing with hasty steps the dews away,
To meet the sun upon the upland lawn."

"There at the foot of yonder nodding beech,
That wreathes its old fantastic roots so high,
His listless length at noontide would he stretch,
And pore upon the brook that babbles by."

"Hard by yon wood, now smiling as in scorn,
Mutt'ring his wayward fancies he would rove;
Now drooping, woful-wan, like one forlorn,
Or craz'd with care, or cross'd in hopeless love."

"One morn I miss'd him on the custom'd hill,
Along the heath, and near his fav'rite tree;
Another came; nor yet beside the rill,
Nor up the lawn, nor at the wood was he:"

"The next, with dirges due in sad array,
Slow through the church-way path we saw
him borne—
Approach and read (for thou canst read) the lay
Grav'd on the stone beneath yon aged thorn."

The Epitaph

Here rests his head upon the lap of earth
A youth, to fortune and to fame unknown;
Fair science frown'd not on his humble birth,
And melancholy mark'd him for her own.

Large was his bounty, and his soul sincere,
Heav'n did a recompense as largely send:
He gave to mis'ry all he had, a tear,
He gain'd from heav'n ('t was all he wish'd) a friend.

No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose,)
The bosom of his Father and his God.

—Thomas Gray.

Editorials

Our Mothers

The month of May, along with its appreciated contributions of balmy weather, fragrant flowers, and singing birds, brings us a number of special days that have grown to mean much in the lives of people. One of the most appreciated of these is Mother's Day. We all concede that it is not of as great significance as the church days of the year, such as Christmas and Easter, yet we recognize that if rightly observed the day can be a blessing to us. If we first of all settle it in our minds that it is not a day in which to worship our mothers, not even the mother of Jesus, we are then in position to observe it in a way that will be helpful both to ourselves and our mothers, if they are still living.

Mother's Day, then, becomes an occasion when we, because of the spirit which accompanies it, are led to give special thought to the respect and honor which we owe to our mothers. As we individually meditate along these lines our thoughts will go out in many directions, for our experiences with regard to home and mother vary greatly. Fond memories will no doubt flood our minds as we think of childhood days when mother ministered to us in a thousand loving ways, as only a mother can. But there are certain things for which most of us will no doubt especially remember and honor our mothers.

The first of these is her love. Mother love is such a natural and spontaneous and sacred thing that it is almost impossible for the most hardened son or daughter to get away from it. The tender care in childhood, kissing away the hurts and watching in times of sickness; the loving interest in all the experiences and activities of boyhood or girlhood; the sacrificial ministrations that continued until the grown sons and daughters left the home for homes of their own; the concern that she manifested to the grown-up children, whether still in the home or gone out from it—all leave an impress that time cannot erase from the mind and heart. The love of mother is essentially unselfish and sacrificial, hence its enduring qualities.

Mother's prayers probably come next in the minds of most of us. This assumes the Christian mother, of whom we are particularly writing. We sometimes sing, "My Mother's Prayers Have Followed Me." That is true, no doubt, of the prayers of every Christian mother, as we can well recall and attest. In moments of waywardness and disobedience they kept following after us until we again came to ourselves and to our God. Furthermore, I believe it is just as true that our mother's prayers preceded us, that is, went to God in our behalf before we saw the light of day. And so we honor mother for her prayers.

This leads us to another point, that we honor our mothers for their worship of God and the way they taught us to worship. Probably they were very quiet and unostentatious in their worship, but we felt the reality and power of it nevertheless. And it had a profound effect upon our lives, because we were brought up in an atmosphere of worship and thus trained in it.

Mother's Day will soon be here again. May it lead us to be more loving and kind to our living mothers, and to give continued honor to those who have passed to the better world. But may it also accomplish the higher purpose of leading us to a deeper devotion to, and more faithful service of, the God who gave us our mothers and whom they loved and served.

Summer Christian Activities

If we have not already done so now is the time to plan for our summer schedule of Christian activities. We have reference especially to those activities which are particularly adapted to summertime and which come only in that general season, although they may begin in the springtime and lap over into autumn. The first that comes to mind is the Summer Bible School. This activity has long since passed the experimental stage, and in many of our congregations is recognized as a regular part of the year's

work. There are, however, many more places where the work should be carried on and where it might prove to be a great blessing to the lives of boys and girls and young people. It is not too late to make plans for a Summer Bible School, if you have not yet done so. There are many calls to engage in teaching in Bible School, and if these come to you, you should not lightly dismiss the opportunities which they bring for helpful service in the kingdom of our Lord. The outlying districts, where little Bible teaching is done, present a special challenge to use this means of bringing the Gospel to needy folks.

Another summer activity that should be planned for now is that of the Young People's Institutes. These are held in different sections of the church, so that practically every young person who desires to attend one may, by a little sacrifice on his part, do so. Statistics show that there has been some falling off in this activity, both in the number of places where institutes were held and in the total attendance. There are probably a number of reasons for this, one of which may be the increasing opportunities for employment. The scarcity of help in various lines, which is occasioned by the large number of people absorbed in war activities, may make it more difficult to get away to places for spiritual upbuilding this year, but we want to sound a note of warning in this respect. Because secular duties are pressing and worldly movements are wielding powerful influences, may be all the more reason why plans should be made to take in a young people's institute this year. Be sure to give this due consideration in making your summer plans.

Last, but not least, in making plans for summer activities, do not forget the district and general meetings of the church. Some of the district conferences, with their attendant meetings, such as Sunday school, young people's, and mission meetings, will be held soon. Others will come later in the summer. Plan to take in as many of these meetings as you can. And then keep in mind the general church meetings. One of the most important of these is the meeting of the Mennonite Board of Missions and Charities, to be held near Kitchener, Ont., June 14-16. This will be preceded by a Christian Educational Conference, in churches in this same vicinity, on the evening of June 11 and all day June 12. This meeting is designed to give help and inspiration to those interested in all Christian educational agencies such as the Sunday School, Young People's Bible Meeting, Summer Bible School, Week Day Bible School, Teacher Training Classes, and Mission Study Classes. A meeting of the Mennonite Publication Board will be held in the vicinity of Harrisonburg, Va., August 22-25. Since Mennonite General Conference is held only every two years, there will be no meeting of that body this year. If you want to keep in touch with church life and thought and activities, as well as to get new inspiration for Christian life and service, do not neglect attendance at both district and general church meetings.

Whitsunday

This is another special day which, this year, comes in June. It is the day which commemorates the descent of the Holy Spirit on the Day of Pentecost. It is the seventh Sunday after Easter. Although not given the prominence in our churches that Good Friday and Easter are accorded, its observance too should serve a good purpose, in this that it gives an opportunity to stress the importance of the coming of the Holy Ghost upon the believers in Jerusalem and the need of having His abiding presence in our hearts today.

Jesus, in His talks to the disciples just prior to His betrayal and death, placed great importance upon the coming of the Holy Ghost, whom He said He would send, after His departure, to comfort, to guide, and to teach His followers in His personal absence. And just before His ascension He made this great statement: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). It is plain that if this great work of the church is to be carried on, the Holy Spirit must work in and through the followers of Christ. His power is here, and it is available to all who meet the conditions. The great need of the Church today is to realize and use that power.

CHRISTIAN LIFE

LESSONS IN PRAYER FROM THE BOOK OF ACTS

By Verna Schlabach

The Book of Acts is literally a gold mine of information on prayer. This subject has been a revelation to me, for I never realized before how much prayer was interwoven into the life of the early Christians. The following brief outline may help us to see the scope of this teaching.

Who prayed—The disciples, the Church, Peter, Cornelius, Stephen, Paul, and Silas. What did they pray for—The Holy Spirit, guidance, courage, healing, salvation, deliverance, and protection.

Where did they pray—In an upper room, on the housetop, in the Temple, in a mob, in a prison.

When did they pray—At the ninth hour, at the sixth hour, at midnight, without ceasing.

James H. Potts says: "Man has always prayed. He cannot help it. He is made so. His prayers may not always be prompted by the right motive, nor couched in acceptable phraseology, nor offered in the proper spirit. 'Ye ask, and receive not, because ye ask amiss.' But man will pray. He must pray. The very nature of his earthly life demands prayer. He may rebel against his environment, scoff at the necessity for supplication, for years neglect his duty; yet sooner or later, secretly or openly, he will call upon a higher power for that aid which earthly help cannot render."

A minister during his afternoon walk met one of his members driving a horse which, judging by the appearance of its knees, had fallen often. After a short chat the minister remarked on the worn condition of the animal's knees. "Aye," said the old man as he drove on, "it's a bad sign in a horse but a grand one in a man."

"Satan trembles when he sees, the weakest saint upon his knees."

While Christ was still here we read nothing of the disciples' prayers. Their help was present and they didn't need to rely on prayer. How different it was after Christ ascended. Now their earthly help was gone, and they had to depend on prayer to sustain them.

Prayer Before the Coming of the Holy Spirit

The scene opens in Jerusalem. The first lesson we draw from their lives is their prayers before the coming of the Spirit. Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." After the ascension the disciples returned to the city and stayed in an upper room where others of Christ's followers and His relatives were. Then comes our first record of the disciples' prayers. Acts 1:14, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." It seems only reasonable that their prayers were for the coming of the Holy Spirit, for that was then the greatest desire of their hearts. That

our lives may be filled with the Spirit should also be the greatest desire of our hearts, for without the Spirit in our lives we are useless in His service.

Unity in Prayer

Notice the words, "These all continued with one accord in prayer and supplication." They were united as one body praying for one object. In unity there is strength. Matt. 18:19, "Again I say unto you, That if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." God manifested His power in a wonderful way in answer to their prayers. God hears and answers individual prayer, but He has a greater opportunity of manifesting His power by answering the petitions of a truly united body of believers.

Prayer for Help in Choosing the Right Person for the Lord's Work

While they were waiting for the Spirit they arranged for a new disciple to take the place of Judas the traitor. First they appoint two

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Utter'd or unexpress'd
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of the eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

The saints in prayer appear as one
In word, and deed, and mind;
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made by man alone:
The Holy Spirit pleads;
And Jesus, at the eternal throne
For mourners intercedes.

O Thou, by whom we come to God,
The Life, the truth, the Way!
The path of prayer Thyself hast trod:
Lord! teach us how to pray.

—James Montgomery.

men, Joseph and Matthias. Then they prayed and said, "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." Then God directed the lot, which fell on Matthias.

This same procedure took place at the appointing of seven men, sometimes called the seven deacons. They appointed seven men full of faith, "whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:6). They depended on the Lord to direct in the choosing of men for His work. "Man looketh on the outward appearance, but the Lord looketh on the heart." God knows which person is best fitted for the work He has, and we are told to pray that the Lord will send laborers. God's greatest trouble is not finding people that can do the work but people that will do the work. Let us therefore pray that God will send laborers and always do our part in praying that the right individual may be chosen.

Prayer by the New Converts

After the disciples were filled with the Spirit there were many converts. Acts 2:41, 42, "And the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." One of the most important things for babes in Christ to learn is the importance of prayer. If they can learn to communicate with God and depend on Him for strength, there is little danger of falling away. Others can instruct them and feed them with the Word of God, but they must have fellowship with God, and this they must do themselves. It has been said that if a mother cared only for the natural needs of a baby, feeding and clothing it, but never speaking to it or smiling at it, the child would die. Man is so constructed that he must have fellowship. So it is in our Christian work. Others could teach us and we could read the Bible from cover to cover, but if we never communed with God our experience would die. Prayer is all important.

A Regular Time for Prayer

Acts 3:1, "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." Often people have wondered at the victory and peace of a certain Christian's life, and when they inquired they discovered the secret—that Christian took time every day to talk with God. Every Christian should have some time during every day when he lays aside everything else and devotes his attention to prayer. I like to think of taking this time in the morning before our minds have become filled with the cares of the day. Someone has said, "Let prayer be the key of the morning and the bolt of the evening." We open the day by asking God for strength for that day and for His guidance. In the evening we close the day, by asking Him to keep us while we are unconscious in sleep. We also discuss the events of the day with Him and ask His forgiveness wherein we may have failed.

THE SECRET

I met God in the morning
When my day was at its best,

And His Presence came like sunrise
With a glory in my breast.

All day long His presence lingered;
All day long He stayed with me;
And we sailed in perfect calmness,
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the winds that seemed to drive them,
Brought to us both peace and rest.

Then I thought of other mornings
With a keen remorse of mind,
When I too had loosed the moorings
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek Him in the morning
If you want him through the day.

—Ralph Cushman.

I do not mean to say that we should set a time to pray and never pray except then. Many times a day situations arise which can be solved by prayer. Wherever we are, whenever we need Him, we can come to Him for help. "Pray without ceasing."

We can pray in a group or read the prayer written by someone else, but no other prayer does us as much good or means as much to us as the prayer we pray in secret and alone. We need not even utter words; God understands the language of the heart.

Fasting and Prayer

We read twice of the disciples fasting and praying. The first time was when Paul and Barnabas were ready to leave on their first missionary journey. Acts 13:3, "And when they had fasted and prayed, and laid their hands on them, they sent them away." The next time it was Paul and Barnabas who fasted and prayed. After a period of missionary work they had started several churches. Acts 14:23, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." To me, fasting seems to be the result of great concern for some cause. After Jesus was baptized and the Holy Spirit had descended, the Spirit took Him to the wilderness, where He fasted and prayed for forty days and nights. Jesus was concerned about the work that was before Him. The concern is so great that desire for natural sustenance takes second place in our thoughts. If our prayers become so earnest that we forget about eating we can be sure of results.

Healing Through Prayer

After the death of Dorcas Peter was called to the stricken home probably to comfort the family. The relatives and friends were standing around weeping. Acts 9:40, "But Peter put them all forth, and kneeled down, and prayed. And turning him to the body said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up." I don't think there are any prayers for restored life in these present times, but there are many instances where people are healed through prayer. I say many, but there are not nearly enough. So many times after human help is of no avail, then people turn to God as a last resort. Why don't we give God first chance? His promises of healing are numerous and His remedy is simple.

"Is any among you afflicted? let him pray. . . . Is any sick among you? let him call for the elders of the church; and let them pray over him. . . . The prayer of faith shall save the sick. . . . Pray one for another, that ye may be healed."

God's Purpose Accomplished Through Prayer

Often people miles apart are brought together through prayer. People who have never heard of each other are used by God in strange ways, because they are people of prayer. Cornelius was praying in Caesarea when in a vision he saw an angel of the Lord who gave him instructions. Fifty miles away in the city of Joppa, Peter also prayed and God gave him his instructions by means of a vision. Neither had ever heard of the other, but their prayers met at the throne of God, and God brought salvation to the Gentiles through their prayers. Distance means nothing to a prayer. There may be fifty or five hundred miles between, but when there is prayer at both ends they get together. God has a wonderful wireless system, and we should make better use of this royal telephone. Missionaries in foreign fields often testify to the help they receive from the prayers of God's people in America. Are we doing all we can?

Answered Prayer

The angel who appeared to Cornelius said, "Thy prayers and thine alms are come up for a memorial before God."

A memorial is lasting and is not supposed to be demolished or lost by the assaults of time. Sometimes we Christians feel that God is like a busy businessman who chucks all unimportant things in the waste basket. Because our prayers are not answered instantly we feel that God has not heard or has not considered it important enough to answer, or maybe He has forgotten. God never forgets or turns aside a request that is made in earnest.

Spurgeon has likened our prayers to a ship. He says, "It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has richer freight. Mere coasters will bring you coal or such ordinary things, but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which like the old Spanish galleons, cross the ocean and are longer out of sight but come home laden with a golden freight."

There is a song which has meant much to me since the first time I heard it and more than once its words have been a rebuke to me as I sang it.

UNANSWERED YET

Unanswered yet?
The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet?
Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,

So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet?
Nay, do not say ungranted;
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet?
Faith cannot be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storm prayer stands undaunted.
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer.
And cries, "It shall be done," sometime, somewhere.

—Selected.

"I believe God hears and answers prayer."

Deliverance Through Prayer

There are two instances in Acts where miraculous deliverance came as a result of prayer. Acts 12:5, "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." As a result iron chains fell from Peter's arms, an iron gate opened of its own accord, and Peter walked from the prison a free man.

Paul and Silas were kept in an inner prison with their feet in stocks. Acts 16:25, "At midnight Paul and Silas prayed, and sang praises unto God and the prisoners heard them." It must have been a strange experience to hear prayers and songs in a dark and gloomy prison at midnight. The prisoners heard, and so did God. His answer, an earthquake, shook the foundations, and suddenly every prisoner found himself a free man. As a result of prayer that night not only were Paul and Silas saved from prison, but the jailer was saved from his sins. God did more than they asked for. "Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear" (Isa. 59:1).

He is still able to deliver us. Why then do we worry about the mortgage that is due, or tremble at world conditions or shudder to think of what will become of Christians in the war? Peter was to be beheaded, but he was so sound asleep when the angel came to him that he had to smite him to awaken him. He prayed, and he knew that others were praying, and he put his trust in God. Paul and Silas were bruised and beaten and probably hungry but were they downhearted or discouraged? No, they poured out the song that was in their hearts. Shame on us Christians! Where is our faith?

Perseverance in Prayer

Two phrases are common in the book of Acts. They have the thoughts, "continued in prayer," and "prayer without ceasing." I think this was the secret of the success of their prayers. They prayed always, but not necessarily long prayers, as in the case of the Pharisees. Luther said, "The fewer the words the better the prayer." They prayed and kept their desires in mind. So often we pray and

forget about it or give up. "To talk with God no breath is lost; talk on."

Salvation through Prayer

Saul was stricken down on the road to Damascus and was taken into the city a blind man. For three days he was in that condition, neither eating nor drinking. On the third day God told Ananias to go and see Saul, "for behold he prayeth." Ananias visited him and laid his hands on him. Immediately the darkness was gone from his eyes and also from his soul, for he was filled with the Holy Spirit. The saving of men's souls always has been and always will be the greatest work of

prayer. "God be merciful to me a sinner," is but a sentence, but it is one of the greatest prayers ever uttered.

"Do you long to see the millions
Who are perishing today
Snatched as brands plucked from the burning?
Do you long, yet seldom pray?"

"Come and join the intercessors,
Laurels then some day you'll wear,
For there is no higher service
Than the ministry of prayer."

"The effectual fervent prayer of a righteous man availeth much."

Portland, Oreg.

WHY DO WE SING?

By Paul F. Weaver

"For thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."

For one to claim the experience of the new birth and refuse to give a personal testimony is an insult to God and will not stand the test on the day of judgment.

God's children are all born with a song. May I explain: It would be foolish for one who has no knowledge of music, to make him or herself believe that they were able to direct a choir or harmonize a fine poem, or even perhaps to sit in a congregation and lift his or her voice in harmony with those round about, for there are those who, according to the technical term, **cannot sing**. And yet I repeat, God's children are ALL born with a song.

How often have I observed, while leading a congregation, the greatest joy and testimony on the faces of those who, as far as knowledge of music was concerned, were way down the list. Yes, perhaps the few who **cannot sing** were in God's ears making sweeter melody than the rest. The Apostle Paul says, "Singing and making melody in your hearts." How often we forget the heart melody and think only of the sound that comes to our natural ears.

As we are faced with these truths, how great should be our concern, those of us whom the Lord has given a talent along this line, that we use it only to His honor and glory and for the salvation of lost souls.

I have been impressed by observing the small percentage of our people who realize what the ministry of song has done toward evangelizing our country and others as well, and how a lack of this knowledge and realization has hindered this same program.

Have you ever considered that there is nothing so universally accepted and used, irrespective of race, creed, or sect, as song?

We sing the same Psalms that David wrote and that were used in the Temple worship of the Jews in the early centuries. We sing, "Jesus, the Very Thought of Thee," never realizing that it was composed back in the twelfth century by a Roman Catholic, probably in a monastery. We sing the songs of the great reformation, when men were giving their life's blood for their Saviour. We sing the songs composed by Wesley during the great awakening in England and Ireland. We sing the songs of Sankey, Bliss, and

Root, as well as those of the past generation and the present.

We have in our "Church Hymnal," words and music composed by Roman Catholics, Presbyterians, Baptists, Anglicans, Lutherans, and some who have never been associated with any church body. We are Mennonites and we sing their songs. Is there anything else in our church today where we can meet the innumerable hosts that have gone on before and those that shall come after, as well as in the testimony of song?

We need a vision of the greatness of God's plan for the Church, His eternal purpose in calling out a body whom He has redeemed by the blood of His only Son, those who shall be able to sing the song of redemption, yea, that song which angels will not be able to join—

"Holy, holy, is what the angels sing,
And I expect to help them make the courts
of heaven ring;
But when I sing Redemption's story,
They will fold their wings;
For angels never felt the joys,
That our salvation brings."

Moses and the children of Israel sang a song of deliverance when they saw the hosts of Pharaoh drowned in the Red Sea, but how soon they forgot the miracle that God performed before their very eyes and began to murmur and rebel against Moses and against God Himself!

Is this not a true picture of the professing church?

May we note that whenever Israel fell into this state, they lost their power of testimony to the nations round about them, and thereby failed to carry out God's plan.

Does not God demand obedience to His commands, as they were given by word and act by His only Son, today in His Church as well as He did of Israel as a nation? And are the results not the same?

Go with me back in your memory to the time when Christ became a reality in your heart. Do you remember that overflowing joy and peace and a new love for others? Yes, even the pets and animals seemed to have changed. Do you still enjoy that blessing? Probably you have murmured against God after He delivered you from a life of sin, and your song is gone, even as Israel lost their song.

May we look at a few examples of the power of song in leading souls to Christ. We

need only to go to Ira Sankey's life story to find a wealth of experiences, telling how people were directly influenced by Mr. Sankey's songs and singing to accept Christ.

D. L. Moody when he first heard Sankey sing and later was introduced to him, said that he needed a singer and that Mr. Sankey was that man. "In fact," said Mr. Moody, "I've been looking for you for eight years."

For Mr. Sankey it meant giving up a good government position and going out on nothing but faith, but after some deliberation and going out with Mr. Moody on various meetings, he decided that Mr. Moody was right. He says in his "Story of My Life," that he was greatly influenced in his choice by hearing Mr. Moody pray.

Out of the thousands that found their Saviour in the Moody and Sankey revivals, a large per cent were caused to yield by the appeal in Mr. Sankey's singing. Picture with me if you can, a large gathering of perhaps twenty thousand people of all classes in a large auditorium, Mr. Moody preaching a touching sermon on "The Lost Sheep," and at the close, calling in his quiet voice for Mr. Sankey to sing "The Ninety and Nine," or, after picturing the Saviour of mankind on the cross, completing the call to lost souls with "Pass Me Not, O Gentle Saviour," or on other occasions as the Spirit led, telling the story of the Prodigal Son and Mr. Sankey singing, "O Prodigal, Come Home." No wonder thousands confessed Christ in their meetings, both rich and poor. It was not that Mr. Moody was such a great preacher or Mr. Sankey such a great singer, but that the Spirit of God was there and used these messages in song to show men and women their need of a Saviour. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

I shall mention only a few more authors that have contributed to this great ministry of song.

Fanny Crosby who, though blind, perhaps will receive rewards for leading many souls to Christ and helping discouraged hearts to find new light even as she had found.

Philip P. Bliss wrote that universal favorite of children, "Jesus Loves Even Me," and countless others. That one alone is probably being remembered by many men who, in a life of sin, heard that song ring in their memories, causing them to turn to God.

May I mention only one more, "The Old Rugged Cross," by Geo. Bennard. Likely no song in history has ever been used and appreciated so much and spread its influence so far in such a short time as this one. Homer Rodeheaver tells us of many people directly influenced by this hymn in his evangelistic work.

Now we shall come nearer home and into our own experience. Which one of you as readers was not led to a decision for Christ by the appeal of "Almost Persuaded," or "Just as I Am"?

If perchance a minister or evangelist shall be reading this, were you not encouraged, inspired, or sometimes even led to some new thought or message by the singing of a certain song?

What would our services be without our songs?

In the face of these facts as we have tried to give them, of the importance of the ministry of song in the Church, past and present, why should there be such a passive interest and a decline in the quality of our singing today?

Let me quote from another writer. He says, "Only when the Church drifts into Lacedaemonian world conformity, does praise languish on their lips and their hearts refuse to sing." This is a better answer than I could give.

You say we have better singing in our Mennonite churches than in many of the other churches around us. That is true, and I appreciate it very much, but it is not enough to have it. We must keep it, and to keep it we must make it better, and to make it better we need to bring Christian people to a knowledge of the importance of its ministry.

My heart grows warm when I am in a congregation where many different denominations are represented and hear them sing. It is the one common ground where we all meet, irrespective of race, creed, or sect. I may pray a different prayer than my fellow workman who is of another faith, but we both sing Luther's "A Mighty Fortress Is Our God."

If there is one thing that will unite all Christian faiths into one and fit them for heaven, it is that grand anthem of the song of redemption sung by the countless multitudes that John saw in the Revelation.

The Lord our Saviour Himself speaks for the value of song. On one of the most solemn occasions in His life, "The Last Supper," Matthew says, "And when they had sung an hymn, they went out into the mount of Olives." If the Saviour found solace and comfort in singing a hymn at such a time, how much more can we as His followers in time of distress find our needs supplied by the wealth of song that the inspired composers have left us!

How often when loved ones are taken from the family circle, comes some comforting message on the wings of song to bring joy in spite of sorrow.

Even the promises in the sacred Book become clearer and more beautiful when they are associated with harmonies that take us to the very gates of heaven.

Why do we sing?

I have not answered the question by any means, but only opened the subject for serious consideration. Probably this discussion is not true to literary form, but you will bear with me when I say that it comes from a sincere heart and one burdened for the welfare of the Church of the living God and for the salvation of lost souls.

Every time we observe communion we read the account of the Last Supper and why we observe it.

Often we hear sermons preached on the various doctrines of the Bible and why we keep them.

Just now we hear much about our peace program and why we believe in it. Is it not about time we hear a little more about why

we sing, keeping in mind that about one fourth of our time in church and Sunday-school service is spent in singing? Let me quote from another writer—"We hear the preachers (and the laity as well) pray around the world and nine times out of ten they miss the one who is responsible for the song service." I am glad, even though this is often true, it has been my experience that we have those who do pray for us and encourage us. In fact, I doubt very much if this discussion would be appearing on this printed page had not someone prayed for me and given me encouragement when I needed it.

Pray for your chorister; he needs it. He faces issues sometimes that only prayer can remedy. God only knows how many diffi-

culties have been overcome and how often the power of Satan has been broken by an inspiring song service. The evil spirit left King Saul when David the sweet singer of Israel appeared before him and began singing and playing his harp.

May we work together for a greater and better ministry in song, as a testimony to the outside world, as a strengthening element within the Church, and as a means of bringing the message of salvation to a lost world.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

Goshen, Ind.

MY MORNING WATCH

By Lawrence Keister

Time never ticks like the clock that records its passing, but is as silent as eternity and as free from friction.

Be still and know that I am God—get earthly noises out of your ears and the presence of God will possess you.

The worship of God is spiritual and real, rising above ritual which may become an attempt without attainment.

The hour of private devotion shuts out diverting things and gives opportunity for the spirit to come into the presence of God.

As a child learns to walk so a Christian learns to pray, and no one has done his best till he has claimed divine help.

If rulers prayed like Daniel there would be more peace and less war, less covetousness and more asking and receiving from God.

A man's way is right in his own eyes, but now and then he will find that evil is delusive and sin deceptive.

The wages of sin is death—separation from God and His people; while the gift of God is eternal life—fellowship with God and association with His people.

Christian life is beneficent, giving and receiving, a systole and diastole that indicates spiritual health.

Jesus spoke with divine wisdom and divine authority, but dictators are worldly wise and self-asserting.

Each life has its keynote, but a true Christian can say "I" without egotism.

If the visible Christ has not gone for me the invisible Spirit has not come to me, according to John 16:7.

When a minister can say like Jesus did, "The Spirit of the Lord is upon me," his sermons will not resemble a desert with sand dunes and hot winds.

The Church needs the presence of the Spirit, for when the Spirit speaks men know their duty.

Why am I a Christian? I took God at His word just as any one can do.

Religion is an investment in manhood, and the New Testament gives us the interpretation of it.

Just as Christ stands out as a leader, so the Christian should stand out as His follower.

The Spirit brings conviction, not by argument but by revelation of the sinful self with

God present.

When we try to prove that an act is not wrong, do we not unintentionally confess that it is not right?

We must enlist in God's service and not wait to be drafted.

The Word of God carries the current of spiritual life, and men are near enough to "plug in."

Divine Providence covers human life from beginning to end, in peace and in war, or else it would not be divine.

Scottdale, Pa.

A TEACHER'S CROWN

(Continued from page 132)

"Why Laura, you're crying!"

"Oh, I'm just so happy." Still he could not understand, and her heart was too full to permit much speaking. Finally, after a good bit of swallowing, she managed to say that she was going to bed.

With a mental, "Women are such queer things," her husband dismissed it, as he thought, for all time. But the next morning when he was putting the filled teakettle on the stove prior to going out to do the chores, he saw the soiled, crumpled piece of newspaper that had been trimmed and straightened out lying on the drainboard. He stopped long enough to read it, his only comment being, "Hm; what do you know about that; she must have set a great store by that boy."

A few days later Mrs. Smith told her neighbor, Mrs. Brown, "You know old Sam Hamilton was telling me that he thinks that, in spite of all the sentiment which has been written about mother love and how a mother rejoices over her children's successes and never forgets them, he really doubted whether a mother had much over a good teacher's love for her pupils."

"Wasn't his wife a schoolma'am before she married him?" the neighbor wanted to know.

"Oh, sure, and they never had any children," and the two women exchanged amused glances.

Even these would not have convinced Sam Hamilton that he was far wrong, for did not he know one woman who was all taken up over the successes and failures of her pupils?

OUR HOME CIRCLE

MOTHERS OF YESTERDAY

By Martha Hamer Wingerd

Motherhood is perhaps the most prized possession of virtuous women. In all ages men have sought for an adequate definition of the word "mother," but it is beyond the powers of expression. The full meaning of the term can not be defined; it can only be experienced by those blessed with a mother's love and devotion.

In speaking of the "mothers of yesterday," we include all mothers from Eve down to and including those of the present who have reared their children to maturity and who have laid aside the most strenuous activities of life, the living mothers over sixty years of age.

The physical, moral and spiritual contribution of the Christian mothers of the past can never be adequately told; so nobly and victoriously, so courageously and sacrificially have they lived, and loved and served!

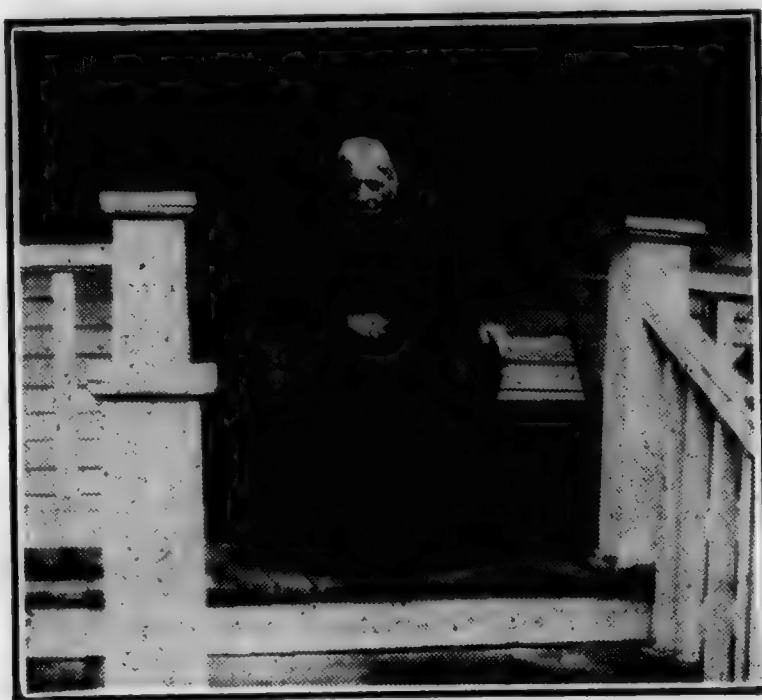
The physical surroundings they provided for their children were the best it was possible for devoted parents to give to their beloved offspring. In the better circumstanced homes there was an abundance; but in many other homes the families were large, incomes were meager, and the struggle with poverty was pitiful. This latter condition is seen in the following incident. In the fifteenth century, in Germany, one bitter-cold evening a childish voice was heard singing outside a village door. When the door was opened, a boy, thinly clad, weak and faint, asked for food for "Christ's sake." The husband and wife took him in and fed him. He was one of a large family and was compelled to earn his own way. Since the hearts of this couple were tender from the recent loss of their own child, they kept this poor boy and educated him. Neither his own mother, nor the woman who mothered him ever knew the real worth of this life to the world. The lad was Martin Luther whose courageous ministry has been a blessing to thousands.

Although many of our mothers had no wealth, they taught their children to appreciate the greater values in life. Dr. William Adler, upon being asked, "How can I best provide for my child's future?" replied negatively, "Not by bestowing luxuries." Many of our mothers knew of no such thing as a luxury, but their habits of thrift and industry were a source of much blessing to them. Solomon's worthy woman possessed these qualities along with her many other virtues. She did not hesitate to "work willingly with her hands;" she sought "wool and flax." When I read these words I think of my own mother. One of my earliest recollections of her is at a tall spinning wheel, walking back and forth, spinning and singing. Yes, she worked with wool and flax; she "worked willingly with her hands" and

"looked well to the ways of her household." I like to think of her as belonging to the same class in every way as Solomon's worthy woman.

Our Christian mothers taught their children high ideals both by precept and example. Moral conditions in the past differed little from those of the present. Thoughtless and unsuspecting youth were beset on every hand by dangers that threatened to destroy both body and soul. But the wise mother kept her vigil. Dr. John W. Holland says: "Mothers are and must always be God's missionaries of morals and the pioneers of the truest piety." In a cabin in Indiana a woman lay dying. "Abe," she said, "love everybody, hinder nobody, never lie, never drink, never steal, and some day the world will be glad that you lived." Years later when Abraham Lincoln passed into the White House he uttered those familiar words, "All that I am or hope to be I owe to my mother."

Perhaps part of the secret of the marvelous physical endurance with which many of our mothers were endowed may be expressed in these words: "My strength is as the



A PICTURE OF MOTHER

A picture I see of a beautiful face,
Reflecting an image of heavenly grace;
A gift of the highest and sacredest worth,
That God ever gave to His people on earth.
A picture which shows many traces of care,
And yet an expression of sweetest love there.
The works of the rarest and loveliest art,
A picture of mother, that's framed in my heart.

No time can efface this picture I see,
Each day it grows dearer and dearer to me;
And though she has crossed to her Haven of Rest,
Sweet memories of mother lie wrapped in my breast.

The print of her footsteps again I can see,
Her voice I hear saying, "My dear, follow me."

No artist can paint me a picture so fair,
It takes a true mother, her love, faith and prayer.

—Selected.

strength of ten because my heart is pure." Throughout our country there are numerous homes where drunkenness, adultery, disease and vice of every kind abound. Let us thank God for the wholesome home life with which we were blessed in our youth. Let us thank Him with all our hearts for the ideals of love, honesty, truthfulness and purity that our parents possessed and instilled into our very beings. Such a heritage we would not exchange for all the wealth of the world. Women of all ages have safeguarded virtue as a sacred and priceless treasure. Although the retaining of it has sometimes been costly in tears and sacrifice, it has brought them a rich compensation; their children have risen up and called them blessed for their lives of purity. Woman loves with a costly devotion. With this deep devotion she mothers her children, protects them from harm, and plans for their every good.

How priceless is the spiritual inheritance bequeathed to us by our godly mothers! How faithfully through the centuries they passed on from generation to generation a reverence and love for God and his Holy Word! The mother radiated her greatest and most lasting influence in the very early and impressionable years of the child. In the home he received his first conception of prayer, devotion, and obedience to God from the godly lives of his parents. The Bible stories that the mother told, or the childish prayer lisped at her knee, were indelibly impressed on the plastic mind. "Home ideals," says Dr. Holland, "have been fashioned on their finest side by the sanctities of the Bible and family worship. The father and mother who rear their children in the fear of God need not fear the future."

Susanna Wesley, the mother of John and Charles Wesley, once wrote to her son John: "Would you judge of the lawfulness or unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things; whatever increases the authority of your body over your mind, that thing to you is sin." Because she governed her household so wisely, Susanna Wesley experienced the joy of seeing these sons become great men of God.

Did not Moses' mother give him training that caused him to choose God and forsake his life of luxury in the king's courts? Perhaps only mothers like Mary and Elizabeth could have sons like Jesus and John the Baptist. Paul told Timothy he had the same unfeigned faith that dwelt in his mother Eunice. It was likely she who taught him the "sacred writings" from babyhood.

"I Love to Steal Awhile Away" is a hymn written by Mrs. Phoebe Brown, a busy, uneducated mother of a large family, who after she had put the children to bed "stole awhile away" to walk with God under the green trees. The words strike a responsive note in the hearts of other burdened ones who find comfort and peace as they quietly meditate on its message at the close of a weary day.

In the beginning of the eighteenth century Philip Doddridge was born. His mother often held him on her lap and told him stories of the Bible pictures on the Dutch tiles

of their fireplace, thus storing his mind with Bible truths before he could read. To him, the twentieth child in the family, we are indebted for a number of beautiful hymns, one of which is "O Happy Day That Fixed My Choice."

Our debt to the Christian mothers of yesterday is immeasurable for the rich physical, moral, and spiritual inheritance they have bequeathed to us. Their lives were Christ-centered and their godly influence lives on and on. Their mantle has fallen on us.

Let us build in the hearts of our young men and women high and holy conceptions of home life, teaching them to revere true

motherhood as divinely ordained. May we instill in their minds the truth concerning the sacred responsibilities attending homebuilding and parenthood, and impress upon them the fact that there are rich blessings to be derived from the fulfillment of God's purpose for their united lives.

As mothers, homemakers, and teachers of youth let us fortify our homes and our children with Christian ideals, with prayer and with definite Bible instruction, and like the psalmist we shall be happy when our sons be as plants grown up in their youth and our daughters as cornerstones hewn after the fashion of a palace.—The Gospel Messenger.

HOME BLESSINGS

By Myra K. Lehman

"Home is a magic word and we seldom try to analyze it. A little Polish girl in a public school was asked recently to write a definition of 'home.' 'A home,' she wrote, 'is where people live, and where a man or somebody comes home and finds people there, and then eats!'"

"And then eats!" To how many men that is the aim of coming home! To how many women the preparation of the food to be eaten is the chief business of homemaking! . . . Food for the body helps to feed the mind and spirit, but does not suffice for them. The Polish child must be taught in her adopted country to add to her plain and bitter climax, 'and then eats,' the new character of liberty and grace: 'And when he has eaten, he talks and reads and thinks, and he learns and teaches others what and how to love, and so he makes and keeps a home.'"

The little girl above probably gave her idea of one big home blessing, but just eating is quite temporary. The greater blessing lying back of enjoyment in eating is good health. Just so, back of many of these fleeting pleasurable things lies a deeper blessing without which mere physical enjoyment would be impossible. The unknown author of this little story draws our thinking to these deeper things when he speaks of the things that tend to build up the inner man.

Sometimes we hear older people say, "How many blessings our children enjoy today that we did not have in our childhood or youth!" But I question whether they have used the right word. What they really mean to say is not "blessings" but comforts and conveniences which the early and middle twentieth century have contributed to comfortable living, compared to many of the privations endured through the eighteenth and nineteenth centuries. Or if these are listed as blessings, they should be called material blessings.

Physical comforts and conveniences can be bought with money, and usually homes are equipped with such in quite direct proportion to the degree of wealth in the home. It is not so with blessings. Real blessings are constant, and like truth, honor, modesty, faith, love, and the other virtues, they abide. They are beyond money value and can be paid for only with that currency of upright, faithful living of one generation which se-

cures the best of the spiritual gifts for the next. Such blessings are found in the homes of the poor, as well as of the rich; maybe we find them there more often. They know neither time nor station. Our parents and grandparents who grew up in happy Christian homes enjoyed the same real blessings that come to children in Christian homes today. These in order of their importance are the blessings of godly parents; the security and love of a Christian home, the temporal benefits and the peace of mind and sense of satisfaction resulting from a well-ordered life.

Some years ago at Christmastime, a friend gave me the beautiful motto, "Home Blessings." I always appreciated it very much and many, many times as I read its silent message I was impressed by the choice, the content, the arrangement, and the scope of the few simple words of which it was composed. The thoughts contained are so worthwhile that we do well to consider them in this particular discussion.

"The Crown of the Home is Godliness"

"The Beauty of the Home is Order"

"The Glory of the Home is Hospitality"

"The Blessing of the Home is Contentment"

How true, how very true is that first statement! A home which is godly can alone give the crowning blessings to the children who grow up in, and go out from, such a home. Other homes with lower ideals are able to give their children many temporal things, but godliness alone can give them the simple dignity, the reverent attitude toward holy and eternal Beings and things. The parents' own attitude toward God is something that children will sense for themselves, even though little is said about it. Happy, yea blessed, the child who knows both by hearing and by intuition that his parents have a firm faith in God and a reverence for all things pertaining to Him. This gives the true foundation for the home. This is the solid rock that assures children of the security they need in order to live normal happy lives.

To a little child, his father and mother should be the personification of safety, protection, love, and sympathy. When a small child, I lived in eastern Pennsylvania. Oftentimes in late June or July afternoons the

atmosphere would become sultry and humid. Perspiration stood out in large drops on our faces, pitchers of cold lemonade condensed so much water on the outside that they stood in their own puddles. Heavy black clouds loomed out of the West; the wind began to blow a gale, and lightning flashed; thunder crashed and rumbled, and presto! we were in the midst of a terrific electrical storm! During such times I was terribly scared if my father happened to be away from home. When he was at home, my terror was gone, because I felt that no matter what happened then, he would somehow take care of things. The toddler who falls and bumps his head will turn to his mother for sympathy. The school girl and school boy rush in the door when they come from school with the word "Mother" on their lips, eager to share with her all the news, the triumphs, and the trials of their day. The older children can "talk things over," with Father and Mother, being sure of their sympathy and interest. The children who have this confidence in their parents that they will help promote the good of the community and the Church when occasions arise to do so, have a security that children from homes broken by unfaithfulness and divorce can never realize.

When parents, by the grace of God, live worthy and godly lives and lead their children to trust in the same God, they are bestowing on those children the most priceless blessing of a Christian home.

"The Beauty of the Home is Order"

How orderly God keeps house and how many blessings His children derive from that orderliness! He has many things to look after, but He is never rushed, never lagging behind. Would that we housewives were always on time and yet never rushed or worried! That is, however, the ideal for us to strive after. "Order is God's first law," and "cleanliness is next to godliness," are two excellent mottoes to adopt in setting a goal for ourselves in maintaining the "beauty" that comes through order.

A sloppy, careless Christian is a paradox, and an unclean, disorderly Christian home is a contradiction. Other people who do not know the Lord may be careless and have unattractive homes, but this should never be said of Christians. There is a vast difference between the temporary disorder we often find in homes where there are a number of small children and the chronic disorder of the careless housewife. It takes management to keep a house orderly and the co-operation of every member of the family, and in this co-operation lies another great blessing to the children from the Christian home. Where co-operation to this end is found, the home becomes a retreat to the tired family, a place of beauty, even though simple and old-fashioned it may be. Our loved ones become associated in our thinking with certain places and things in the home, until even inanimate pieces of furniture become endeared to us because of those precious associations. Not only need the house itself be clean and the people in it tidy, but back of these requirements needs to be a well-ordered background of financial security and a sanely

wholesome degree of safety. Children should be able to feel confident that they will have food to eat, clothes to wear, and a roof over their heads. "A rolling stone gathers no moss," and neither does a wandering household head gather the confidence of his children. As a rule the oftener the roof is moved over the heads of a family, the less there is to eat and to wear under that roof. Of course families should move when there are good reasons for moving. The family who moves into a new neighborhood preceded by a good sound reason, usually is well received and becomes at once established, and the children still feel secure, although they have been uprooted from their old neighborhood. On the other hand, the family who just "moves," with no one knowing and everyone wondering why, subjects their children to a pretty severe test and a possible lack of confidence in their parents.

Children should also be taught however that under the mighty hand of God earthly possessions may be swept away, as were Job's, but that if God directs He will also provide a way. Thus taught, should misfortune come, they will be able to stand crucial tests without losing confidence or their sense of security in either their earthly parents or their heavenly Father. Such attitudes and teaching on the part of parents promote a well-ordered emotional and spiritual life which is, after all, the best insurance for an all around well-ordered home. Blessed are the children who leave home carrying with them happy memories of an orderly, pleasant and happy Christian home.

"The Glory of the Home is Hospitality"

True hospitality is unselfishness at its best. We entertain our friends and enjoy the mutual fellowship but the Bible says: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It also instructs us to guard against inviting only those who will return the favor.

An old lady and her daughter had an excellent supper prepared for some rich relatives who never showed up. Instead a poor woman and her son dropped in and stayed and stayed and stayed, despite the hints that it was getting late. The following ensued:

Presently the sun was peeping into the northwest window of the little parlor, and Mrs. Siggur, folding the last of the coarse-ribbed stockings, sat with empty hands.

Miss Almeda spoke tentatively:

"You live a considerable way out, don't you, Mrs. Siggur?"

"Considerable," acquiesced Mrs. Siggur; and again Miss Almeda ventured:

"Sort of lonesome toward dark, isn't it?"

"Yes, but dark doesn't fall very early these long summer days. Besides, Jimmy's with me. So, don't you hurry your supper on our account."

Miss Almeda gasped and cast a glance of appeal at her mother, but met with no response, for at Mrs. Siggur's unexpected words Mrs. Kemp had leaned her head against the tall back of the calico-cushioned rocker and closed her eyes. Inwardly she was reflecting:

"Maybe it's so with some folks what that man in the magazine pointed out plain's a pikestaff:

'How glad we are to feed the rich,
How loath to feed the poor!'

But that coat is never going to fit Laviny Kemp, or her daughter Medie either." Her keen black eyes snapped open, and she remarked graciously:

"We always have supper at six, Mrs. Siggur. It's getting along, Medie. You'd better bestir yourself."

There is danger of losing the art of hospitality these days, but let us strive against the loss of that glory which is a great avenue of blessing in the home. I am sure our farmer fathers and grandfathers entertained many more strangers than we do today. Anyone who came along was welcome to eat or to spend the night. Maybe many of those were the poor, maimed, halt or blind "knights of the road," but along with the meal or lodging furnished them was revealed a real Christian testimony through Christian hospitality. In these days of smaller families, smaller houses, smaller stoves, smaller tables and smaller amounts to eat it is easy to let the strangers go on to the nearest town and there find accommodations, and often times the result is that we must content ourselves with a smaller blessing or no blessing at all.

As was said before, the core of hospitality is unselfishness. If we can give of ourselves and our homes in such a way that those who come among us are refreshed, strengthened, and helped along the way, we will receive the rich blessing that comes to us when we are a blessing to others. The following little lecture, lovingly given by a serious young husband to his young wife holds worthwhile thoughts for us all.

The Girl had been married five or six years, and in the main was happy and still "the Girl." Her intelligence and charm, together with her husband's sincerity and kindness, had made for the couple a circle of friends and acquaintances that included many of the "best" people in town, which, of course, is too often taken to mean merely the people of most wealth and highest social position. The only flaw in the Girl's happiness was the modest size of her husband's income.

Today she had been one of the guests at a little reception. "The Davises are charming people," she remarked that night at dinner. "I wish we could see more of them."

"Well, I don't know why we can't," her husband answered cheerfully. "Joe Davis was a close friend of mine in our schooldays. We'll have them down here."

"I don't know what they would think of our little house after their elegant place," the Girl replied, doubtfully. "Everything about their home is so beautiful—so nice!"

"Why should we care what they think?"

"But don't you care?"

"Not in the least. This is our home—not any one else's. It is in keeping with our circumstances, and therefore it is honest, and represents us. My income is twenty-five hundred dollars a year. Joe Davis's is eight or ten thousand. Joe likes and respects me now—at least I believe he does; but would he continue to if I tried to cheat people into thinking we were richer than we are?"

"You are not getting the happiness out of life that you should, my dear. There is too much 'Wait till we get the new dining-room furniture,' or, 'Yes, as soon as the floors are done over,' or, 'Well, after my new dress is finished.' Aren't we cheapening our friends by assuming that they care more for these material things than for us? If not, aren't

we cheapening ourselves by continuing to call them friends?"

"The Davises' house is better than ours, but the Mortons' is just as much ahead of the Davises,' and I know Morton quite as well as I know Davis. If we try the Davis standard of living now, can we avoid trying the Morton standard by and by?"

"There is too much of this in our American life. I want to keep clear of it. Let us live our own lives, honestly and openly, enjoying the things we can afford and the friends who like us for what we are, and letting the others go their way."

The Girl thought at the time that the lecture was somewhat severe, but she could find no flaw in the argument, nor has she found any since.

"The Blessing of the Home is Contentment"

"Contentment" is such a nice word and so full of quiet satisfaction that it does one good just to look at it. Timothy surely wrote by inspiration when he said, "But godliness with contentment is great gain." The structure of the home must be contentment. Some folks may consider apathy and indolence, contentment, but they are as extreme on one side as ambition, pride, and envy are on the other. Contentment comes not from doing nothing but from doing our best along every line and then being satisfied with the results, be they great or small, many or few, applauded or unnoticed. Contentment cannot be bought with gold. Men and women have tried it and found only discontent. Folks have chased after pleasure, and sought happiness in vain, little realizing that unless they found it in their own hearts they could search endlessly and never find it.

A familiar advertisement for a certain brand of milk reads, "... milk from contented cows." It attributes the nourishing, satisfying qualities of this brand of milk to the fact that it is produced under ideal conditions. Shall Christian parents be less wise than the business men of the world? Let this never be said of us. Rather let us conduct our homes in such a way that we can paraphrase the above advertisement and say, "Children from contented homes." Ah, how badly in need of such children is this old world! Many of the wicked men of our time and former times have come from homes of discontent, unrest, and wickedness, and the world has had to reap the ill effects of their lives. On the other hand, most of the best men of this world have been nurtured in the quiet content of Christian homes and have been the beneficiaries of all its blessings.

Into our home comes a little farm paper containing letters from farm women. It is with a sense of satisfaction that one reads in many of these letters the deep note of contentment. Letter after letter contains the thought presented in the following little poem, "Contentment," by Prudence Gearey.

"We have fresh eggs, rich milk and bread and meat,

A warm, clean shelter from the winter snow,
Beyond these things our worldly goods are few;

But if in food to eat, in work to do,
In books and music when the day is through
We could not find content and make life sweet,

Neither could further fortune make it so."

(Continued on page 143)

MISSIONS

TO AND FRO IN SOUTH AMERICA XIV. Home Again

By S. C. Yoder

This article concludes this interesting series of travel sketches by Bro. Yoder, Secretary of the Mennonite Board of Missions and Charities. We thank him for sharing with us his experiences during his recent trip to South America.

A lovely day and night on the *Iris* brought us to Asuncion on Tuesday morning where we found the city busy with preparations for the celebration of the four hundred third anniversary of its founding. There were soldiers on parade and school children on the march, getting themselves ready for the exercises of the days to follow.

Frantz Heinrich, one of the Mennonites who lives in the city, was on the dock to meet us. The day was cool but the skies were foreboding and threatened rain, which fortunately did not come until after nightfall. We were happy to arrange for a meeting with Dr. Garay who is the attorney for Corporacion Paraguaya, which is owned by the Mennonite Central Committee. We met in the comfortable room of Hotel Hamburgo to discuss matters pertaining to corporation interests. Dr. Garay belongs to an old Paraguayan family, in fact one of the founders of Asuncion bore the same name. He sits like the trained lawyer that he is and listens till the facts are all stated, then in a quiet and deliberate way he says what he has to say. How I appreciated knowing and dealing with the man!

Our ship, the *City of Corrientes*, did not leave until Thursday which gave us two days in the city. During this time we planned to visit the American Ambassador, the Girls' Orphanage, and the Colegio Internacional. We decided also to make further investigations regarding the opening of Gospel work in Asuncion or its suburbs.

On Tuesday night it began to rain, and continued with some brief intermissions until Wednesday night. A trip to the Girls' Orphanage, a little Eden at Las Palmas on the outskirts of Asuncion, took up some of our time. There were no classes at Colegio Internacional on account of the holiday, but the children who attend the elementary school at that place gave a program which we witnessed from the balcony of their beautiful auditorium. The President, a North American, was not present; so we gave our cards to one of the professors whom we met in the hallway. We also visited the fine new church which was dedicated a week before our coming. In the evening we attended a Mennonite service at the Lutheran Church where the Mennonites in the city have the use of the building on Sunday afternoon and in the evening.

Thursday morning came with marching troops and bands playing. This was the holiday which was also set as the time for the

inauguration of their new constitution. Owing to the hour of sailing, we were able to attend only a part of the ceremony. We hurried to the docks and soon were floating again on the bosom of the lordly Paraguay-Parana River. We passed gradually from the warm waters where crocodiles lie on banks, from palm forests and tropical vegetation to the broad prairie lands of Argentina. Each day the weather grew cooler and we felt ourselves drawn into the Argentine winter with its dampness and chill.

Early on Sunday morning our good ship sailed across the wide mouth of the La Plata River and pulled up to the docks where the passengers disembarked in a hurry and were hustled through the customs house with a speed that left us wondering. It was Sunday and the customs officials did not care to have their day spoiled by prolonged examination of baggage.

The clear, bracing atmosphere of the City of "Good Air" (Buenos Aires) was what was needed for the ten busy days that were ahead of us. The schedule included a meeting of Christian workers and pastors, and a business meeting with all of the missionaries. The three days were crowded with important matters with time off only for meals. One day there was a turkey dinner prepared by the sisters of the Argentine Church, and another time an "Asado"—roast lamb—prepared on an outside hearth by an Argentine. There were committee sessions, and group meetings, the most impressive of which was an early evening meeting at the church with the pastors and workers present.

The close of this session was also the end of our fellowship with many of the missionaries. The next day they began the trek back to their work. The Lantzes started across the wide Argentine plains for the hills of Cordoba. Rutts went to America; Hallmans, to Tres Lomas; Snyders, to Carlos Casares; Litwillers, to Bragado, and I accompanied Hersheys to Trenque Lauquen. From here we made a second attempt to reach Tres Lomas for an evening meeting, and were more successful than we had been previously when we stuck in a pond of water for half the night, and passed the rest of it in the coldest bed in which I have ever slept.

There were only a few days left. Another trip across the prairies covered with herds of cattle, and piles of grain, took me back to the Hersheys where I left on a morning

train for Bragado. At Pehuajo the workers came to the station for a last visit. At Bragado last things had to be done, last visits were made with Don Cosme and Dona Carmen, the Palumbo family, and other friends whom I had learned to know. Then came the last evening when the congregation met at the Litwiller home for a farewell meeting.

I had reserved a few days for myself in Buenos Aires whither I was accompanied by Brother J. W. Shank. In spite of the rain we attended a session of the Pastors' Conference at the Seminary in the city, and visited Ward College where Mrs. McWilliams, a highschool mate of mine, teaches in the school of Commerce. They have a lovely school for English and American and Argentine people. What an inspiration it must be to labor there! We had a meeting at the Jewish Mission where the Mennonites who live in Buenos Aires worshiped whenever our ministers came to hold meetings for them. The Evangelico pastors of the city met at a luncheon at the Y. M. C. A. building where I had the opportunity of meeting many of the missionaries and teachers of the churches and schools of other denominations.

Then came the day for my leaving. The *Del Sud* of the Delta Line was to sail from the North Basin at 9:30 in the morning but it was 12:00 noon before we finally got under way. This extra time was happily spent with the missionaries who had come to the city. Finally the anchor was lifted, and the pilots pulled us into the stream on our way to the sea. The skyline of Buenos Aires went down behind the horizon with the setting sun, and was lost at last in the shadows of the evening.

Adios Argentina! Our visit has come to an end, but the memory of your lovely people, your great city by the sea, your beautiful towns, and widespreading plains where cattle go by the ten thousand will linger with me always. How kind and friendly you have been! What an admirable host you are! May your people throng the gates of righteousness from whence flow healing streams from God. May the cross of our Christ that adorns your spires, your vast cathedrals and your wayside shrines become engraved upon the heart of your multitudes and bring to them the salvation of the Lord.

The *Del Sud* is a freighter that carries some thirty passengers, but her load was light and only about half of her cabins were occupied. Our passenger group became a family circle and our acquaintanceship more or less intimate. The weather was nice and the sea smooth. Only once, when we were crossing the Caribbean Sea, were we threatened with a storm. All afternoon we noticed the deckhands fastening down everything that was loose. The atmosphere was sultry and the sky was a hazy gray. Toward evening the captain informed us that the threatening hurricane had changed its course and left us only a choppy sea for the rest of the day and the night following.

We passed Montevideo in the night and after a week of sailing we came to Santos where we loaded coffee for two days. A day at Rio and one at Victoria were the only additional stops in the restful journey of

twenty-five days from Buenos Aires to New Orleans.

At Rio some of our passengers left us, and others came on. Among those who embarked were Mr. and Mrs. Muirhead of Waco, Texas, Jack Harding and his cultured wife, and two Brazilian boys one of whom is studying philosophy at Notre Dame in Indiana and the other is a student of engineering at the University of Illinois. The Muirheads are lovely southern people. They have served the Baptist Church as missionaries in Brazil for thirty-five years. For a time he was president of their college in Rio de Janeiro. Mr. and Mrs. Harding are Hollywood folks. He is a Wabash College (Indiana) graduate. She was born in Brazil and educated in a Convent or School of the Nuns in Mexico. Her book, *Charlotte and Maximillian*, a historical novel, drew the attention of the movie people who filmed it under the title "Jaurez." She spent most of her time en route writing another book on Dom Pedro, the emperor of Brazil. A professor of history in Florida University, a number of business men and returning

schoolteachers completed our company.

Each day we looked for signs of our north-land. One day we crossed the equator. Then the Southern Cross disappeared and a few nights later we saw the friendly "dipper" just above the horizon. Sea weeds told us that we were crossing the largest river on the globe—the Gulf Stream. By night a strong light was turned on the flag that was presumed to stand for peace and to afford us protection against invaders of a sea that was even then infested with destructive marauders. News that came to us over the radio was not good. The very atmosphere was charged with war. Finally one evening when the sun set in a glow of color we entered the steamship channel on the delta of the Mississippi River. A night of slow navigation brought us to the city where we once more set our feet on the good soil of the United States of America. A day in quaint old New Orleans, and a night ride on the Panama Limited made it possible for me to meet my family in our home by noon the day following our landing.

Goshen, Ind.

THE PAST YEAR IN OUR AFRICAN WORK

By Elam W. Stauffer

This is a brief resume of the work in our East African Mission field. Because of the war mail service is much delayed, and hence this report did not reach us as early as it would have under normal conditions.

In geographical expansion last year has marked practically nothing in either the Mission or outschools. As a Mission we have had insufficient personnel to permit us to expand into new fields, neither have we had open doors to do so. This is not the case, however, in the matter of outschools. We still have open doors all around us for reaching out, but lack of native workers has hindered expansion. This lack has not been due to any one cause. It seems as though the year 1941 has brought with it more "falling in sin," of our older members than in former years, which has reduced the force of workers. The opening of the Bukiroba Training School has also taken some from teaching, and the introduction of school fees has had a thinning effect in some places. As we look at what missions are suffering in many places, we feel that we have been blessed in the privilege to carry on as we have, but I am also reminded that persecution, tribulation, and trials purify the church, so I trust this has been but the first cleansing for a new life.

The bishop work is shared by two brethren since April 24, when Bro. Ray Wenger was ordained to the work. The field is now divided into two districts, North Mara and South Mara, with a bishop in each. This has been a great help in better supervision, especially since travel is more difficult.

More emphasis and time have been given to the study of the vernacular than in previous years. In each station excepting Bukiroba, which has the training school and is not in a large tribe, one or more missionaries is studying the vernacular. This is encouraging and timely. I trust there will need be no reverses in this program. We have only begun the great work of getting literature

to these people. This year Graded Bible Lessons were introduced into the schools, as well as a uniform syllabus for all schools. All of our group have felt for some time that our schools have been grinding out too much "grist for the Philistines." This has given rise to a desire for more distinction between church and school, salvation and training. At this year's conference this was discussed with the elders, and one result was raised school fees for those desiring that privilege but also instruction to the teachers to give more time and emphasis to the spreading of the Gospel and catechizing of the believers.

This year the eldership, because of a few leaders, again made a strong attempt to get foreign support for the native teachers. This was met with a patient but firm NO from the whole group. I trust this was the death struggle of this issue that often brings unpleasant strain, not because of lack of clarity in the matter but because Missions in the past have not built thus and it seems hard of us, to them, that we should stand so firmly upon it. The present situation of fewer missionaries and much uncertainty is proving to the natives slowly that our policy of in-

digenous building from the start has been a wise one.

The Medical work has gotten well under way on both stations this year, the report showing over 8900 native treatments for the year. Both doctors have plenty room to work from their stations, and the natives are more and more taking advantage of their privilege. A visit to our Mission by the Director of Medical Work for the Territory this year and a visit of one month by the Eshlemans in Dar es Salaam, where Bro. Merle contacted the Government doctors and hospitals there, have given us some privileges and more recognition with the Government than heretofore.

As the year closes we thank God for our continued opportunity to labor on, and we pray for His guidance to buy up the time that yet remains to extend the gracious invitation to salvation.

Musoma, T. T., East Africa.

HOME BLESSINGS

(Continued from page 141)

Herein is shown satisfaction with the things that most of us can enjoy, even though "further fortune" is not ours to possess. It is our privilege to teach our children contentment with these basic things of life. But let us take a look at the Apostle Paul, that embodiment of supreme contentment. At one time he likely enjoyed all the common blessings listed in the poem above with the addition of probably a fortune, but after he met the Christ, he learned that all these things could drop from his life, and, after suffering and persecution, he could triumphantly say, "I have learned, in whatsoever state I am, therewith to be content." God help us to ingrain in our children this supreme contentment. May He help us to send out from our homes happy, well-balanced children to take up the tasks that are becoming heavier and heavier.

"Home Blessings!" The spiritual are intangible and eternal. The material ones add much to our comfort and convenience, but they are temporal at best. They may escape us when we are depending on them most. They bring us satisfaction only to the degree in which they are based on the spiritual and lasting blessings. Harrisonburg, Va.



Our African Missionaries and Their Children—Taken at the 1941 Conference at Shirati

EDUCATIONAL

EDUCATIONAL VALUES INHERENT IN THE MENNONITE CIVILIAN SERVICE PROGRAM

I
By Robert Kreider

Civilian Public Service is an outgrowth of a way of life. With the coming of military conscription as a tenet of national policy, the peace churches sought a form of service of such a "Character as to best represent our faith and permit a testimony for peace." They sought a form of service which would be wholly under civilian direction, with the churches granted "freedom to direct the life of the camps outside of working hours." The peace churches have devoted themselves sacrificially to the support of this camp program because certain basic values are at stake: the principle of nonresistance, the law of love, the freedom of the individual conscience. For the preservation of the values in our way of life, Civilian Public Service was undertaken.

When this camp program was first being discussed and contemplated by the three historic peace churches, the planners visualized the educational values inherent in Civilian Public Service. Foreseeing the possibilities for a significant approach to Mennonite adult education through C.P.S. camps, the Mennonite Central Committee arranged for the appointment of educational directors and encouraged the establishment of educational programs in the several Mennonite camps. It was the hope that the period of service required of the young men would be made so enriching to their Christian life and character, so broadening to their experience that they would ever remember it as one of the greatest experiences of their lives.

As the camps embarked on the experiment of C.P.S. education, they were aware that here was a program calling for different educational methods and techniques from those utilized in colleges and secondary schools. With no set curriculum established as an educational pattern, the camps launched forth on an experimental program of study. The camps learned much as they worked out their own programs.

With the C.P.S. program of the Mennonites now in operation for more than six months, numerous conclusions as to the educational values of camp life may be drawn. It is apparent that although the formal class and activity program is of real importance, the major educational value of the C.P.S. camps is to be found in the total camp experience, in the intimate daily contacts of camp life.

Our interest in this examination of the educational program of the Mennonite C.P.S. camps is to relate, first, the nature of the organized camp educational program. Our second and basic concern is to discover the educational values inherent in the entire camp

experience—a rich experience which is the class and club room, but which extends beyond into all of the manifold relationships of the camp community.

As will be discerned in this discussion, Civilian Public Service is in the early stages of the development of a practical, purposive educational program. We are only on the threshold of a great experiment.

I. The Educational Program

Planning the Program.

A careful and systematic approach to the educational life of the Civilian Public Service camps is made through the program of classes and club activities. This program varies in its details from camp to camp as each seeks to meet the particular needs of its assignees.

Leadership for the educational program rests upon the camp staff. A majority of the M.C.C.-operated camps have been provided with an educational director, who may be either a staff employee or one of the assignees. In certain camps the director assumes the role of director of education. Effort is made in the camps to utilize talented and well-trained assignees as instructors and leaders of certain classes and clubs. The personnel of Mennonite church institutions and colleges is used in the educational program of the camps. Such leadership is particularly helpful to the camp in the course on Mennonite Objectives. The camps have found need for instructions in specialized fields such as typing, Spanish, music, and vocational subjects. Individuals from the local community, who have these skills and are interested in the camp, are sometimes used as camp instructors.

It is after the day of labor that the organized educational program begins. From Monday through Friday various groups gather in the evenings for study and training. After a work day of eight to ten hours, one must exercise personal discipline so as to take advantage of the opportunities for educational growth. The emphasis in the educational program is to be found during the "school months" from September to June. In the preparation of the weekly schedule of class activities precedence is granted to such major study groups as the Mennonite "core" course, on-the-job training, Bible study. For a balanced program, time is always reserved for recreational activity.

To determine in part what classes and courses are offered, all of the camps have presented the incoming assignees with questionnaires to ascertain their educational background, talents, and interests. The results of

these questionnaires are compiled. Not only is the staff guided by the interests of the campers, but also by the suggestions of the Mennonite constituency as expressed through the Mennonite Central Committee. Opportunities are presented to formulate an educational program designed to meet the particular needs of our Mennonite people. The Mennonite Central Committee has given much guidance in working out approaches to these common needs. Specifically the course on Mennonite Objectives arises out of the thinking and planning of the Mennonite Central Committee. Then too, the nature of the respective educational programs is partially determined by the available resources of the camp: equipment, time, and personnel.

Classes and Activities.

The educational programs of all the Mennonite-operated camps have provided for varied types of study. A diversified educational program is a necessity with the variety of interests and needs to be found among the assignees.

First, there are the interest groups and classes. These study groups and activities are purely voluntary. They meet once or twice a week. The plan of the Mennonite Central Committee is to offer the students certificates upon satisfactory completion of a period of study. The interest groups of any one camp may cover a wide variety of subjects. Heading the list in importance are the religious study groups. All of the camps have Bible study classes and midweek prayer groups. Additional religious subjects are taught in several of the camps. Such courses are preaching, church history, the church in the rural community, and peace principles. Popular in the camps are such cultural interest groups as chorus, music, crafts, Spanish, public speaking. Keen interest has been expressed by the campers in the many vocational courses of the camps: woodworking, carpentry, shop mechanics, typing, farm book-keeping, agriculture. With this training, campers should be able to go home after their period of service more skilled to pursue their occupation. Study groups of a scientific nature have been organized: nature study, photography, and others. Widely attended are the courses in first aid which are offered in all of the camps.

Second, there are the college and high-school credit courses. For a large number of young men in the camps the coming of the draft forced them to discontinue their academy or college education. For the sake of such assignees who might feel that their formal education was permanently halted, college and high school credit courses can be offered. Through the courtesy of Mennonite colleges these courses are to be offered free of tuition charges. Serving as instructors are duly approved staff members or assignees, who have had advanced academic training. One of the Mennonite camps has organized three college courses—accounting, algebra, and church history—all taught by assignees who have pursued graduate study. Credit courses meet a particular need in camp; however, they are not the major emphasis of the educational program.

Third, educational institutions of local communities have been utilized. Some communities have invited the C.P.S. campers to attend community adult education institutions. Several of the camps have provided transportation for the young men who are interested in attending these classes in town. This has been found to be an excellent opportunity through which to establish cordial relations with the community.

Fourth, meetings concerned with job and project training are held periodically in the camps. The technical staff of the camp arranges the program for these meetings. Through demonstrations, lectures, discussions, illustrated talks, the technical staff trains the assignees to become more intelligent, efficient workers on the project. A systematic program of safety education accompanies the job training meetings. In particular camps the first aid study is an integral part of job training. The attendance of the entire camp is required for these meetings.

Finally, we come to the most important phase of the educational program as it is being administered in the Mennonite C.P.S. camps. This is the orientation or survey course on "Our Mennonite Heritage." Because of its significance to the Mennonites in their way of life, this course on objectives merits separate treatment below.

Course on Mennonite Objectives.

The all-camp course, "Our Mennonite Heritage," is the major contribution of the organized educational programs of the camps under Mennonite auspices. Campers are made acquainted with the richness of the religious heritage which is theirs. They are led to an appreciation of the four-hundred-year struggle of their forefathers to maintain a way of life. Mennonite assignees study and discuss the current expression of this Mennonite way of life.

The survey or orientation course arose in response to the wishes of campers, constituency, and the Mennonite Central Committee. A keen need was felt for a form of study for the entire camp which would be at the heart or core of the entire educational program. It would unify the camp experience around the central objectives of Mennonite faith and practice.

As originally outlined, the course on Mennonite Objectives provides for six units of study. Each unit of study is to be six weeks in length. Class sessions are held twice a week. To indicate the character of the survey course on "Our Mennonite Heritage," the following subjects are the six units of study as outlined by representatives of the Mennonite Central Committee: 1. Mennonite origins in Europe. 2. Mennonites in America. 3. Mennonite principles of faith. 4. Our mission as a Church of Christ. 5. The Christian's relation to the state and the community. 6. Christian life and Christian service. Alterations in the above outline may be made in those camps with large non-Mennonite representation. Because of the basic significance of the course to the life of the church, all assignees are called upon to attend the class sessions.

As a basis for study, a booklet of about seventy pages is being prepared for each unit

of the outline by the Mennonite Central Committee. These six booklets will be available for general distribution to the assignees of the camps. Four are reviewed in this paper. Authors of the six booklets are authorities in their respective fields of Mennonite study. These study booklets provide the outline and constitute the basic materials of study for the course in objectives.

The camp director and the educational director assume the responsibilities of giving well-prepared direction to the "Core" course. To afford capable instruction for the various sections of study, the Mennonite church schools and other church institutions are solicited for their assistance in the leadership of the course.

A prime aim in the presentation of this material on the Mennonite heritage is to guide the study so that it will capture the imagination of the assignees. This calls for graphic presentation of materials and variety in subject treatment. Campers, who become enthusiastic students and disciples of the Mennonite heritage and way of life, may carry this active interest back into their home church and community following their period of service.

Above are the mechanics of the course on Mennonite objectives, but the course, "Our Mennonite Heritage," is more than that. It aims to open new vistas of experience to the campers. The panorama of a great heritage unfolds before them. Courageous Anabaptist leaders move across the stage: Conrad Grebel, leader of the Swiss Brethren; Felix Manz, early martyr for the faith; Menno Simons, great apostle of Anabaptism. To be seen are groups of Mennonites seeking new homes in America, pioneering in the wilderness of a strange land. Other Mennonites are to be seen trekking eastward to Russia and thence years later to America. All this sacrificial struggle for the sake of the Christian conscience! The assignee-student of the Mennonite heritage begins to glimpse more clearly the nobility of this fellowship of the simple and nonresistant way of life. This is the ideal of the orientation course in the Mennonite camps—to encourage the young men of the church to give more articulate, more devoted testimony to their historically rooted convictions.

KEEP A GOIN'

If you strike a thorn or rose,
If it hails or if it snows,
Keep a goin'.

'Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep a tryin';
Keep a goin'.

When the weather kills your crop,
When the rain will never stop
Keep a goin'.
S'pose you're out o' every dime,
Gettin' broke ain't any crime.
Tell the world your feelin' fine—
Keep a goin'.

When it looks like all is up,
Drain the weakness from the cup,
Keep a goin'.
See the wild birds on the wing,
Hear the bells that sweetly ring,
Keep a goin'.

When you feel like sighin', sing—
Keep a goin'.—Frank L. Stanton.

Wholesome Recreations.

Civilian Public Service camps provide young men with opportunities to enjoy recreational and leisure-time activity of a wholesome and constructive sort. A problem in many of our communities is that of discovering recreation of a character consistent with Mennonite standards and ideals. The C.P.S. camps are seeking ways in which a group may enjoy such wholesome recreation for the purposes of fellowship, physical development, and constructive use of leisure time.

Virtually all of the camps have recreation halls, provided with games and equipment. This is for the use of the assignees during their nonworking hours. Many of these recreation halls have been planned and arranged by the campers. Camps have playing fields and ball diamonds for the more vigorous games. Some towns near C.P.S. camps have invited campers to the use of community recreational facilities. Notable has been the cordial spirit of the Young Men's Christian Associations who have welcomed C.O. assignees to their program.

In their leisure time, campers' interests turn not only toward the active sports but also toward the crafts and arts. The assignees have taken up the craft of rug weaving, wood etching, leatherworking, stone polishing, model airplane construction, and many others. The Mennonite Central Committee has equipped all of the camps with such woodworking equipment as circular saws, lathes, and hand tools. Hours of leisure time are spent in the shops making gifts, building furniture, experimenting with woodworking. In certain camps zealous amateur photographers have organized camera clubs and have built such photographic equipment as rooms for developing and printing pictures. Such skills as these, acquired while in camp, may lead in later years to many delightful hours of leisure-time activity. Colorado Springs, Colo.

BOOK REVIEWS

(Continued from page 149)

in the Old Testament. A careful reading of it should strengthen the faith of every one who believes in the New Testament doctrine of nonresistance and should be a help to all who are struggling with the problem of reconciling the teaching of the Scriptures on the war question. It carries a helpful message in these days of perplexity. It contains 64 pages, is bound in a strong paper cover, and sells for 20¢ each; \$2.00 per dozen. Mennonite Publishing House, Scottdale, Pa.

The Mennonites of Westmoreland County, Pennsylvania, by Edward Yoder. This is a 64-page history of the settlement and activities of the Mennonites in the Jacobs Creek Valley in Westmoreland and Fayette Counties in Southwestern Pennsylvania. It was originally printed as an article in the "Mennonite Quarterly Review," but is now published in book form by the Scottdale Mennonite congregation. It gives much interesting information concerning the early settlement of the Mennonites in this region, beginning in 1789, and gives the history of the Scottdale congregation in particular. The history of the Mennonite Publishing House is necessarily somewhat interwoven in the history of the Mennonite congregation at Scottdale. Bound in durable paper cover. Price, 25¢ each; \$2.50 per dozen. Order from the Mennonite Publishing House, Scottdale, Pa.

LITERARY GEMS OF THE BIBLE

XV. The Message of the Book of Jeremiah

By John Umble

This is the last installment of this series of articles on choice literary portions of the Bible. They are discontinued, not because the author ran out of material, but on account of the press of other duties. Different people have expressed appreciation for these messages. They voice the feeling of the editor, and we believe also of our readers in general, for the helpful service rendered by Bro. Umble.

The article in the April issue of the "Christian Monitor" pointed out that Jeremiah stands at the crossroads of history. Before his time the great Semitic nations had dominated world civilization. During his lifetime began those great movements that ended in the rise of the Aryan races. The year 606 B.C. marks the fall of Nineveh, cruel despoiler of the nations. At Carchemish, 604 B.C., Nebuchadnezzar toppled Egypt from her high place as a great world power. The magnificence of Babylon, "the mighty," came to an end about seventy years later. With the decline of these three great nations comes a turning point in the world's history.

The rise of Darius, the Mede (Daniel 5:31; 6:28), and Cyrus, the Persian (II Chron. 36:22; Ezra 1:1), ushers in a new epoch, the era of the great Aryan civilizations: Medan, Persian, Grecian, Roman, and Teutonic. The fall of Nineveh and the battle of Carchemish occurred near the middle of Jeremiah's prophetic career, which began about 626 B.C. and continued for at least a short time after the destruction of Jerusalem in 586 B.C.

As stated in the April issue, Jeremiah's prophetic ministry began in the thirteenth year of the reign of Josiah, king of Judah, and extended through the reigns of three of Josiah's sons and of a grandson. The following table presents the name of each of the five kings, date of accession, and his age at his coronation, length of reign, foreign policy, and fate:

Name	Date (B.C.)	Age at Accession	Length of Reign	Friendly Towards	Fate
Josiah Son of Amon	639-608	8 yr.	31 yrs.	Babylon	Killed at Battle of Megiddo by King of Egypt
Jehoahaz Son of Josiah	608	23	3 mos.	Egypt	Captive to Egypt
Jehoiakim Son of Josiah	608-597	25	11 yrs.	Egypt	Captive to Babylon
Jehoiachin Son of Jehoiakim	597	8	3 mos. 10 days	Babylon	Captive to Babylon
Zedekiah Son of Josiah	597-586	21	11 yrs.	Egypt	Captive to Babylon

Suggested Rearrangement of the Book of Jeremiah for

Chronological Study

As stated in the preceding article the material in Jeremiah is not arranged chronologically. A chronological rearrangement is useful for a study of his prophecies, because they refer directly to contemporary events.

Chapters 1-6, 11 and 12 are the portions belonging to the reign of Josiah. Chapter 1 records the call and commission of Jeremiah in the thirteenth year of Josiah's reign, about the year 626 B.C. Chapters 2-6, 11 and 12 give the substance of Jeremiah's preaching during that reign.

The portion belonging to the reign of Jehoiakim includes chapter 26 (the arrest and trial of Jeremiah for preaching in the Temple court), chapters 7-10 (usually considered as the message of Jeremiah for which he was arrested), and chapters 36, 45, 25, 46 (containing the messages spoken in the fourth year of Jehoiakim's reign, about the year 604 B.C., the date of the Battle of Carchemish). Other portions belonging to the reign of Jehoiakim are chapters 47-49, 13, 22, and 23.

Portions belonging to the reign of Zedekiah are chapters 24, 27-29, 50, 51, 30-33, 21, 34, 37-39, and 52. Of these, chapters 27 and 28 tell

the story of Jeremiah's conflict with the false prophets in Babylon. Chapters 21, 34, 37, 38, 39, and 52 give an account of the last days and capture of Jerusalem.

Chapters 40-44 deal with the period following the destruction of Jerusalem and the captivity of Zedekiah, chapters 40-42 presenting the events between the time of the captivity and the flight into Egypt.

Brief Preview of Jeremiah's Prophecies

During the reign of Josiah the prophecies deal mainly with the sins of the people. During the reign of Jehoiakim the prophecies are directed not only against the people but also against the king and the false prophets who predicted an early return from the captivity. During the reign of Zedekiah, Jeremiah again warned the people that the destruction of Jerusalem and the final captivity were near. He counseled repentance for their sins and submission to Nebuchadnezzar in order to save the city from destruction. He also denounced violently the false prophets both in Babylon and in Judah for predicting that the captivity would be brief and that Jerusalem would be spared from destruction. After Jerusalem was destroyed and Zedekiah taken captive, Jeremiah counseled the people who were left in Judah to remain in Palestine, to submit to Nebuchadnezzar and not to go to Egypt. He predicted that if they went to Egypt, they would perish there. They refused to follow his advice, and even forced him to go with them to Egypt.

Prophecies During Josiah's Reign

In spite of Josiah's strenuous efforts at reform, the people remained corrupt at heart. Those who really loved and served Jehovah were comparatively few. As already pointed out, Jeremiah began to prophesy the year after Josiah began his reforms. His prophecies naturally take their tone and emphasis from contemporary events. His first period of preaching seems an attempt to help Josiah to destroy idol worship among the people. Jeremiah's preaching during the reign of Josiah covers four main points: (1) the terribleness of Judah's sins; (2) God's call to repentance and His willingness to forgive all their sins and backsliding; (3) the certain judgment of God and the consequent destruction of Jerusalem if her people do not repent; and (4) Jeremiah's fear that the Jews will not accept God's offer of mercy and save themselves and their city. Judah is so wicked that she actually gives lessons in wickedness to the wicked, he says.

The Shameful Sins of Judah

Jeremiah uses some of the most striking and terrible figures to startle the people with the awfulness of their wickedness. In speaking of Judah's relation to God, the prophet returns again and again to the figure of the faithless wife. "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet [or, "and thinkest thou to"] return again to me, saith the Lord" (Jer. 3:1). Over and over again he returns to this figure and reproves Judah for her backsliding.

He ridicules the people, their princes, their priests, their prophets for idol worship, for saying to a stock, that is, to the trunk of a tree, "Thou art my Father; and to a stone, Thou hast brought me forth." Then he challenges them, "But where are thy gods thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah." He rebukes Judah for not taking a lesson from the fate of Israel who had been taken into captivity for exactly the same sins that Judah is committing.

God Eager to Forgive

He points out, too, that in spite of Judah's wickedness, her shameless idolatry, her backsliding, and her moral degradation, God is still willing to restore her to her former place in His love and favor. It could all be so easily, so speedily arranged that Jeremiah simply cannot understand why Judah will not repent. God's love is so great that He is willing to forgive everything. Why will Judah not repent?

Repentance or Destruction

But another matter also burdens the tender heart of the prophet. If Judah does not return, certain and terrible destruction awaits her. Great as God's love for Israel is, eager as He is to keep His covenant with the children of Abraham, His longsuffering will have an end

when Israel once shows that there is no hope of repentance. Then their loving God, for the sake of saving a faithful remnant, will allow the nation to be scourged by their enemies. The image of a plundered city with its consequent suffering, especially of innocent children and helpless women, is so terrible that even the thought of it tears Jeremiah's heart and burdens his soul with sorrow. He remains single, denying himself a Jew's great joy of being a father and a grandfather because he cannot bear the thought of what his children would suffer when the cruel Babylonians surge over the walls of Jerusalem and put the inhabitants to torture or the sword.

Jeremiah Fears That Israel Will Not Repent

This leads to the fourth part of the prophet's message: there seems to be no hope that Israel will return from her evil ways. That wrings the heart of the prophet and leads him to shed bitter tears because of the coming destruction of the nation. He says, "I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war" (R. V.). He is such a true patriot, loves his God and God's Israel so much that he would be willing to do almost anything to save his nation. But he sees little hope for the immediate future. He says of his people, "They are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge."

The shame of the sins of Judah, the certain destruction that awaits the people, God's willingness, eagerness even to meet repentance with forgiveness, and the unlikelihood of repentance, these are the constant burden of Jeremiah's message during the reign of Josiah.

Jeremiah and Jehoiakim

During the reign of Jehoiakim conditions in Jerusalem rapidly became worse. From the first, Jeremiah seems to have had no confidence in, nor respect for him. Over and over he tells the king that Jerusalem is certain to be destroyed. On one occasion after Jeremiah had predicted that Jerusalem would be destroyed like Shiloh, Pashhur, the priest, slapped him and accused him of being a fifth columnist.

Jehoiakim Burns the Book of Jeremiah

Finally in the fourth year of Jehoiakim, God commanded Jeremiah to dictate his prophecies to Baruch, the scribe, so that they could be written down. Then Baruch read the prophecies to the people. A scribe heard them read and brought them to the princes, and the princes had them read in the presence of Jehoiakim. To show his contempt for the prophecies, Jehoiakim angrily cut up with his penknife the pages as they were read and threw them into the open fireplace where a fire was burning.

Jehoiakim Taken Captive

After this incident Jeremiah was certain that Jehoiakim would be carried to Babylon. He told the king that Jerusalem would be destroyed, that he would be taken captive, and that he would be buried "with the burial of an ass." Jeremiah's prophecy regarding Jehoiakim's captivity came true in the eleventh year of Jehoiakim's reign.

He was succeeded by his son, Jehoiachin, also called Jeconiah or Coniah, which seems to have been a kind of nickname of endearment, applied by the people to their eight-year-old king. After Jehoiachin had reigned only three months, the king of Babylon took him and a number of princes to Babylon where he remained in captivity until he was forty-five years old.

Jeremiah, King Zedekiah, and the False Prophets

Conditions now grew worse not only for the kingdom but for Jeremiah. He told the captives in Babylon that they should prepare for a long captivity. He warned them, however, that they should not consider Babylon as a permanent home for the Jewish people because the Babylonian kingdom also, after a period of great prosperity, would be destroyed just as God had used her to destroy and punish the other great and wicked nations. But in the meantime the Jewish captives were to settle down in Babylon, buy property, rear families, and prepare for a seventy-years' stay in the land of their captivity.

This brought him into conflict with false prophets in Judaea, especially one, Hananiah, who prophesied that within two years Jehoiachin and the other captives would be returned to Jerusalem with the

Temple vessels that Nebuchadnezzar had taken. Jeremiah prophesied that Hananiah would die within a year. And he did.

Jeremiah further stated that, far from returning the captive king and the princes and the Temple vessels to Jerusalem, Nebuchadnezzar would take Zedekiah also into captivity, would put many of the people of Jerusalem to death, would utterly destroy the holy city, and carry all the remaining Temple vessels and brass decorations to Babylon, but that all of these materials would be returned to Jerusalem at the end of seventy years. For these prophecies, Jeremiah was accused of a lack of patriotism and was several times imprisoned. To make matters worse for him, there was a group of false prophets in Babylon who also prophesied the speedy return of the Jewish captives to Jerusalem from Babylon. Jeremiah fearlessly met their false prophecies with fierce invectives and the most scathing denunciations.

In the ninth year of Zedekiah's reign (578 B.C.), Nebuchadnezzar laid siege to the city of Jerusalem. This was a trying time for Jeremiah. The false prophets in the city advocated an alliance with Egypt and vigorous resistance to the attack by the Babylonian king. Jeremiah advocated submission to Nebuchadnezzar as the only means of saving the city and the lives of the people. For this he was denounced as a traitor, but he continued to warn the king in spite of every threat to his person or his life.

So certain was Jeremiah that God would bring the remnant back out of the captivity at the end of seventy years that he purchased his ancestral inheritance in Anathoth while the city was besieged by the Babylonian army. But because he was equally certain that the city would be destroyed, he requested a deed executed in due and proper form and gave detailed instructions for preserving it against the day when the remnant should return from Babylon to repossess the lands of their fathers. They were to place the deed in an earthen vessel where it might "continue many days" and where it could be found after the seventy years.

The Fall of Jerusalem

In the eleventh year of Zedekiah's reign Jerusalem fell, the city was plundered, many of the inhabitants put to the sword, the king and the princes taken captive, the walls thrown down, and the Temple vessels carried to Babylon as Jeremiah had predicted. The conqueror set up a military and civil government under Gedeliah, a friend of Jeremiah. But the new governor was assassinated by a group of conspirators who were friendly to Egypt and hostile to Babylon. The conspirators then fled to Egypt carrying Jeremiah with them against his will. There the disobedient remnant was lost as Jeremiah had predicted. The faithful prophet also passed from the pages of history, one of the sturdiest, strongest, and most courageous figures in the Old Testament narrative and also one of the most pathetic.

The Book of Jeremiah Unique

In no other book of the Old Testament is God's love and mercy more earnestly portrayed nor His abhorrence and punishment of sin more strikingly presented. And no other book blends the life and the message of an Old Testament prophet so completely. The fusing of history, biography, character portrayal, and prophetic message makes it a unique book. No other is so well adapted to a study of a prophet's work and method because his message seems to be wrung from his sensitive soul by the stirring events taking place around him.

One comes from a study of the Book of Jeremiah with a heightened appreciation of the beauties of the Word of God and with new wonder at the character of God, so infinite in His love and goodness, so mindful of His promises to His children, so longsuffering and merciful to the erring, and yet so terrible in His judgment and punishment of sin. And one has a new appreciation, too, of the Prophet Jeremiah, a man with a heart so tender that he has been misnamed "The Weeping Prophet."

Because God, as He had promised (Jer. 1:18), had made him "a defenced city, and an iron pillar, and brassen walls," he deserves to be called "The Prophet of Courage," unflinching in his devotion to duty, unafraid of people, or priests, or princes or kings. Sometimes, when everyone else is swept along by the evil current of the times, he seems to oppose his single strength against the avalanche of sin and destruction threatening to overwhelm his city.

Goshen, Ind.

EXTRACTS FROM THE LETTERS OF JOHN COFFMAN, RELIEF WORKER

VIII

Snapshots of England

Compiled by Margery Coffman

We herewith thank the compiler of these letters for giving us this intimate glimpse into the impressions and activities of one of our relief workers in England. From now on these extracts will appear only occasionally.

On Saturday morning, Ted and I spent about two hours in Madame Tussand's justly famous wax exhibition. It had been bombed once and has just been reopened after repairs and thorough cleaning of all the figures. It was very interesting. They have wax figures set up to represent attendants at various places where you go in. Ted got quite a surprise just outside one of the halls. A figure was standing there, and we both looked at it quite hard trying to decide if it was real or not. At last, Ted said in disgust, "Oh, it's a dummy all right." And *then*—the dummy turned his head and smiled. Ted certainly did look beat! Anyway, we saw all the celebrities,—first the literary ones, Kipling, Burns, Scott, Shakespeare, Milton, and even George Bernard Shaw. Then the modern European statesmen and many U. S. Presidents, Taft and Theodore Roosevelt, F. D. R., and Lincoln, all getting along famously together. There were all the Royal Family, Mary, Queen of Scots, and even Hitler and Mussolini and their gang. There was a figure of a sleeping beauty, actually "breathing"! This is accomplished by means of a hidden electric motor.

Little by little I am discovering Old London. Last Sunday afternoon, after the service, I wandered around by Trafalgar Square, The Strand and Fleet Street. I saw the historic old church of "St. Clemens the Danes" of which the rhyme reminds you, "Oranges and Lemons, sing the bells of St. Clemens," only there are no oranges and lemons now, and the bells do not ring. I passed the statue of the Griffin which replaces old Temple Bar, the boundary of old London. One of the interesting sights every Sunday is in St. James Park, where people feed bread scraps to the water birds on the pond. Gulls will fly up and take bread from your fingers, without interrupting their flight. There are ducks, coots, geese, swans, and pelicans. The pigeons fly about pecking up crumbs too small for the bigger birds to bother about.

No, English fireplaces are *not* antique. They are very much up-to-date. Every room in this house, except ours, has a real fireplace in it, burning coal. We happen to have a gas heater, but it is set in front of a fireplace. You ought to see the fireplaces in the

walls of buildings exposed to public gaze by bombings. Every one of the large flats has a row of eight or ten chimneys about every twenty feet. Looking out over the city roofs is like looking at a forest of chimneys.

Every now and then I jot down a bit of "Londonitica" in my little notebook for inclusion in letters home. Here is one. We met a London flower seller one day,—not however one of the flower girls of song and fiction. He was an old man with a pathetic looking outfit. He was singing his wares as he hobbled along, "Fresh flowers, sweet flowers, who'll buy some flowers?" When he heard us coming he turned to us and lowering his voice behind his drooping mustache spoke in a most appealing voice, "Pretty violets; lovely little violets." We passed on, really wishing for an excuse to buy some violets. They are truly exquisite, very dark purple and quite fragrant.

We have been having real winter weather at last. On Monday night it snowed, but it didn't last long, and the temperature was about 25° F. Folk here thought it pretty cold. This last moonlight period has fortunately been rather stormy, so there have been few raids. But last night was clear, and consequently very noisy. How fine to dwell in a land where one may enjoy the quiet beauty of a moonlit night! The weather here is much like the Indiana style, only it doesn't get so cold and there is more rain. Snow seldom lasts more than ten or twelve hours. Today was the finest kind of day, with a tang of spring in the air. They say bulbs are pushing through in some places (This was Feb. 10, 1941) and Tuesday night I walked home through Hyde Park and saw a large

Scene in England—Roman Bridge Across the River Ouse, Still in Use



number of snowdrops blooming under the trees near Rotten Row.

March, 1941.

Visited the people who were at my table on the boat coming over, in the little village of Connington, near Peterborough. It is a very old village, and a good many of the houses have thatched roofs and whitewashed walls. There were patches of snowdrops here, there, and everywhere. The squire lives in a castle a little way behind the village, and next the castle, in the same park, is the church, erected in 1570. I attended service there on Sunday. It was a very simple service, following the Anglican ritual. On Monday morning, Mr. Powell and I walked back to the church, and fortunately found the warden on hand, and he showed us around. I was much excited over the discovery of a tablet in commemoration of Sir John Colton, who was the genius back of the John Colton library. It was most interesting to discover that one of the Colton family was married to a lady whose surname was "Moyer," our own good old Pennsylvania Dutch name. There was a slab marking the grave of a clergyman who once saved the life of Oliver Cromwell, and who remarked to him on meeting him some years later, that he very much regretted his deed!

Peterborough Cathedral is one of the oldest in England, founded in the sixth century. It is an immense building, heated by six large furnaces. They were tuning the organ when we were there, which wasn't very inspiring. We passed through the fen district of Hereward the Wake just south of the city.

April, 1941.

On Sunday afternoon I enjoyed another treat—a ramble in the Chiltern Hills, about twenty miles northwest of London, with seventeen members of the International Student Club. The Friends have a meetinghouse at Jordans and after the morning service, we all ate our lunches, which we brought along, in a youth hostel near by. After lunch we inspected the meetinghouse, which is very old, and in the burying ground lie the bones of the great William Penn himself. Then we tramped through woods of beech, along highways, country lanes, across pasture fields, for three hours. Had tea in a refectory of the

Friends on which property is an old barn built of timbers from the Mayflower. And I have seen an English robin—such dear little fellows, smaller than ours, and round and fat, like a junco.

July, 1941.

The weather is lovely now, and while the folks here think it is quite hot, I just laugh at them. We have been enjoying dinner in the garden quite frequently—and dinner in an English garden is just something not to be reproduced anywhere. A good American outing is lots of fun, but it is hard to describe just what makes the

difference. Perhaps it is the hedges around the garden, which give such a sense of privacy. Solomon liked "a garden enclosed"! Perhaps it is the flowers that bloom so gaily for so long a period of time, everywhere. Perhaps it is the air. Perhaps it is a combination of all these and many other factors.

I have seen "Kew in lilac time"! It certainly does present a scene in "summer's fairyland," as Poet Alfred Noyes puts it. There was a fairyland of blossoms. Kew road is planted with alternate pink and white chestnuts. Every garden was full of every kind of flower and bloom on bush and plant. There were broom (a yellow flower of the pea family) wisterias, dark pink masses of hawthorn, yellow berberis, and of course, lilacs. The wallflowers are gorgeous in yellow, orange, almost brown, saffron and dark red, Darwin tulips and iris, and—above all, the bird songs! English birds sing more tunefully than most of our birds, and the duller birds seem to sing the sweetest songs. I was too late for the bluebells, but I saw hosts of these on a hike in the Lickey Hills near Birmingham. The woods in these hills and valleys contained acres and acres of bluebells, which formed a blue carpet under the beeches and larches. The bluebells are a kind of hyacinth, and their fragrance in the moist woods is a delight, not to be soon forgotten.

August, 1941.

On Wednesday we saw a very interesting garden. It was in Solihull, not far from Birmingham. Peter and I had gone to see a place where they care for sick people who get bombed, in part of a very large house, owned by Lady Bird. We had tea with Lady Bird and afterwards spent a short time looking at her beautiful gardens. One of her gardeners is an expert at what is called "topiary" work. That means shaping bushes into curious shapes. Remember the "yclept yew trees" in Enoch Arden? There were bushes shaped like dogs, and some like chickens: there was a hen with her little chicks; some were round like balls; others flat like tables while others were in spirals and corkscrews. One place in the garden was what is called a maze. It was made up of shrubs higher than a man's head, so planted to make intersecting paths so that if one went in at one place it would take some time to find one's way out.

September, 1941.

I attended my first Quaker meeting. I was a bit frightened at first, but I knew a few of the people there, so ventured in. There was a period of about half an hour's silence, absolute silence, at that. Finally a man got up and read aloud an epistle from the English Yearly Meeting (comparable to our General Conference). Another period of silence. Then four of the members got up, one after the other, and spoke extemporaneously, mostly concerning some item or thought that had appealed to them in the foregoing epistle. Silence again. Then a few announcements were made. Silence, then dismissal.

Some of us had brought our lunch and ate together in a kind of Sunday School Conference group. Then we hiked along the Thames River to Hampton Court, which was the residence of Cardinal Wolsey. The most impressive sight there was the "King's Grape

Vine," which filled one whole greenhouse 50 feet by 15 feet. The bottom of the vine has a circumference of 6 feet. I'm not sure, but I think the grapes are usually given to hospitals for the sick. They had just been harvested. Saw a herd of a dozen deer in the park.

November, 1941.

I went to Westminster Abbey to a church service on the King's Birthday. It was a

High Church service and very formal. The place is not so big as I had expected, but part of it was screened off where it had been damaged by bombs. The music and the men's voices of the choir were magnificent. We had a good sermon, too, on the theme of the Providence of God which overrules all designs of wicked men and the hosts of Satan, meeting evil not with the force of evil, but with the more potent force of love.

Love to all, John.

BOOK REVIEWS

MENNONITES AND THEIR HERITAGE

Edited by Harold S. Bender

Published by The Mennonite Central Committee, Akron, Pa. This is a series of six studies designed for use in Civilian Service Camps. They are primarily intended as study books but will be found valuable for private reading and study. The value of such private use is enhanced by the fact that they are written in a concise and readable form. The editor makes this statement about them: "They are but an introduction to the fields of study indicated by their titles, but they are full of rich material. May they contribute to a greater appreciation of the church and its splendid heritage of faith and life which has come down through more than four centuries from martyr saints in distant lands. But may they contribute still more to deeper insights of truth, more sturdy convictions, and a continued, unreserved commitment of life, without which faith has no meaning."

Number I. Mennonite Origins in Europe, By Harold S. Bender

The opening number of this series of study booklets on Mennonites and Their Heritage deals chiefly with the beginnings of the Mennonites in the countries of Europe. The three parts of the booklet cover a wider scope than that: A. The Soil Out of Which Grew the Life of the Mennonite Church. B. The First Mennonites and Their Faith. C. The Experiences of the Mennonites of Europe to the Present Time.

The author, who has a keen insight into the history and faith of the Mennonites, has here presented a brief yet intelligible survey of this large field. The student or reader will get a clear-cut view of causes that led to the rise of the Mennonite Church and of its history for over four centuries in Europe. The author has in preparing this book drawn considerable material from the manuscript of John Horsch's book, *MENNONITES OF EUROPE*, which is now being published. The booklet breathes a spirit of deep devotion to the faith of the Mennonite Church and enthusiastic appreciation for the martyr courage of the men and women who have lived out this faith under difficult and trying circumstances. 71 pages.

Number II. Mennonites in America By C. Henry Smith

This is a seventy-two page booklet dealing in a brief way with the history of the Mennonites during the two hundred fifty years they have lived in America. The author has accomplished a difficult task in condensing this history within such a small compass. Two main divisions are found in the booklet: A. How the Mennonites Came to America and Where They Settled. B. One Vine but Many Branches—Origin, History, Peculiar Emphasis and Contributions of the Various Mennonite Branches. In a clear way the several tides of Mennonite and Amish Mennonite immigration to the American continent are outlined, together with the story

of how the main settlements were formed. Very helpful for members of all the groups of Mennonites is the brief and sympathetic treatment of the various branches of the Mennonite Church that is given here. From it one can gain an intelligent understanding of the main reasons for the existence of these branches, which will do much to help him appreciate groups other than his own.

Number III. Mennonite Heritage, By Edward Yoder

In this 62-page book the author discusses the basic principles of the heritage of faith which has been handed down through the more than four hundred years of Mennonite history. Considerable attention is given to the unique and original contributions of Mennonitism, such as believers' baptism, voluntary church membership, freedom of conscience, separation of church and state, nonresistance, nonswearing of oaths, relation of the Old and New Testaments. Especial emphasis is given to our nonresistant heritage, its basis, meaning, and implication. It is a helpful and inspiring presentation of the both the Mennonite faith and its resultant way of life.

Number VI. Life and Service in the Kingdom of God By P. C. Hiebert

This sixty-four page booklet is organized in two parts: A. The Christian Life and Its Meaning. B. The Christian's Service in the Kingdom. In the first part the author gives a splendid brief treatment of the essential principles for beginning the Christian life and for growth and development in that life. Special attention is given to the place of worship, prayer, and the Bible in living the Christian life. The second part contains many practical instructions for exercising one's Christian faith and for expressing Christian life in forms of service in the Church and its activities. There is felt in this booklet a spirit of true devotion and spiritual earnestness. Its study will help many young people to deeper spiritual life and consecration to Christ.

The two books in the series yet to be published and which are now in manuscript form, are

IV. Our Mission as a Church of Christ, by Ed G. Kaufman.

V. Christian Relationships to State and Community, by Guy F. Hershberger.

The books are uniformly bound in attractive and durable paper covers. Price, 20¢ each; in quantities of ten or more, 15¢ each. Order from the publishers, Mennonite Central Committee, Akron, Pa.

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God and War, by J. Irvin Lehman. The author of this little book gives a concise discussion of the subject of war from the standpoint of the Scriptures as a whole. His treatment answers a lot of questions that are sometimes raised by people who cannot reconcile the nonresistant teachings of Christ and the Apostles with the apparent sanction of war (Continued on page 145)

BIBLE STUDY

CHRISTIAN DOCTRINE

XXXIV. The Function of the Holy Spirit (Continued)

By the Bible Study Editor

The continuation of the testimony of Jesus Christ in the world is by the power of the Holy Spirit. The apostles could not have impressed the multitudes in Jerusalem concerning their witness of Jesus Christ without having first received the baptism of the Holy Ghost. The coming of the Holy Spirit upon them at Jerusalem was not called a baptism by Luke. In recording the coming of the Holy Spirit upon them, Luke said, "And they were all filled with the Holy Ghost." Paul speaks of the baptism by the Spirit as a means of our being united in one body. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." There is no doubt concerning the baptism of the Spirit, as promised by John the Baptist and by the Lord. That baptism is the beginning of the Christian life and the foundation of the Christian body. It is also the beginning of the Christian life and service in which the believer continues to drink into the same Holy Spirit.

The function of the Holy Spirit is varied. As previously noted, He abides with, and in, those to whom He comes and whom He baptizes into one body, all of whom continue to drink of the Spirit. He cares for them as the Father and the Son would care for them, for He is the representative of the Father and the Son. He is patient and bears long with those whom He unites in the bonds of love and peace. He maintains His place as their Counselor and Guide. Only when He is reviled and disowned is the fellowship with Him broken.

Those that sin against the Holy Ghost have no forgiveness. Matt. 12:31; Mark 3:29; Luke 12:10. Jesus stated definitely that the sin of blasphemy against the Holy Ghost is a sin that cannot be forgiven. Not every unforgivable sin, or sin for which there is no repentance, is the sin of blasphemy against the Holy Ghost. In making this assertion concerning the Holy Spirit, the Lord related it to what the Jews had said concerning Himself, that Jesus "doth not cast out devils, but by Beelzebub the prince of devils" (Matt. 12:24). This blasphemy against Himself could be forgiven, but a similar blasphemy against the Holy Ghost could not be forgiven. Matt. 12:31, 32. The particular, unforgivable sin against the Holy Ghost, then, would be that of calling the Holy Spirit the power of the devil. Other sins, such as rebellion, neglect of righteousness, or persistence in sin may result in the loss of salvation also, but these sins differ in

their nature from the blasphemy of the Holy Spirit which is an unpardonable sin. That person who renounces the Holy Spirit and attributes His power to the devil, cuts himself off from the last resource which God has to win men to Himself. In order to function in the hearts of men and to serve in His ministry in the Church, the Holy Spirit must be recognized as the power of God and the representative of God and Christ.

Possessing the Spirit

The first function of the Holy Spirit in the Church is that of abiding in the heart of each believer as the Comforter of each. Christ dwells in each heart, and thus in the whole body. It is possible that there are those in the organized Church who have not the indwelling Spirit, but the Church, as the body of Christ, does possess the Holy Spirit. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). The Spirit of Christ and the Spirit of God is the same Spirit, possessed by the one individual who lives and walks and serves in the Spirit, free from condemnation and in the Spirit fulfilling all righteousness. Rom. 8:1, 2.

The Witnessing Spirit

The contact which the Holy Spirit has with the Father while He dwells in the temple of the body is essential to the maintenance of fellowship with God and with Christ. Too often do we seem to depend on our own virtues or upon our own consciousness, or feelings, for the assurance of peace and hope in the Lord. The assurance of our fellowship with God is a part of the normal experience of the Christian life. But the foundation of the assurance is outside of ourselves. It is based on the facts concerning our salvation as revealed in the Word of God. "Justified by faith, we have peace with God." We rest our faith in God whose Word is true. We trust Christ in whom believing we have everlasting life. Jno. 3:16. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

The Spirit witnesses to this faith and acceptance of the believer. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:15, 16). The Spirit joins with our spirits in testimony that we are the sons of God. He joins

with us in our acknowledgment of God as our Father. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). The claims of our faith by the Word of God are approved by the coming of the Holy Spirit into our hearts and by His witness unto the Father on our behalf that we are the sons of God.

This witness on behalf of the believer is further revealed by the fact of His intercessions. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). The Christian has groanings of his own and prayers of his own (8:25), but the Spirit supplemates with greater groanings and more efficient prayers. This is the witness and service of the believer who calls upon the Father, but this witness and service is augmented by the personal witness of the Holy Spirit in the presence of God. He witnesses unto the Father, together with the believer whose service and prayers He has joined in presenting them unto the Father. He witnesses **with us** that we are the sons of God.

There are many evidences in the life and experience of a Christian that give him assurance of his new life and of the hope of the life to come. John frequently writes in his epistle that the Christian may know of these things. "By this ye know," seems to be the key expression of his letter. The Christian has the witness within himself that he has passed from death unto life, and that he is therefore a son of God. But the Spirit, because He is a person and dwells within the heart of each child of God, bears a witness of His own to God to whom He is responsible. This evidence from the Word of God concerning the Holy Spirit's place in our life is an evidence which assures the heart above one's own experience. Within that earthly temple of the child of God, the Holy Spirit knows the heart and mind; He understands the trials and appreciates the spiritual mindedness of that life. He understands the strength and weakness of those human powers. He appreciates the trials and struggles of the soul and undertakes the work of intercession for that soul with His own divine understanding and power. To the groanings of the spirit of man He adds His own groanings which to man are unexpressable. He adds His intercessions unto the Father with the full understanding of His will and with an efficacy which the Father is pleased to honor. The Holy Spirit witnesses, **together with our spirit**, that we are the sons of God.

How changeable are the moods of the Christian! How uncertain are the opinions of man, and how little does he understand the deep things of God! The sorrows and

disappointments of today rob man of the joys and hopes of yesterday, and the temptations and struggles of one moment make uncertain the victories of the next moment. But in the heart and in the spirit, faith and hope are kept alive by the knowledge of the Word of God, and by the consciousness of the effective grace of God through Jesus Christ. But no child of God should be without the assurance that it is more than his own faith and more than his own knowledge and understanding of the grace and truth of God that sustain his life in, and his relationship with, God the Father. With him and dwelling within his own being, the child of God has given to him the Holy Spirit, the third person of the Godhead. God dwells in that temple of the body, and the resurrected Son of God abides there in the person of the Holy Spirit. It is not the testimony of the believer alone that gives him the comfort of the sustained relationship with God. The Holy Spirit knows also of the conflicts, sorrows, struggles, disappointments, and daily trials of that life. He knows the victories and the strength of the soul in resisting temptations. But He also knows how His own comfort has cheered that struggling heart, and His own strength has been added to the struggles of that soul to tide him over, and lead him through, many a trial and conflict to the joy and peace of his surviving faith and hope. In the quiet and unseen fellowship with God, the Holy Spirit has carried on the intercession for that soul with God. The Father has supplied that soul with His gifts and graces, and God has given the victory as the soul and the Comforter have come together before Him in intercession.

The endowment of the Holy Spirit on the Day of Pentecost brought to the apostles and believers the presence of the Holy Ghost, who then and since has been the constant witness for them before God. Jesus said, "Ye shall be witnesses unto me," and how true it has been that the daily witness of the children of God has, through the Holy Spirit, been that of a constant appearing before God and Christ of their life, testimony, and service, through the Holy Spirit's intercessions unto God and His ministrations for the children of God according to the will of the Father. Because of the Spirit's presence, the child of God has a constant touch with the throne of God and a constant source of grace and power from the throne of God. "If God be for us, who can be against us?"

The Guiding Spirit

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he will not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:12-14).

The mission of the Holy Spirit is more than that of being a comforting companion. His presence and fellowship is of greatest value to God's children. But His function is that of representing the Godhead in the fullest possible ministry. Yet the realm of His ministry is limited to that of being a

representative of the Father and the Son and not the actual Father and Son while He ministers to the Church in the world.

The field of service for the candlestick was in the holy place. The field of service for the Holy Spirit is in the spiritual realm of the kingdom of God. He reigns in the spiritual life of the believer. The child of God lives in the Spirit; he walks in the Spirit. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The believer's life is in the Spirit, in the holy place of God's tabernacle, where he offers up spiritual sacrifices unto God. He is enlightened and directed in all of his life by the power and presence of the Holy Ghost.

The Holy Spirit, like the golden candlestick, represents God in His golden virtue of holiness and in His light of illumination. Within the most holy place the light of God is unfading and dazzling in its glory. In the holy place it is reflected by the continual burning and kept aglow by the daily oil for service. He is associated with Jesus Christ, the shewbread, representing the Bread of God which came down from heaven. He is not that Bread, but is the associate and revealer of it. He is associated with the altar of incense in intercession and the revealer of that altar which daily received the tokens of the sacrifice of blood and flesh for the sins of the people. The Holy Spirit had, and has, no blood to shed for sin. But He was intimately connected with Jesus Christ who made Himself an offering for sin, for Jesus was raised from the dead by the Holy Ghost. Rom. 1:1-4.

The Word of God is He which came down from heaven, was made flesh and dwelt among men. The Holy Spirit is not the Word, was not made flesh to dwell in the world, but was closely associated with the Word while He was in the world, for He came to Christ and abode with Him when Jesus was baptized by John in Jordan, and (as previously noted) was with the Word at the resurrection from the dead. The Holy Spirit, in the realm of the holy place is thus the representative of the Father, God, and of the Son, Jesus Christ, who is the Eternal Word. He came forth from God as the Comforter, who is in the world to reprove it of sin, of righteousness, and of judgment. John 16:8. "The Comforter, which is the Holy Ghost, whom the Father will send unto you in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). Being sent of God, the Holy Spirit operates in the hearts of the believers to carry out the purposes of God in the world in so far as that work is associated with His testimony to the world.

Again, Jesus has sent the Holy Spirit to be the Comforter instead of His presence. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7). "I will not leave you comfortless: I will come unto you" (Jno. 14:18). The Holy Spirit is in the world in the hearts of believers to accomplish all that Jesus Christ would have

accomplished in so far as His testimony in the world is concerned. The believer is empowered by the abiding presence of the Holy Spirit to continue to do and to teach all that is essential to carry on the work of the church in her world-wide ministry. She dwells in the holy place of God's sanctuary for worship and life, but she goes forth into the world to herald abroad the news of redemption and salvation through Jesus Christ, the Lamb of God, through whom all may be saved, and without whom no man may draw nigh to God or dwell in His sanctuary. The Holy Spirit has no other ministry than that through the Church, and no other message than that which has been given through the Word of God.

The guidance which is afforded the Christian by the Holy Spirit is that which comes through the enlightenment of the Word of God. Christ and God were united in the testimony which Christ gave. "Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake" (John 14:11). Both are united again in the testimony of the Holy Spirit. "All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:15). The guidance of the Holy Spirit is through the Word which proceeded forth from God and was given to the world by Jesus Christ.

The Holy Spirit qualifies men to be witnesses of Jesus Christ. He came to those who believe, to accept them as the children of God. He empowers them to become the sons of God. John 1:12. He sets them apart for God as His sons and unites them in one body because of their having received Him. He joins them together as members of the body of Christ with gifts of the Holy Ghost by which they may serve Him. I Cor. 12. All of these gifts are such as are essential to the testimony of Jesus Christ,—testimonies of His character and testimonies of His will to save men. Again it is essential in this service of the whole body to revert to the Word of God.

The Holy Spirit is never separated from God and Christ in character. As God is holy, so is the Holy Spirit. The Spirit of truth will remain truth, and if so, no defiling thing is approved of the Holy Ghost, and those who know God through the Holy Ghost will purify themselves even as He is pure. Purity with God is eternal. Purity with men is a process of enlightenment and development, except that purity resulting from the atonement which gives the believer the standing of righteousness and the forgiveness of all sins. The more that one may know the Word of God through the Holy Ghost, the greater the degree of purity of life as the particular state of the individual Christian. The righteousness effected by the Holy Spirit is that of purging by the Word of God. John 15:1-3. The Holy Spirit has no blood to shed to purge away the guilt of sin, but He points to the altar of intercession which is Christ who atoned for sin. He has no grace of His own to remove the stains of sin, but He enlightens the shewbread of the Word of God that through that truth men may purge the sin from their lives by forsaking it and living by the truth.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

MONDAY: THE DAY OF AUTHORITY: Matthew 21:12-22

Lesson for May 10, 1942

Golden Text.—My house shall be called a house of prayer for all people.—Isaiah 56:7.

Matthew 21:18-22. In these verses we have the record of an unusual miracle performed by our Lord. He spoke to a living plant that failed to produce fruit, and having pronounced a penalty upon it, it presently withered away. The important lesson He would have us learn is not prophetic, but one of a simple lesson in faith. Only by a very extreme stretch of the imagination can we find any Biblical authority for the statement that the fig tree was an emblem of the Jewish nation. The Scriptures sometimes quoted in support of that, in Joel and Hosea, are not typical. The locusts in Joel had really eaten the bark off the fig trees and killed many other forms of vegetation until men and animals were in danger of starvation. Hosea is rich in simile and metaphor and Chapter 9:10 is only one of more than a dozen different comparisons by which the prophet describes Israel's spiritual condition and standing. But the Master teaches here the power of absolute faith. It is needless to say that you and I could not do anything like that if we tried. Of course we can't. But the reason is that we do not have that absolute faith. He tells us plainly that if we had it we could even remove mountains with a word. And He is Truth. But the spiritual lesson is more important than its physical counterpart. God is displeased with men and nations whose professions would indicate fruit, but who in fact are barren. Even the earth that brings forth nothing but briars and thorns is nigh unto cursing, how much more the children of men! God gives to all ample time and means to produce fruit to His glory and for the benefit of man. God is more patient with us than the fruitgrower is with the trees he has planted in his orchard. There a tree that does not produce is soon cut down; but God gives us years of opportunity before He finally cuts us off. If people were as productive of the fruits of true religion as they are in profession, earth would become a paradise. Only as we have great faith in God can we do great things for God.

Matt. 21:12-17. Commercializing religion is an abominable thing; but sanctifying your business by the grace that comes through true faith is the acme of godliness. The first is common; the second, rare.

Prayer is communion with God. As gossip and slander are the basest uses to which the human tongue can be applied, so communion with God is the noblest. But communion with

God is more than talking with God. To be acceptable it must be motivated by a worshipful and sincere heart.

His house, either temple or church, is primarily a place of communion. But in actual practice it has always remained far below the ideal. At times it has been so holy that the Spirit could indwell it; at other times it has become so wicked that it expelled and crucified the Lord. At times it has been so faithful that His richest blessings could be poured out upon it; again it has become so defiled that He had to cleanse it. How is your heart and your church now? But the cleansing of the lesson did not cleanse the church. In the beginning of His ministry it had been cleansed and now at the close of His ministry; but yet it was not cleansed. The cattle and doves and money tables could be removed, but the temple can only be cleansed by the voluntary cleansing of the hearts of the worshipers. What use then was this work of Jesus? By these acts He showed the world for all time how He would like His people to worship. The work of God's people is to open the eyes of the spiritually blind, and to give strength to the feet of the lame.

God desires the sacrifice of praise, and the churchman who condemns spontaneous expressions of praise will presently be found inciting the mob to denouncing the Lord.

The Jews often spoke of the lower classes and the heathen as stones. God has always had those that glorified Him. If I will not do so, others will; but I will be the one unfit for discipleship. If official dignity keeps me from becoming a babe in spirit I'll never be able to render Him perfect praise.

Jesus had to leave Jerusalem to find welcome lodgment. If He came to your neighborhood, how would He fare? He left them, and when He finally left them their house was left unto them desolate. How about your house?

TUESDAY: THE DAY OF CONFLICT

Matthew 21:23-27:39

Lesson for May 17, 1942

Golden Text.—The stone which the builders rejected is become the head of the corner.—Mark 12:10.

Matthew 21:23-27. The chief priests and elders were the officials in charge of the Temple and its services; and they had given permission to the money-changers and the dealers in animals for sacrifice to do their business in the courts of the Temple, and probably got a goodly rental therefor. They had reason to ask where Jesus got the authority to act as if He were the Lord of the Temple. Closing your heart to some truth

will end in having it closed to all truth. The Master's question, honestly answered, would have been the answer to their own question, for John plainly declared Jesus to be the Messiah. As such, the Temple was His; and the owner has more authority than the servant. But they rejected John's testimony, and they would reject Christ.

Verses 28-32. There is a reason why every community has certain persons who seem to be enemies of society. And if you took the pain to find out why, you would likely find that it is largely due to the fact that those who profess to be righteous are so unlovely that it causes the others to react violently against such evident hypocrisy. The publicans and sinners had no use for their religious leaders but when the truth was preached by true men (John and Jesus) they were ready to take the kingdom of heaven by force. But formalists and hypocrites rarely change for the better.

Verses 33-46.—In one of the few parables of the Old Testament the house of Israel is called a vineyard, and the men thereof His pleasant plant. In this parable the same figure is used and the religious leaders are called the renters and caretakers. Such conduct on the part of a lessee is almost unbelievable; but lots of people rob God who would be ashamed to rob their fellow man. And the Jewish hierarchy with deadly selfishness did just what the Master said they would do—they killed the Son of the Lord of the vineyard. If others can sink to such depths you can too; so beware. Love for the Law and the traditions had supplanted their love for the Lord who gave them the Law.

Matthew 22:1-14. As in the preceding parable it closed with the killing of the Son; in history this parable starts with the day of Pentecost and continues to the present. The disciples gave the invitation to come after the resurrection, but the bulk of the Jews made light of it and slew many of the messengers. Then Caesar's armies became God's armies, and they destroyed the city which had been called holy but was now filled with murderers. The kingdom was taken from them and given to those who would be worthy subjects of the Great King. Those in the highways and hedges are the peoples in far-off places and include us. The invitation was now universal, and everybody is welcome. But those who come must honor the king. The man who did not wear a wedding garment may have "crashed the gate." He may have come in some other way. He dishonored his host, and deserved ejection. Of the many called, only a few are chosen; and the fault is theirs.

Verses 15-22. In the multitude of words there lacketh not sin. People who talk to get others in trouble, or who love debate, for their soul's sake had better learn to be quiet. I owe much to my country; may I never fail to render to it my dues. But I owe much

more to God; to fail to render Him His due is a greater sin, and much more common.

Verses 23-33. This was a very foolish question, but the Lord did not answer them according to their folly but used the occasion to prove to them that they by their speech confessed to a belief in the resurrection which in general they denied.

Verses 34-40. Learning for learning's sake is useless; learning in order to teach the ignorant is altruistic; but learning His Word that it may be a living factor in all my doings is the gateway to godlikeness. You know the great commandment. Are you obeying it? Or, like the scribe, do you just like to argue about it?

Verses 41-46. The Jews believed that their Messiah was to be a great Jew; few understood that He was to be incarnate Deity. Yet the prophets taught it. They searched the Scriptures to find the curious; had they searched as hard to find the truth they would have beheld wondrous truths in His Word.

Chapter 23:1-39. Lovers of honor and station invariably lose out in their spiritual life, and selfishness beclouds the soul. The seven woes of this chapter were pronounced upon apostate formalists whose pretensions to holiness were blinds to cover unspeakable wickedness.

THURSDAY: THE LAST DAY WITH THE DISCIPLES.—Luke 22:7-38

Lesson for May 24, 1942

Golden Text.—This do in remembrance of me.—Luke 22:19.

Luke 22:7-13. We have no definite statement concerning the work of our Lord on Wednesday of this last week of His earthly life, unless it be in Luke 21:37. But while some argue as to the day of the week that our Lord was crucified, I am inclined to think that the fact that Friday has been accepted by the church as the day is of itself the strongest evidence in its favor. That would make Thursday the day of preparation. But it is folly to allow the things we may variously understand, by argumentation rob us of the essential truths of the lesson.

The statement is plain that the Master ordered the disciples to prepare for the Passover; and it is again plain that at the time they sat down to the meal the Master called it the Passover.

The residents of Jerusalem had guest chambers for the benefit of their brethren from distant parts during the great religious festivals. If there is one time when selfishness should be entirely submerged it is when you have an opportunity to help your fellow man share in the benefits of the kingdom of God. The Jews were given to hospitality; the early church even more so. To what extent is the church still active in this grace?

The head of the house is the goodman of the house only when he is a GOOD MAN. I believe that this man was not only a devout Jew but also a believer in the Lord. The Lord would hardly have accepted this hospitality from one who begrudged it. "The Lord loveth a cheerful giver."

Verses 14-20. The Passover was not only a memorial, it was also a prophecy. We do

not know how often our Lord partook of the Passover, but we know that He was not one to miss if it was possible to attend. But this Passover was different—that which it typified was to be fulfilled in the kingdom of God during this paschal season, and as a result the kingdom of God would be brought to mankind in its completeness. The Old Testament was imperfect and incomplete. With the fulfillment of types the New Testament was ushered in in perfection.

The bread and wine as given by the Master to the Twelve was to be observed as "The Lord's Supper" until He comes again for the saints. It is a remembrance of His work at Calvary where by one offering He forever atoned for the sins of all those who call upon Him in penitent truth and sincerity.

Verses 21-23. There is a fly in almost all ointments, and there are spots in almost all feasts of charity. The fly at this time was Judas, and the spots were the exalted personal opinions of the rest.

Judas must have been the perfect hypocrite, for seemingly none of his associates suspected him. They feared themselves more. That was their virtue. It is no virtue to suspect evil in others. Better never to be born than to live and die basely.

Verses 24-30. The disciple is not greater than his Master; and for him to get such an idea is to head for a fall. The Master not only was here as a servant, but He withstood every attempt on the part of man or Satan to persuade Him to take a position of earthly greatness.

All who have the lust for authority love flattery. In the days of Christ rulers loved to be called benefactors, when on the testimony of history they were anything but that.

To seek a position of power in order to lord it over others is vanity; but to refuse a position of service which the Lord would lay upon me is no less so. In the regenerated kingdom of God, called the Christian Church, the twelve apostles (imperial delegates, equivalent to prime minister) were given positions of great authority. But Peter for one had learned the lesson. I Peter 5:3.

Verses 31-34. If Satan could not wreck Peter completely, as he did Judas, he was determined to do all the mischief possible. But through the advocacy of Christ and the prayers of those that love me all things will work out to the glory of God and the good of His saints. Peter had a lot of chaff (and who has not) and the sifting did him good. To learn the humiliating lesson that we are not nearly as good as we thought we were is good for all of us.

Verses 35-38. The Master did not ask the disciples to get swords to use in strife. But a prophecy needed fulfillment. When Peter used the sword in the garden he resisted authority, and became in fact a transgressor of both Jewish and Roman law. And when Christ was hung on the cross between two thieves as though He were the chief, this scripture had its fulfillment. In neither case was He a transgressor, but His companions were. When you hear the charges made against His saints today you see its continuous fulfillment.

FRIDAY: THE DAY OF SUFFERING—(I) GETHSEMANE AND TRIALS.—

Mark 14:32-34; 44-46; 15:1-5.

Lesson for May 31, 1942

Golden Text.—Not my will, but thine be done.—Luke 22:42.

Mark 14:32-34.—If there is any subject in the Bible to be studied with more reverence and awe than another it is the one that has to do with this lesson and the next. Even the Eleven could not share with Him in the understanding and the struggle of that hour.

Eight tarried by the gate; three went along into the Garden; but He went about a stone's throw farther. He had to fight the battle alone. But let us reverently meditate upon that which has been told us.

The words, "greatly amazed," have the sense of being horrified at the beholding of something terrible. What did He behold? At this hour the sinless One was to become the sin-bearer of the world's sin. The Father laid upon Him the iniquity of us all. With that burden upon Him He was to pay the penalty for that world's sin during those dreadful hours. It was not fear of physical death that caused that terror. It was something unspeakably more horrible. That which otherwise would have befallen me fell on Him.

At the time of the resurrection His soul was not only not left in hell but was delivered from the lowest hell. Psa. 86:13; Psa. 16:10. The curse of the Father was falling upon the Son, the loving, faithful Son; that His wayward sinful children by creation might be given a way to escape that curse.

There are some things from which even perfect love shrinks in horror. This is the perfect example. But though it caused the Master to sweat drops of blood, and though it caused Him to cry out for some way to escape the drinking of that cup of horror; yet He submitted Himself to the perfect will of the Father who sent angels to strengthen Him for the ordeal. There WAS NO OTHER WAY BY WHICH SALVATION COULD HAVE BEEN WROUGHT FOR MEN. How the Father must have suffered in beholding the Son's agony! How the Son must have suffered for us! But it was the LOVE that compelled; and now heaven is ever rejoicing over lost souls being reclaimed for the kingdom of God.

Verses 44-46. Extremes meet. They met in the garden. In the complete submission of the Son to the work of the Father to accomplish the world's redemption we have the perfect love of God at work; and in the actions of Judas we have the example of the awful depths into which a human soul can sink who has allowed greed to corrode his soul. The devil says that every man has his price. That is not true, but it is true that a soul can sink so low that it will sell itself for almost nothing to commit the world's greatest crimes. And it is also true, that the price you have to pay in retribution for the sins you did for pay, is so great that if you saw that instead of the bribe you would never yield. But sin blinds a man to its consequences until too late.

(Continued on page 157)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Let us endeavor to build up the Christian life by cultivating every means of expression which God has given to us. In the first place, God has given to everyone the home in which he was born. In the second place, he may express himself in the homes in which he may be permitted to visit. In the third place, there is a possibility to express his life in his own home which may be his privilege to establish. It is a blessed thing to live a life that is satisfactory to our own heart and is a blessing and joy to other hearts. To make the homes happy in which we have a part there must be such grace in the hearts of those who compose the home that happiness is the natural result. If we have a heart renewed by the Spirit of God, we can give expression to the emotions and desires of the Holy Spirit within us in our relationship toward others in the home and in society and wherever we are.

The ascension of Christ to heaven after the resurrection was an act very significant in our salvation. The Scriptures express that act as the work of our great High Priest who has appeared in heaven in the presence of God our Judge so that He might make satisfactory atonement and intercession there in our behalf. We have our **Ascension Day** as a season in which this phase of the work of Christ may be considered. The thought of **Christ, our High Priest**, has been chosen to celebrate this glorious act of Christ. We trust that this may be a means of deepening our devotion toward our Saviour.

The **descent of the Holy Spirit** is another seasonal event that has meant much to the believer. We have studied much about Him in the various relationships and works in which He serves in the Godhead. In this season we think of the manifestations of His power in the world and among men, with special emphasis on His power in the lives of those who have received Him. Let nothing hinder the working of His power in and through us.

Missions are the great program of Jesus Christ for His followers. Missions have been fostered to the ends of the earth. The program will not cease until the end of the age when the Lord sees that the work is done. As we study the special field of South America, we are more convinced than ever that there is much to be done in all lands and especially in this land. We should feel that we want to heed the Master's call to service every day and hour of our lives as long as there are souls that we can help and enlighten.

Let us with the Juniors make a study of the **Homes of the Bible**, with special emphasis on homes that appeal to us as having something in them that will help us to fulfill God's ideal more perfectly. This is a field in which much of the program of Christ can be forwarded if the right things are fostered and the characters of its inmates are strengthened.

ESSENTIALS FOR A HAPPY HOME.— Eph. 5:22-6:9; Ps. 128

Topic for May 10

MOTTO

"Happy shalt thou be."

MEDITATIONS ON THE TOPIC

I. **The Happy Home** is a place where God is given rightful honor. The marriage relation first of all has been contracted in the fear of God and according to the teaching of His Word. One man and one woman, both being believers in the Lord Jesus Christ and consecrated to His service, have united together in the bonds of holy matrimony. They have been also united in a union of love for one another and having like tastes and like ideals and standards of Christian life and doctrine. God's Word is the guidebook and the final authority on all the problems and questions of life that may arise.

Having founded the home on a Scriptural basis, they labor together in spiritual and temporal affairs for the mutual support of one another and of the children entrusted to their care. Children are taught the Word of God and are impressed with the importance of prayer and obedience to the Lord in all things. Purity of thought and word and a life of chastity are impressed and taught by precept and example. They are trained in habits of industry and obedience to their elders and are led to know the joy of hospitality and the right treatment of others and of strangers.

United in heart and life, both naturally and spiritually, they enter together with their children in a life of earnest Christian service

seeking to build up the cause of Christ as far as their influence and labors can reach. Home becomes a missionary center from which go forth godly teaching and godly service and the gifts of means for the furtherance of the work of the Lord in both home and foreign fields. Children are dedicated to the Lord and are gladly given wherever the Lord and the Church can use them.

II. **The Text.**—Eph. 5:22-6:9.—Here the ideal wife recognizes her husband as the head while the ideal husband lovingly gives himself for the welfare of his wife after the pattern of the love of Christ for the Church. Children obey their parents in the Lord and give honor to both Father and Mother. Father, as the head of the home, rules in love and brings the children up in the nurture and admonition of the Lord. Those who work in the home as servants, do so in singleness of heart as to the Lord. The master of this kind of servant is not harsh but remembers his own Master in heaven.

Psalm 128.—This psalm sets forth the happy inmates of a home that is conducted in the fear and obedience of God. Here the labor of the hand is blest and the wife and children form a prosperous plantation while the Lord blesses the man and his home in his city all the days of his life.

III. **Suggestions for Junior Programs.**—Children need the practical side in which child life can contribute to the happiness of the home. Jesus ruling in the hearts of parents needs also to rule in the hearts of the children. Love needs to be nurtured in all the affairs of the home. The joyful obedience of loving hearts makes joyful parents and a happy sunny atmosphere in the spirit of the home.

Children need to be impressed with the toils of the parents that they may feel their own responsibility to work for the welfare of the home in labors of love in working with their own hands. They can be reminded of the anxiety of their parents that they make good and be made to feel the responsibility of learning and heeding the counsels and teachings of those over them in the Lord. The suggested themes in the outline for Junior assignments will suggest the lines of thought that may be brought out in this lesson leading to the thought of all these things making the home happy.

OUTLINE STUDY

I. Relations toward God Essential for Happiness.

1. Reverence and fear.—Heb. 12:28; Ps. 128:1.
2. Obedience.—Ps. 128:1; Ps. 1:1-3; Jno. 14:21.
3. Self-denying service.—Jno. 12:24-26.

II. Home Standards for Happiness.

1. Love.—Eph. 5:25-31.
2. Submission.—Eph. 5:22-24.
3. Unity.—I Pet. 3:7, 8.
4. Peace.—I Pet. 3:9-11.
5. Industry.—Ps. 128:2; Eccl. 5:12; Prov. 31:27-31.
6. Purity.—Prov. 12:4, 5:18-21.
7. Devotion and prayer.—I Pet. 3:12; Phil. 4:6.
8. Godly concern for children.—Ps. 128:3; Eph. 6:4.
9. Obedience to parents.—Eph. 6:1-3.
10. Hospitality toward others.—I Pet. 4:9; Heb. 13:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Happy."
2. How to Make Home Happier.
 - a. Let Jesus come in and rule.
 - b. Love one another.
 - c. Obey parents and guardians.
 - d. Help with the work of the home.
 - e. Seek the way of peace.
 - f. Keep thyself pure.

For Seniors.

1. Godly Relations.
2. Family Relations.
3. Righteous Principles.

PERSONAL THOUGHT

By the help of the Lord I will do my part in making my home a happy home.

SEED THOUGHTS

Happy the man, of mortals happiest he,
Whose quiet mind from vain desires is free;
Whom neither hope deceives nor fears torment,

But lives in peace, within himself content;
In thought, or act, accountable to none
But to himself and unto God alone.

—H. P. F. Lansdowne.

There are briars besetting every path,
Which call for constant care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee,
Is happy everywhere.

In a service which Thy love appoints
There are no bonds for me,
For my secret heart has learned the truth
Which makes Thy children free,
And a life of self-renouncing love
Is a life of liberty.—Anna L. Waring.

There is no happiness in life; there is no misery like that growing out of the disposition which consecrates or desecrates a home.—E. H. Chapin.

Home and Jesus! The two should be inseparable. Husband and wife need the clasp of that infinite love to keep their hearts true to each other. Parents need the guidance of that infinite wisdom and the power of that infinite strength, to keep them patient and longsuffering and gentle and wise in the training of immortal souls.—A. E. Kittredge.

CHRIST OUR HIGH PRIEST.— Heb. 7:15-8:6

Topic for May 17

MOTTO

"We have a great high priest, that is passed into the heavens."

MEDITATIONS ON THE TOPIC

I. The Service of Christ, Our High Priest.
—The appointed priests of the service of God's house for Israel were men with a special calling to stand before God in behalf of the people. They had to bring the appointed offering both for themselves and for the people before their service would be of any avail. All that they were and all that they did had no value of itself to take away sin or to make their appearance before God of value in behalf of men, only as God appointed them as a type or representative of the real sacrifice and the real high priest that was to come into fulfillment in the service of Jesus Christ. Just as a promissory note in itself is of no value unless redeemed in a future day, so it was with the service of the blood of animals and the priests who offered them.

But when Jesus Christ came as a sinless one, as the Son of the living God, partaking of flesh and blood that He might properly represent us to God, then the true offering was made and the true high priest was in a place of effectual intercession before God in behalf of the sins that had been forgiven, in promise from the beginning, and in behalf of the sins that should be brought before God for pardon afterward. Today He is at the right hand of God, and His blood has been offered once forever to satisfy for the remission of the sins that were past and for the sins which men shall yet bring before Him in the day of grace.

He is the only hope of the sinner. How grateful we should be for Him! How careful we should be to secure His mercy in a time of grace and to bring the message of His gracious service to all men everywhere who will come and seek His pardoning grace!

II. The Text.—Heb. 7:15-8:6.—This passage shows how that Jesus is a priest after the similitude of Melchizedec, who held his priesthood, without any record of his descent or death, as a type of the priesthood that is unchangeable and eternal in Christ Jesus. Jesus fulfills every type and satisfies every demand for an atonement for sin and makes it possible for all who come to God by Him to be saved.

III. Suggestions for Junior Programs.—The unfathomable depth of God's merciful plan may not be unfolded for children or for us, but there is a side to the priesthood of Christ simple enough for boys and girls to

understand. Let us seek to understand this simple side and then impart the same to the boys and girls through their service in the meeting. Have those who can read take up different parts of the outline for Juniors and let them read and absorb the truth in the Scriptures assigned with it.

Do not neglect to make it clear how that each individual may become partaker of the blessings of the intercessions of our high priest Christ Jesus.

OUTLINE STUDY

I. The Principal Service of the Priest.

1. Charge of the tabernacle.—Num. 18:1-7.
2. Sacrifices and offerings.—Lev. 1:7, 8, 9, 13, 15, 17; Heb. 5:1-4.
3. A Representative of the people.—Heb. 2:16-18.

II. Christ's High Priesthood.

1. Called of God.—Heb. 5:5-10.
2. He has entered within the veil.—Heb. 6:20.
3. Holds an eternal priesthood.—Heb. 7:11-28.
4. Ministers in the tabernacle of heaven.—Heb. 8:1, 2.
5. Offers gifts and sacrifices.—Heb. 8:3-6; 9:11-14.
6. Intercedes for us.—Heb. 9:24-28.
7. His service brings a permanent change.—Heb. 10:11-22.
8. Willful rejection is fatal.—Heb. 10:26-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "High Priest."
2. Jesus, a High Priest.
 - a. Made like a man (Heb. 2:17, 18).
 - b. Holy, harmless and undefiled (Heb. 7:26-28).
 - c. Offered up Himself.
 - d. His blood is the redeeming power (Heb. 9:12-14).
 - e. His prayers are accepted for us (Rom. 8:34; I John 2:1).
 - f. We can come to God for help with Jesus there (Heb. 4:14-16).
 - g. Whatsoever we ask in His name (I Jno. 5:14, 15).
 - h. We must be willing to confess Him (Rom. 10:9, 10, 11).

For Seniors.

1. The Qualification of Christ as Our High Priest.
2. The Sacrifice of Our High Priest.
3. Our Privileges before God through Him.

PERSONAL THOUGHT

Have we come to Jesus for the mercy that is prepared for sinful men who draw nigh with a true heart in full assurance of faith?

SEED THOUGHTS

The essential idea of a priest is one who draws near to God in behalf of others, and that on the ground of a propitiatory sacrifice. Thus when Aaron stood before God, he stood as the representative of the entire nation. His position was theirs. Where he stood, they were found. This can be more plainly evident when we come to consider the priestly garments and their typical significance. It may, however, be here observed that priesthood is an ordinance peculiar to Israel. Thus its antitypical privileges belong to believers, and believers only. Mediatorship has a wider bearing. Christ is priest only to those who believe—who "come unto God by him" (Heb. 7:25). But He is the "one mediator between God and men" (I Tim. 2:5).—F. H. White.

The splendors of holiness in which the Lord Jesus Christ appeared were not fashioned by earthly hands, but pertained to Him by vir-

tue of His own inherent excellency. Whilst made like unto His brethren in all other things, He was "yet without sin," and needed neither cleansing nor clothing to fit Him to be the true Priest over the House of God. "The law maketh men high priests who have infirmity (i. e., sinful infirmity); but the word of the oath, which was since the law, maketh the Son, who is consecrated (margin, perfected) for evermore" (Heb. 7:28).

In the Heavenly Temple

Where high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The Guardian of mankind appears.

He who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Saviour and the Friend of man.

In ev'ry pang that rends the heart
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.

With boldness, therefore, at the throne
Let us make all our sorrows known,
And ask the aid of heav'nly power
To help us in the evil hour.

—Michael Bruce.

THE SPIRIT OF POWER.— Acts 1:8; Mic. 3:8; Zech. 4:6.

Topic for May 24

MOTTO

"Ye shall receive power after that the Holy Ghost is come upon you."

MEDITATIONS ON THE TOPIC

I. The Spirit of God is a Spirit of Power in a different sense of power than we often think of in the affairs of men. Men of affairs think of their cumulative force in terms of material force, majorities, and prestige. They measure their power by skilled men and adequate equipment of arms and places of defense. They think in terms of material wealth and supply and the ability to secure the same for themselves. But when we think of the power of the Spirit of God, we think not in terms of man's physical or mental prowess, or wealth, or temporal supply, but we think in terms of our relation to Him as Creator and of His readiness to co-operate with His devoted children by His Spirit working with them and in them. It is a power that has the backing of the Maker of heaven and earth. It is a force that works upon the hearts of men and holds the issues of all men's heart-actions in His power. He can take a very frail instrument of physical or mental ability and use it for the accomplishing of great movements. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (I Cor. 1:26-29). Only when He works with the great gifts and learning of men can such learning be shaped and fitted in line with the will and purpose of God so as to be of real power (I Cor. 2:1-12).

II. The Text.—Acts 1:8.—The time of the outpouring of the Holy Ghost was looked forward to by the Lord Jesus as the time for the empowering of the disciples as witnesses.

Micah 3:8.—Here an Old Testament prophet feels that the message he has is a direct message of power from God and that it is the Spirit of God in him that imparts this power.

Zech. 4:6.—The prophet discerns the difference between the power of human forces and the power that comes by the working of the Spirit of God.

III. Suggestions for Junior Programs.—There is a difference in boys and girls as to the discernment of spiritual forces. Some are very materialistic and concrete in all their thinking while others have a keen discernment of spiritual things. Workers will need to know their own group and the individuals who are sensitive to spiritual things in order to know just what approach to make to teach the power of the Spirit of God. The Scripture lessons will bring much of the illustration of power which is ascribed to the Spirit of God. These should be read from the Outline Study for the benefit of the Junior as well as the Senior. We can proceed from some very natural things to illustrate unseen powers at work. The miracle of growing plants can be attributed to the hidden power of the Spirit of God that worked in the creation of the world and is continually working in the world in many ways, "upholding all things" (Heb. 1:3), giving food (Acts 14:17), manifesting His mighty power in nature (Ps. 8). Then if the Spirit works in these natural realms, we can show how He works in the heart and spirit of men. Those who resist the truth feel His convicting and reproving power in their conscience. Those who obey and heed the working of His power in their heart and conscience will realize a power for good in their lives that gives power over evil and the power to do right. One may proceed from things that boys and girls can see to things which they know but do not understand. Then they will begin to realize something of the power of the Spirit of God at work in the world and among men.

OUTLINE STUDY

I. The Spirit's Power.

1. In Creation.—Gen. 1:2, 26; Job 33:4.
2. In working miracles.—Rom. 15:19; II Cor. 12:12.
3. In the new birth.—Jno. 3:5, 6; Tit. 3:5.
4. In the resurrection.—Rom. 8:11; I Cor. 6:14.
5. In inspiring the Scriptures.—II Pet. 1:21.
6. In imparting gifts to men.—I Cor. 12:4-11.
7. In reproving sin.—Jno. 16:8; Gen. 6:3.
8. In helping human infirmities.—Rom. 8:26.
9. In persecution.—Lk. 12:12.
10. In ministers.—I Cor. 2:13.
11. In delivering from the law of sin and death.—Rom. 8:2-13.
12. In imparting hope to believers.—Rom. 15:13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Power."
2. The Powerful Work of the Spirit of God—
 - a. In creating the world and all things.
 - b. In working miracles among men.
 - c. In raising Jesus from the dead.
 - d. In giving power to live Godly lives.
 - e. In checking the power of Satan (Eph. 6:10-13; II Cor. 10:3-6).
 - f. In helping the weak.

For Seniors.

1. The Power of the Spirit Contrasted with the Power of Men.
2. Demonstrations of Power by the Holy Spirit.
3. Conditions for Spirit-Power in Us.

PERSONAL THOUGHT

O Mighty Spirit of God! Have Thy way in my heart and make my life yield to Thee the fruits of righteousness.

SEED THOUGHTS

Spirit So Holy

Spirit so holy, Spirit of love,
Spirit so gentle, sent from above;
Priceless possession, purchase of blood,
Good beyond measure, gift of our Lord.

Spirit of wisdom, Spirit of light,
Spirit of knowledge, showing the right;
Guide us and teach us, fully to know
All that in Jesus God would bestow.

Spirit so humble, Spirit so meek,
Spirit so kindly, helping the weak;
Work in and thro' us, make us to be
Lowly and loving, yielding to Thee.

Spirit of power, Spirit of God,
Spirit of burning, work thro' Thy Word;
Search us and sift us, spare not the dross,
Show us that self life ends at the cross.

—D. W. Whittle.

Come

Come, Holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power.
—Charles Wesley.

FULFILLING THE GREAT COMMISSION—SOUTH AMERICA.—

Psalm 96

Topic for May 31

MOTTO

"How shall they preach except they be sent?"

MEDITATIONS ON THE TOPIC

I. South America to Be Evangelized.—There is need for bringing the true message of the Gospel to the people of South America. There have been generations who have been led into a false idea of religion, and there is a real evidence of ignorance and sin that have caused sadness and misery among the people. They do not know how to deliver themselves. The message of the Bible and of Jesus Christ as the Saviour of all who believe in Him, is a message that brings hope and deliverance. The teachers of the old superstitions and formal religion struggle hard to keep their hold on the darkened understanding of the people and to keep them from accepting the light of Christ. But faithful, loving messengers will break the bands and give the people light, liberty, and salvation.

Every lawful method is being used and may be used to bring the light. Literature bringing the simplicity of the Gospel as taught in the New Testament, teachers and preachers who come into personal contact with needy people, and the Christian service of relief, all these serve to bring the truth to bear upon the minds of those who are lost. The good program of evangelization which has been begun it is expected will be continued till the Gospel shall have gained a foothold so that the saved of South America will continue to propagate it until the whole field shall have been reached and all men everywhere shall have been made conscious that there is a Saviour from sin. Shall we continue to encourage this program of evangelization and so fulfill the Great Commis-

sion of Jesus toward the lost of South America?

II. The Text.—Ps. 95.—This psalm gives appropriate sentiments in respect to the carrying of a message concerning the Lord to all people. It is but fitting that all men should have a knowledge of God and having that knowledge should become worshipers of God with those who have carried the message of salvation to them.

III. Suggestions for Junior Programs.—Have the Juniors read the lesson text with special thought in mind of the people of South America who need to know about the Lord and His salvation. Some boys and girls would be able to commit the Psalm to memory and to repeat it together in concert. A thorough understanding of the message of the Psalm and how it applies to the Great Commission and to the people of South America and to us who know of Jesus will be a worth-while effort for the evening. Along with this there can be supplementary thoughts from the field in which the needs and conditions of the people of that land are set forth. Along with this there should also be some accounts given of the results of the Gospel preaching by our own and other missionaries in that land. Material for this can be found in our periodicals, the Mission Board reports and from missionaries who have returned to this land with first-hand knowledge of what they have experienced and learned.

OUTLINE STUDY

I. Evangelizing South America.

1. What must be overcome.
 - a. Corrupted religious teaching.
 - b. Ignorance and poverty.
 - c. Religious indifference.
 - d. Misrepresentation and opposition.
 - e. Many works of darkness.
2. What is being done to meet the situation.
 - a. Spreading the pure Gospel.
 - b. Teaching the way to live and to get right with God.
 - c. Living a true Christian life among them.
 - d. Establishing helpful institutions—
 - Churches.
 - Schools.
 - Printeries.
 - Orphanages.
 - Medical Service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Help."
2. Missionaries at the Great Commission Task in South America.
 - a. Teaching the Bible.
 - b. Holding forth the truth against error.
 - c. Helping the poor and ignorant.
 - d. Loving the hateful and showing kindness.
 - e. Proving the truth by living it.

For Seniors.

1. Difficulties to Face in South America.
2. The Methods Used to Bring the Gospel to South America.

PERSONAL THOUGHT

"Say among the heathen that the Lord reigneth." What a blessed privilege to bear a message of the true God and His salvation among the nations! Shall we have a share in this great joy?

SEED THOUGHTS

Publish Glad Tidings

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Publish glad tidings,
Tidings of peace;
Tidings of Jesus,
Redemption and release.

Proclaim to ev'ry people, tongue, and nation
That God, in whom they live and move, is
Love:

Tell how He stooped to save His lost crea-
tion,
And died on earth that man might live
above.

Give of thy sons to bear the message glori-
ous;
Give of thy wealth to speed them on their
way;
Pour out thy soul for them in prayer victori-
ous;
And all thou spendest Jesus will repay.

He comes again, O Zion, ere Thou meet
Him,
Make known to ev'ry heart His saving
grace:
Let none whom He hath ransomed fail to
greet Him,
Thro' thy neglect, unfit to see His face.
—Mary A. Thomson.

FAVORITE BIBLE HOMES (Jr.).— Job 1:1-5; Josh. 24:15; Lu. 10:38-42.

Topic for June 7

MOTTO

"I will walk within my house with a per-
fect heart."

MEDITATIONS ON THE TOPIC

I. **Bible Homes.**—God has instituted the home. The first home was set up in the Garden of Eden when God gave Eve to Adam and gave them a place to live in the beautiful garden which He had planted. Men have perverted the plan of God by corrupting their homes and using them in a selfish and ungodly way. Yet all along through the history of the world God has been blessing the homes that sought to fulfill His purpose and to obey His word and will in the homes which God allowed them to have.

We shall see in some of the Bible homes that there is much imperfection. Some of the standards which God had planned in the beginning have been broken and there have been more or less trouble and sorrow because of it. Yet God has shown His mercy in accepting the humble heart even though it has in ignorance and transgression come far short of His purpose.

We shall find in the teaching of Jesus and the light of the New Testament a much more beautiful light of home life than we have found in many of the homes of the Old Testament. God still takes hold of the hearts of men and women who have been living in sin and changes their hearts and lives and trans-
forms their homes so that they show forth God's purpose in the beginning more fully.

Some of the characteristics of the home which God has planned are: (1) **purity**, in which one man and one woman in the Lord work together in bringing up their children and continue faithful to one another until death; (2) **love**, in which kindness and helpfulness shine out in the family and go out toward all who come in contact with the home; (3) **godliness**, in which God is given first honor in all the affairs of life.

II. **The Text.**—Job 1:1-5.—Job was a man of prayer and sought to keep his home in favor and fellowship with God.

Josh. 24:15.—Joshua was a head in his own house who ordered its affairs in which there was no indecision as to the Lord's

place in the home. It was ordered in the service of God alone.

Luke 10:38-42.—Jesus received honors in the Bethany home. He gave greatest approval to that phase of service in the home which gave the largest place to the hearing of His Word. He gave a gentle reminder to anxious servers in material things that the "good part" has His highest approval.

III. **Suggestions for Junior Programs.**—The lesson is designed especially for the Juniors and to increase their knowledge of the Bible homes which have a story or lesson in them. Encourage the study of the Bible homes and the bringing out of the things in them that are especially commendable. These selections need not be taken from the Outline Study alone. Some very beautiful Bible homes have not been at all named in the outline; for instance, Joseph and Mary; Adam and Eve; Zacharias and Elizabeth; Amram and Jochebed. Make such assignments which will bring the best increase in the heart of the one to whom you assign as well as the richest edification for the meeting.

OUTLINE STUDY

I. Some Good Bible Homes.

1. Noah.—Gen. 6:8-13, 22; 7:1; 8:15-9:17.
2. Abraham.—Gen. 18:18, 19.
3. Jacob.—Gen. 35:1-15.
4. Boaz.—Ruth 4:9-22.
5. Lazarus.—Jno. 11:1-5.
6. Cornelius.—Acts 10:1, 2, 22, 30-33.
7. Lydia.—Acts 16:15, 40.
8. The Jailor.—Acts 16:31-34.
9. Crispus.—Acts 18:8.
10. Lois.—II Tim. 1:5.
11. Mary.—Acts 12:12.
12. Aquila and Priscilla.—Acts 18:1-3, 26; I Cor. 16:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "House."
2. Select Homes Which the Boys and Girls Can Describe as Given in the Scriptures.

For Seniors.

1. Qualities of Favorite Bible Homes.
2. Contributions of the Ideal Home to the Cause of Christ.

PERSONAL THOUGHT

What is the **Home Beautiful** which I have found through the study of the homes of the Bible? God being my helper, I will build the **Home Beautiful**.

SEED THOUGHTS

The true Christian home is God's flower garden in which the soil is enriched with love, the seed sown with carefulness, the plants watered daily with kindness, causing the buds to come forth at the proper time, opening into beautiful fragrant blossoms which enrich and beautify both heaven and earth.—J. S. Shoemaker.

To Adam and Eve, Paradise was Home, and to all the good and noble among their descendants, Home is Paradise.—Shoemaker.

It is to Jesus Christ we owe the truth, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He that has made obedience so beautiful, and affection so holy; it is He that has brought the Father's home so near, and has taught us that love is of God.—Hamilton.

The family group should ever keep their faces turned toward the Father's house, that the home may ever be filled with the atmosphere of heaven. Not only should the days begin and end with God, with memories

appreciated and acknowledged, and sins confessed and forgiveness sought, but the divine presence should be the soul's chiefest joy and His glad service the soul's greatest delight.—Shoemaker.

Six things are requisites to create a "happy home." **Integrity** must be the architect, and **tidiness** the upholsterer. It must be warmed by **affection**, lighted up with **cheerfulness**; and **industry** must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the **blessing of God**.—Hamilton.

NUGGETS IN S. S. LESSONS

(Continued from page 153)

Judas kissed Jesus again and again as though he loved Him much. When lovely and sacred things are thus misused it is just another reminder that nothing is so holy that the wicked will not misuse it to further their wickedness.

Mark 15:1-5. You do not always get justice in a courtroom. You get only as much justice as the prejudices and emotions (loves or hates) of the participants in the trial will allow you. Pilate was as courageous as any, and more so than the average; but the nation abhorred the Lord (Isa. 49:7) and in its determination to be rid of Him they worked themselves into such a frenzy that justice was made helpless.

The Roman government had taken from the Jews the power to inflict capital punishment. During the trial before the chief priests it was definitely decided that our Lord was to die. The consultation that was held before Christ was presented to Pilate, concerned the means that would be required to persuade Pilate to yield to their wishes.

In the night trial the Lord was condemned as a blasphemer, because He acknowledged Himself to be the Son of God. But before Pilate many charges were brought and not one of them was true. The best answer to slander is silence, but the object of the slander sometimes suffers crucifixion before his character and good name are vindicated.

Jesus was not only the King of the Jews. By His life, death, and resurrection He has proved Himself King of Kings and Lord of Lords, higher than the kings of the earth. He held no priestly office, yet offered up the one perfect and acceptable sacrifice; He wore no kingly crown, yet He has won for Himself greater homage and more affection from His subjects than any earthly king has been able to gain. I acknowledge Him as my one Lord and God. I Cor. 8:6.

FRIDAY: THE DAY OF SUFFERING— (II) CHRIST'S WORDS ON THE CROSS.—Luke 23:33-46; Mark 15:33, 34; John 19:25-30

Lesson for June 7, 1942

Golden Text.—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53:5.

Luke 23:33. Solomon warns a man against too much goodness lest it kill him. Eccl. 7:

(Continued on page 159)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

WORLD WAR NO. II PROVES THE BIBLE TO BE TRUE

Ye shall hear of wars and rumours of wars: See that ye be not troubled: for all these things **MUST** come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.—Matthew 24:6, 7.

Does the present Great War confirm the vital truths of Christianity, or is it a contradiction of the same? Many have written and still more have said that the war is the "collapse of Christianity" and one of the best proofs of the unreliability of its message. If the Author of Christianity had proclaimed a **warless world** as the result of His teachings, then the present bloody engagements proclaim Him an impostor.

We venture to affirm that if any intelligent person with a knowledge of what the Bible teaches takes a survey of world conditions, he will find things happening according to the **Book** and according to the words of our Lord. Our faith is confirmed as never before in the history of the world.

The Truth of Revelation

Five basic points will be named with quotations from the lips of the Son of God; many more points might be given.

"Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:1, 2).

Think of that scene! What an amazing utterance! Was this guesswork and wild speculation? One who is apparently a Man among men points to the majestic buildings of the Temple which had taken forty-six years to erect and says to a group of humble followers, "There shall not be left here one stone upon another." Truly a tangible test of foretelling! If He be a false prophet, the buildings shall remain. If He be a true prophet, they shall be destroyed. What happened? Let history tell the story. Every student of history knows that within a lifetime from the utterance of this revelation not one stone was found upon another. The Roman army under Titus, A.D. 70, destroyed the city and Temple. Titus requested that the Temple be spared, but the fury of his soldiers could not be restrained, and the Temple was set on fire. To salvage the gold and choice metals from the stone cracks in the Temple walls and floor, not only the walls were razed but the floor as well. Therefore, Christ's prophecy concerning this material structure came true.

But listen! Though His words fell on dull ears in His time, they still ring down through the ages. They are sweeping. Here they are: "And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things **must** come to pass, but the end is not yet" (Matt. 24:6). Here He looked down the vista of the ages and told the character of the times. A true prophet indeed! He further declares that "nation shall rise against nation, and kingdom against kingdom." For lack of space we shall pass over the other points—famines, pestilences, earthquakes—that foretell the general course of the age.

We shall confine ourselves to the fact that wars should continue. Have not reformers,

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

statesmen, philosophers, poets, and dreamers predicted the end of this curse—this bloody means of the settlement of issues? Did not those of late times tell us that, when the twentieth century dawned with its intercommunion of mankind by telegraph, express trains, telephone, and steamers; its federations of men of all nations; its Palace of Peace at the Hague, and sundry millennium-producing forces; such a thing as war would be unknown?

May we recount the outcome before and during the most enlightened century: The Greco-Turkish War; the Spanish-American War; the South African War; the Russo-Japanese War; World War No. I, involving five continents; many local wars; and now the worst of all wars, World War No. II, bloody, more awful, and more devilish than ever before—involving the earth, the sea, and the sky and including the civilian population. But Jesus said that these things would come to pass. Therefore He is a true Prophet.

The Law of Reaping

"Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16). "Whatsoever a man [or nation] soweth, that shall he [they] also reap" (Gal. 6:7). In these passages Jesus Christ and Paul assert a great fundamental law of **creation and revelation**. This law applies equally to the individual, the family, the tribe, the community, or the nation.

War is an expression of sin. Sin indeed, is war—war against God. Every nation which does not recognize Christ as Supreme Lord of its national policy and action is habitually at war with God. Actually, there has never been a nation which is Christian, that is, a nation which implicitly obeys Christ and all His teaching. Millions in the nation, which in a general way recognize Christianity, do not live spiritual lives. It is hopeless for those who are warring with God inwardly to expect to be permanently at peace with one another. This is the chief reason why civilization is collapsing before our eyes. Humanity is a sin-poisoned, sin-wrecked thing. **Nothing but a supernatural Lord can save our world.**

Civilization and Christianity are not the same thing. Civilization lives for pleasure, comfort, commerce, science, education, national honor or reputation, personal happiness, and advancements of every sort, rather than the glory of God. Quite a difference! It is not Christianity which has collapsed—it has never been tried—but a veneer called civilization that has fallen. This is why peace tribunals all have failed and always will fail; they at best deal with surface conditions—not with the heart. It is the heart of man that is "deceitful and desperately wicked; who can know it?" It is not treason nor is it jingoism to say in the words of the late Charles Gallaudet Trumbull, "The United States is no exception to the sweeping truth that there has never been a Christian nation: a nation with our Lord Jesus Christ in supreme control of its life, its purposes, its plans, its policies."

To be specific instead of general, here is how the law of reaping is being manifested in the nations engaged in the war.

1. **Germany.** This nation rightly takes the credit for the Higher Criticism which tears from us the Word of God, degrades Christ to a mere man, and in the long run would dethrone the Eternal and place man on an equality with God. It is veiled infidelity placed inside the capsules of so-called advanced learning. This the nation has sent forth in mighty streams, flooding the professor's chair, the pulpits, the pews, the homes and hearts of many in most lands.

Professor Cramb gives the aim in a striking quotation: "One mighty issue is secured. Germany is delivered from the loathsome burden of the past, the cancer of the centuries [Christianity]." What words: **Loathsome** and **Cancer**, to call the world's only true **Light**! Even the late Kaiser himself declared that he was a believer in this destructive criticism, in the book of his speeches, "The War Lord: A Character Study."

Again, this nation is one of the chief offenders in plunging the world into war under the Nazi regime headed by Hitler. The attitude of the party in general is anti-Christian.

This nation will reap what she has sown, in God's own time, rulers and ruled alike, by whatever agents He chooses.

2. **France.** This nation has long been known as the cradle of infidelity, the land of Voltaire, Renan, Rousseau, and other noted blasphemers. One prime minister in the French Parliament said: "The state **without** God, the school **without** God, the municipality **without** God, science and morality **without** God." The Director of Public Elementary Teaching focused this teaching upon the nation. France has reaped and still is reaping in blood and tears for the sowing of such blasphemy.

Marshall Petain spoke from France to the world in these moving words: "The rot of the movies and the vulgarity of the radio gave impetus to the fall of France."

Well might **Le Matin**, one of the leading French newspapers, say: "France is under a cloud for the present, when the cloud has rolled away, France will turn back to God." May that cloud be soon lifted, and may the nation swiftly turn to God.

3. **Great Britain.** The nation upon which the "sun never sets," with her far-flung empire, very prominent in the eyes of both enemies and allies alike. It is a land highly favored in the past with an open Bible, a preached Gospel, a host of mighty pulpits, and the forerunner of religious freedom and civil liberty. Has this nation sown to the wind, and will she reap the whirlwind? Already, she is reaping the whirlwind! She is battling her hardest fight in her long history!

Why? Did she sin? What about her filled dram shops? Much might be said about 120,000 at a football match, 400,000 at a horse race, long lines at the doors of theaters, movies, and at the same time the decreasing attendance at Sunday schools, half-filled Gospel halls, and quarter-filled churches. Think also of the 250,000 shops open each Lord's day; and the crowded beaches before the war.

A well known Englishman wrote these words some years ago; the figures are higher today:

Before the war there was spent annually in the British Isles: On golf, five millions; foot-

ball, seven millions; gambling, twenty millions; jewelry, twenty-five millions; tobacco, thirty millions; strong drink, one hundred and sixty-six millions. Whilst the total known amount subscribed for foreign missions amongst the millions of heathen in her own dependencies and elsewhere was only two millions.

Surely these are facts to weep over! No wonder the king has asked the nation to pray with deep humiliation. No wonder the Premier, Winston Churchill, calls this war a judgment. May the sorrows, the heartaches, the blood and tears soon be ended and a brighter day dawn for this much beloved nation. May the nation be reborn!

4. **Russia.** The land of the Soviets. What rises to our minds at the mention of this immense country? The oppression of the Finns, the cruel treatment of God's ancient people the Jews, the mistreatment of the Poles. Who can forget the banishment of the Stundists to Siberia, their only crime being that they loved the Lord Jesus Christ in sincerity and truth.

Then there is the mighty social revolution which overthrew the existing government; the killing of tens of thousands of political prisoners; the wholesale butchery of untold numbers of Christians; and the banishment of others to prisons and Siberian wastes. This is one of the blackest chapters in the history of the world! This land will yet loom large in God's prophetic plan. According to this the nation will some day suffer the severe judgment of God. Unless that day of judgment is nigh, we hope that a great revival may sweep the vast nation of Russia. Millions of the world's most needy souls inhabit this large nation. May God in wrath remember mercy.

5. **The Japanese.** The very mention of this nation stirs up in the memory photographs of the atrocities in China, mutilated thousands, burned homes, ruined villages, raped women, and murdered men and women and children. Millions have been driven into the desert to perish, or left to die of starvation. What a story of inhuman treatment! That story can never be told. No human being could stand the full knowledge of all that could be written.

This same nation is now on the march for more territory to conquer. She has dominated and cruelly ruled in Korea. Christians have been suffering at the hands of this dictatorial power. Korea, the land of Christian missionary triumphs, is today under the cloud of this anti-Christian foreign power. This will be the fate of other evangelized countries and islands unless the Lord will call a halt to this nation on the rampage.

6. **The United States and Canada.** Two great sister nations of the North American Continent! The envy of the whole world! Knowing more freedom, happiness, prosperity and general well-being than any other spot on the face of the globe. Are we free of guilt and blame for the present world debacle?

We have been a sort of Elder Brother, as in the classic story told by Jesus about the father with two sons. We have acted somewhat self-righteously. We have been somewhat blind in seeing our own sins and folly. While we have wasted much of our substance—the Lord's substance—by riotous living, as did the prodigal, we have always justified ourselves in the same manner as did the Elder Brother.

May we think honestly about some startling facts. With the thunder of war sounding closer and closer, with the specter of death facing fellow Americans and Canadians on the far-flung battlefields of the world, let us think soberly. Have we been glorifying our Maker? Have our lives been pleasing in His sight? Have we been good custodians of His substance? Have we been using our bodies as the temples of the Spirit of God?

The figures seem to indicate that we have been God-forgetting, pleasure-loving, and lust-enslaved nations. We hardly have ears for facts, nor sorrow in our hearts for our sins. Our intoxicating drink bill has reached a gigantic total; our tobacco bill has reached staggering sums beyond the mind of the ordinary thinker; our amusement bill is enormous; our sports bill is immense; our lust for sex dancing and sex movies is a stench even in the nostrils of foreign nations; our love for luxury and changing fashion is eating the heart out of the nation; our craze and greed for gambling is one of the prime evidences of our moral bankruptcy. This list could be continued to a nauseating extent. May God have mercy on us.

7. The list might include other nations. (1) **Belgium**, with its Congo atrocities, that in fifteen years swept ten million of the peaceful inhabitants off the earth till the iniquity reached high heaven. (2) **Italy** would contribute its own black chapter through its rape of Ethiopia and brutal stab at Greece; its formal and dead Roman Catholic Church, which both State and Church forced upon Spain. They closed every Protestant and Evangelical church; banished every missionary from their soil. (3) **Spain.** What a price she paid, in blood, tears and agony; and the end is not yet in sight. The list of the sins of nations could be **ad infinitum**. Jesus was indeed a **true Prophet**. Wars must continue, because of the condition of the human heart. He knew that men would never cease sinning and sowing and reaping. **He knew!**

The Jewish Digest, New York, gives a timely bit of advice to individuals, which could well be applicable to families, communities, churches and nations, entitled, "**The Voice of the Earth**":

Two litigants appeared before the famous Rabbi, Ezekiel Landau, of Prague, in a dispute concerning a piece of ground adjoining their farm land. Neither would yield to the other, and hence they came to the Rabbi for a decision. The Rabbi said to the litigants: "Let the earth itself render the decision." To their great astonishment, the Rabbi bent down and placed his ear to the ground, as if to listen to the voice of the earth. He then arose and said: "My dear brethren, this is the decision of the earth: 'I belong to neither of you, but you belong to me. Both of you will some day repose in my bosom. Tell them, Rabbi, that for the brief space of time they walk upon me, they should walk in peace.'" The parties to the contest listened with awe, and, pondering the words of the Rabbi, they departed in peace.

However, all Bible-taught Christians do not expect **world peace** during this dispensation. One of the greatest of German exegetes, Heinrich A. W. Meyer, says: "Inasmuch as these troubles—wars, rumors of war, pestilences, famines, earthquakes—are to be straightway followed by the world's last crisis and the signs of the Messiah's advent (vv. 29, 30), the end must be taken as referring to the days of the Messiah." This takes the prophecy beyond the scope of the destruction of Jerusalem. The amazing foreknowledge of Jesus Christ is revealed in this prediction.

It may be advisable to note that this prediction does not sanction war; it only declares the fact of it. Likewise, it is not intended to hinder any of us from doing everything possible to **live peaceably** at all times, from **praying for peace to reign**, from **praying for wars to end**, or from being **PEACE-MAKERS**.

NUGGETS IN S. S. LESSONS

(Continued from page 157)

16. But he was philosophizing as a man under the sun. The world does not like goodness, and whenever goodness has been personified it has led to martyrdom. We honor the good men of the past, but slay the good ones of

today. So did the Jews. We are no better than they.

Our Lord, exemplifying the virtues of goodness and truth to a degree that even the greatest of the prophets could behold but dimly, was hated much more than they. I John 3:13.

The agony in the garden, plus the scourging and the cruel treatment at the hands of both the Jews and the Romans, had so weakened our Lord that He fainted under the burden of carrying the cross on the way to Calvary. Simon of Cyrene was then compelled to carry it for Him. But while many wept at the thought that their only true friend was being led to death, He suggested to them that they and the people of Jerusalem were much more to be pitied than He. It is always thus—the people who commit wrong, and those who through fear do not prevent it, will suffer much more than do those who are being wronged. Laws are made for the punishment of evil-doers. The two malefactors who were crucified that day received the due reward for their infamous lives. But the central figure, placed there as though He were the chief of sinners was the Sinless One. But He was reckoned with the transgressors.

Verse 34. Didn't these people know what they were doing? Acts 3:17; I Cor. 2:8. The Lord spoke seven times while upon the Cross. His prayer here is the first. He made intercession for the transgressors. But the soldiers were not the only ones for whom He prayed. He prayed for all those who sought His life, and for those who, failing to protest, had contributed to the same. But He is making the same prayer for us today, as He beholds us doing so many things wrongly because of our ignorance.

Verses 35-37; Zech. 12:10-14. The rulers were scoffers, the soldiers were mockers. The thieves were revilers; the rabble railed at Him; but, thank God, a multitude bewailed Him. "Out of the abundance of the heart the mouth speaketh." What a cesspool of profanity, obscenity, vulgarity, etc., some minds must be, judging by the outflow!

Verse 38. The superscription over the cross signified the crime for which the man was suffering. Like the followers of Jeroboam, these people had renounced their portion in the house of David; then they crucified their Messiah and renounced all of true religion but the name.

Verses 39-43. It is possible to change. The thief on the right side changed from a foul-lipped murderer to one who contended for the Lord, and from a sinner glorying in his crimes into an humble penitent while upon the cross. He started out that day headed for hell and ended the day in Paradise. You, too, can change from a sinner to a saint, and from an enemy to an heir. The move is yours.

Verses 44, 45; Joel 2:31. The darkness was supernatural, betokening the darkest hour the world has ever known, the Lord of Life and Light dying. But the darkest hour always comes before the dawn. After the death, Life and Light returned with the resurrection. It signified too that the Father had turned His back upon the Son. God is too holy to look upon sin, and the Son had become sin for us. No wonder that He cried the heart-broken cry of Matt. 27:46.



STUDY AND
MEDITATION

August
12-23,
1942

Descriptive
circular
mailed upon
request.

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YOUNG PEOPLE'S INSTITUTE
COMMITTEE
SOUTHWESTERN PENNSYLVANIA
MENNONITE CONFERENCE

RECREATION
FELLOWSHIP



BRIGHTNESS
that DISPELS the
DARKNESS of the DAY
will be found
SHINING
in the SPIRITUAL
ATMOSPHERE of

A
R
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S
Y.
P.
I.

WORSHIP AND
EDIFICATION

Christian Monitor, May, 1942

something for dinner, "it would have been if we had insisted on going on trusting man instead of the Lord. Then instead of having this when we are so desperately in need of it we would have had to have some money ready to give to him." She could hardly walk fast enough to purchase the groceries they needed badly. On the way back she stopped and ordered some coal and made a payment on the rent with the explanation that as soon as her husband received his pay they would pay the balance.

When the children came home from school she had a kettle of hot soup simmering on the stove. How good it tasted, after they had paused to thank God for His bounteous provision for them.

All afternoon she planned how she would surprise her husband with the first real substantial meal he had had in several days.

When her husband came home from work Martha could tell by the dejected droop of his shoulders that he hadn't been able to get any money. Her feet could hardly keep to anything as slow as walking when she went to open the door for him.

"Did they pay you?" she questioned.

"No; he said that perhaps this week end he would be able to do so," he said as he sank wearily into the first chair. "And how we're going to live till then—Why Martha! Where does this come from?" he exclaimed as he raised his head to sniff the air, and saw the well loaded table.

"From God," she replied. Then she went on to explain how it had all come about. She was almost startled when she heard a fervent, "Praise the Lord" from the lips of her usually composed and quiet husband.

"Now we know that 'It is better to trust in the Lord than to put confidence in man,'" she said as she hastened to the kitchen.

Meadville, Pa.

WANTED!

We would like a Christian cook experienced only in home cooking to cook for 25 to 30 people. Any one interested please write or get in touch with

JESSIE ROYER GREAVES
School for the Blind, PAOLI, PA.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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John 19:25-27. Probably before the darkness fell, the Master turned the care of His mother to the Apostle John. Only those who love me can properly care for me. Institutions for the indigent and the old are not much better than jails unless the caretakers have hearts filled with Christian love. Love makes a home; its absence leaves only a house.

John 19:28. Some people have pity who have no piety. A soldier assuaged the thirst of our Lord. He had pity. Some have neither pity nor piety, but a saint has both.

John 19:30. The price of my redemption to the last drop of His atoning blood had been paid; His work of redemption was finished.

Luke 23:46. When I was ushered into this world a work for God was given me to do; I do not know how truly I can say, "It is finished," when I shall breathe my last. But I want to be able to breathe with confidence the last words of my Lord when I shall be called to come into His glorious presence. The penitent thief was not refused. May none of my readers be.

Frances R. Havergal was much helped in later life by the remembrance of her mother's dying words: "Pray to God to prepare you for all that He is preparing for you."

Do you find yourself in a pit of humiliation? Reflect—it may be the very same pit you dug for another. Prov. 26:27.—R.

"IT IS BETTER TO TRUST"

(Continued from page 130)

amazed to take the check he held toward her.

"Well, you've paid in considerable money—more than you'll ever get out of it," he admitted. "And when I saw your willingness to lose everything you've paid in, in order to do what you feel to be right, I decided to see what I could get out for you, and here is a check for \$16.58."

"You certainly won't refuse it. This money is yours," he insisted as she still seemed reluctant about taking it.

"No; I'm not hesitating to take this, for I feel we have a right to it, but I was amazed to think that God answered our prayers so soon," she said fervently.

"Lady, I'd give anything to have a faith like yours," he said as he turned and was gone.

She could scarcely believe that she had that amount of money in her hand. And in her heart there welled up a prayer of praise and thanksgiving.

"How different," she mused as she slipped into her coat to go down to the store and get

June, 1942

CHRISTIAN MONITOR



The Los Angeles Church Building, with Addition Erected in 1940
(See Article on Page 180)

IN THIS ISSUE

Then Forward Still, 'Tis Jehovah's Will, by a Bible School Worker	162
There Opens a Door, by M. Aline Sommerfeld	163
History of the Zion Church Near Broadway, Virginia, by Timothy Showalter ..	165
Marijuana—Don't Get Caught, by Mrs. E. E. Byrum	166
Our Lord's Business, by Omar G. Miller	167
The Doctrine of Separation, an Editorial	168
Lessons from the "Bankers Life" Building, by Harold Brenneman	170
When War Clouds Hover Low, by Ira D. Landis	171
The Active Nature of Children, by John R. Mumaw	173
Educational Values Inherent in the Mennonite Civilian Service Program, by Robert Kreider	175
Book Reviews	177
Modern Homemaking, by Clara Hershberger	178
Building a New Home through the Family Altar, by Grace Erickson	179
A Glimpse into Our Mission Work in Los Angeles, California, by Glenn Whitaker ..	180
Problems in the Paraguayan Colonies, by Vernon H. Schmidt	181
The Function of the Holy Spirit, by the Bible Study Editor	182
Nuggets of Truth Found in Our Sunday School Lessons	184
The Requisites and Responsibilities of a Successful Sunday School Teacher, by A. Taylor	186
Young People's Bible Meeting Topics	187
The Outlook for Christianity, by C. F. Derstine	190

THEN FORWARD STILL, 'TIS JEHOVAH'S WILL

By a Bible School Worker



SUNDAY dinner was over in the Elbert Hershey home. The dishes had been done and the children put to bed for their afternoon rest. It was good to have a little rest and fellowship; Elbert stretched his full five feet eleven, and then relaxed back among the cushions of the davenport as he smiled lazily at his wife just settling herself in her favorite chair. She was never long without something to say, and now almost before she was seated she announced:

"It is almost time to make plans for Bible school again. I suppose the thing that started me to thinking about it was that Marian Yoder told me this morning that if we wanted her to teach, we must have it when it suited her, for she was going to pick berries."

"People do not seem to realize that we must also have the Bible school when it suits the community, but I am afraid we will hear something like that more than once this year. Help is scarce and wages higher than any time since before the depression," said Elbert.

"I am afraid so," assented Laverne. "Even last summer Rock Hill and Plainview had no schools because they could not get teachers or people to haul the children. I certainly hope we won't have to follow in their train, but I know that this year is going to be worse than ever."

Elbert who had a firm conviction that if ever we needed to utilize every opportunity to give our testimony and teach God's Word it was now, slowly shook his head. "I fear discontinuing what we have already begun is a step in the wrong direction. We should be buying up the opportunities, for the days are evil. I am afraid we are still asleep and on the brink of a volcano at that."

"I suppose we can hardly blame people if they feel that they cannot leave their work to teach Bible school; wages are good, and some may lose their jobs doing it, and it is so little that we can offer the teachers for their time and effort, in a temporal way at least." Laverne had done a little of this self-sacrificing effort before her marriage, and knew just how large the price looked.

"Still it seems to me that Marian would not really need to pick berries. They have their little home that she inherited from her grandfather; her husband has a well-paying, steady job; her mother stays with them and helps out with the housework; and they have a nice car. I know it is her privilege to feel free to take whatever opportunity she wishes, but as I watched her well-fed, well-clad figure go to her waiting car, I could not help contrasting her situation and attitude with that of Ella Bowman, and I told myself that were I to choose in whose Sunday-school class I wanted to be when the lesson of seeking first the kingdom of God was taught—well, it would not take me long."

Elbert laughed, "They do afford an interesting comparison and contrast don't they? Marian as you have just said is well fixed, but Ella has had to struggle for years nursing a sick husband back to all the health that he'll ever have. What health he has still in-

capacitates him for most kinds of work. Instead of an inheritance from ancestors they had a drought-stricken area background. No wonder they can't get a start; they have nothing to start with. It seems they no sooner move into a house than its owner either sells the place or decides to tear it down, and they must move again to wherever they can find room.

"Their attitudes, to my way of thinking, form a greater contrast than their circumstances. Ella always seems to put what she can do for the Lord above material advantages, no matter how badly she needs these. Remember the first year she taught how she sent the whole Bible school off to a good start by her faith and consecration?"

Elbert drew his brows together, "Just how was that? I have forgotten the details; three years are a long time for me to remember."

His wife laughed, "Why, she was promised

THE GALILEAN CALLS

**The lonely Galilean
Still calls to men today
To leave their nets and friends
And follow all the way.**

**The path is just as lonely:
The way is just as plain,
There is no earthly glory:
There's sacrifice and shame.**

**The Pharisees will jeer you:
They'll ridicule and scorn:
Your path will all be rugged
There's many a sharpened thorn.**

**But God is just as mighty
He lives to answer prayer:
If He is only with us,
'Tis heaven anywhere.**

**So leave with glad surrender
This old world far behind;
The life we lose for Jesus
Eternally we'll find. —Selected.**

a chance to pick strawberries on shares (berries were very scarce that year), but she could not do that and teach Bible school, too; so it looked as if she would have none to can and they really needed berries. You remember they lived right beside Ed Adams that year, and Mrs. Adams thought Ella just had to take advantage of the opportunity to get berries; the Adamses would have furnished the transportation gratis."

"Oh, yes, now I remember. Weren't there some wonderful answers to prayer? Something connected with the berries?"

"You are the 'interruptest' man," Laverne playfully shook her finger at him. "I will tell you all about it—in order—if you let me."

"All right, I am all attention."

"That's fine; well, that year she still got a chance to pick berries, for one of the other teachers had some berries, even a better canning berry than the Adamses had, and the two picked and canned them in the afternoons.

"About that time some dresses were given to me that were too small, but just fitted Ella. When I gave them to her, she confided to me:

"These dresses surely are an answer to prayer, for one of my greatest problems was the lack of suitable clothes for teaching. And I have also promised to teach at the Highland Church when we are through here. I am so glad that the Lord remembered my need. He even remembered to have the dresses nice and plain with long sleeves in them. I never saw more prayers answered in my life than I have the past two weeks.' Ella was touched very much at the Lord's evident care for His children."

"Pardon my interruption," said Elbert, "but if I remember right my wife was touched by the same thing."

Laverne looked up with shining eyes, "The whole Bible school was inspired by Ella's buoyant faith. I marvel even yet how the Lord sent me a much needed dress also."

Both were silent for a little as they recalled the incident. Laverne, too, had needed a dress for teaching, and funds were short as well as time to make up the material after it was bought. So inspired was she by what the Lord had done for Ella Bowman that she took the problem to Him in prayer, even reminding the Lord that she usually wore a cape dress, though she had no idea where a ready-made cape dress would come from, as she was the only one who wore one in her congregation; also she was a rather tall woman and not all dresses fitted her. But that same week her sister had come from another state bringing a dress with all that was needed.

"Did I ever tell you I told Mrs. Adams, Ella's neighbor, about the Lord's doings?"

Elbert shook his head, "I believe not."

"She was asking me how Mrs. Bowman could afford to teach Bible school every year—sometimes even quitting a job—when they were so poor. I told her about the answered prayers. You should have seen her; she didn't say much, but the tears came to her eyes. I felt that that was the first time that I had anything to show her how the Lord worked in behalf of those who needed it. I had so long wanted to do something for her. Before I had only invited her to services. We talked quite a while, for she wanted to know how the Bible school was supported anyway, and I was able to tell her how we prayed for funds for supplies, and the Lord answered abundantly more than we expected, and we never had to make an appeal for help. Only to Him."

"Perhaps, if we are to go ahead with summer Bible schools in this time of scarcity of teachers and tires, we will just have to go out trusting the Lord in obedience looking to Him to see us through, willingly denying ourselves perhaps of some visits so that we can use our cars for the work of the Lord. We need more of the Ella Bowman kind of people to help us," suggested Elbert.

Laverne smiled a sly little smile before she spoke. "Perhaps we who are on the lookout for teachers will have to exercise a little more faith ourselves and ask the Lord to supply us with that kind of teachers."

"You are right," admitted her husband. "Let's start now by getting down on our knees and asking the Lord to plan our school, its policies, its time, and its teaching staff."

And the Hersheys had another of those little prayer meetings for two that so often blessed their home and labors.

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THERE OPENS A DOOR

By M. Aline Sommerfeld



ALLARD was a busy man. Since the opening of the school term in September, part of his time between classes was spent behind the desk in the college library, checking books in and out, repairing them, keeping the stacks in order, and reading many of the books that fell into his hands. Occasionally a lower classman needed a little help with a lesson. Always there were students who desired permission to speak or to leave the study hall; there were those who sought help in finding a book; then there was that need that all keepers of study halls have found, to maintain order.

As if several hours of such routine sprinkled throughout the day were not enough diversion from actual study, Ballard could be seen at regular intervals speedily going to or from the town's post office with a mail bag over his shoulder, for he also carried the mail for the students.

Winston Ballard came from a family of several children, and the contents of the none too fat pocketbook were seldom sufficient to meet all the needs at the same time. He, being among the older of the children, often found it necessary to sacrifice so that the younger might have. He was a year or two older than the rest of his classmates, because he had to work before he could think of going to school; and by being very careful and working hard he would be able to finish this year free of debt.

But very little spending money was not a hindrance; in fact it only served to draw out his very fine qualities. His few shirts were always clean; his coat and trousers were always pressed; his shoes were always shined. Often these articles were worn and faded, but they were kept neat and clean. He couldn't hire cars for dates as the other boys did; candy and peanuts and "cokes" were almost never included in his diet. However, his straight, well-built, square-shouldered frame told one he was every inch a man. The high forehead gave evidence of clear, deep thinking and reasoning power; a sincere, straightforward look came from the black eyes; well, the whole expression of the clean-cut, dark, handsome fellow denoted strong character.

Ballard had not always been a Christian. He had sown his wild oats when younger, and despite the prayers and pleadings of his godly parents, it was not until he entered into manhood that he had become a Christian. There were so many things he could not un-

derstand, and until he could think it all through and come to a conclusion in his own mind, he dared not enter upon the Christian way. After his experience of salvation, to him there was one ultimate aim in life: To glorify the Father's name by witnessing and testifying and by winning souls for the kingdom.

Studies took considerable of Ballard's time; then the library work must be done and the mail carried every day. But the brilliant mind also allowed much time for reading. Between activities he could be often found engaged in spiritual conversation with a student, and many times these periods found him upon his knees with his Bible open before him.

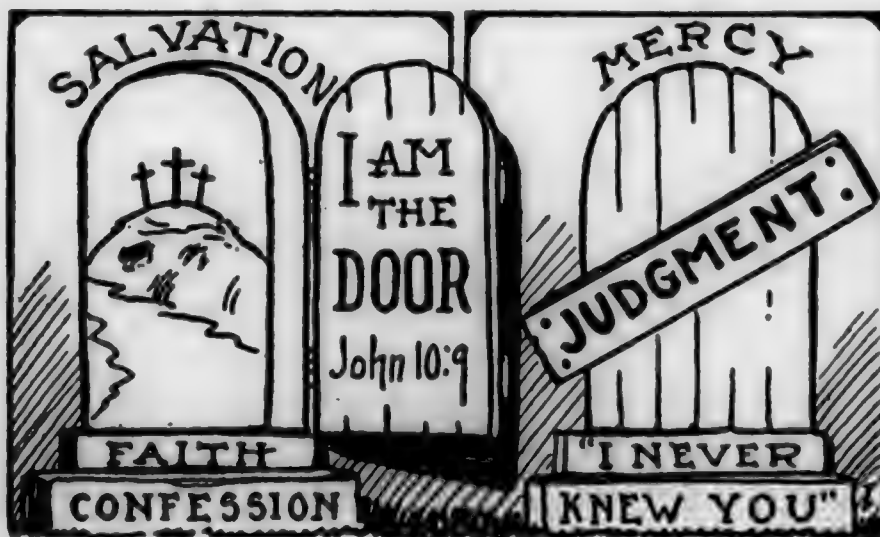
Since Ballard had become a Christian, there was born in him and tenderly nurtured by the Holy Spirit a call to the ministry of the Gospel. This sacred thing was a secret between God and himself, and he keenly felt the moving of the Holy One inside. He felt it as only one of God's ordained can feel.

There was one, however, that shared more of Ballard's inner life than perhaps any other individual, Helena Franklin. Although no responsibility was left unattended by either, many happy hours were passed between the two. Helena was a true Christian, her whole self radiating a Spirit-filled life. Since the first few times they were together, each knew in his own heart God's plan for their lives. Before Helena heard Winston say so, she was sure God was calling him to the ministry, and to be everything God wanted her to be as a minister's wife was her chief concern and constant prayer.

"Ballard," barked Arthur, his roommate. "What did you do with my tennis racket? I don't see why you can't leave things where I put them."

"I put the racket and balls on the shelf in the closet," answered the other without looking up from the book he was reading.

"I ask you again, Why can't you leave my things where I put them?"



This time Ballard lay down his book. "Well, Arthur, I was forced to do something. The table was full; the bed was covered; the second chair was piled high. One of the fellows came in to talk, and he had nowhere to sit, so I had to empty the chair."

"Aw, phooey! You ought to hang a sign outside your door: 'Love Clinic' or 'Preacher's Advice Given Free.' It makes me sick. You should have an office of your own. Who was the brokenhearted miserable this time?"

"I don't think you would rightfully appreciate it if I were to tell you. I keep such things confidential, but I will say he left here a short while ago in victory."

"Well, wait until you've heard what I've got to say, and you'll be going somewhere to be prayed for."

"I'm sure I don't understand," exclaimed Ballard.

"Listen to this juicy bit of gossip. Miss Helena Franklin was heard to say to her neighbor while waiting for the teacher to come to psychology class that she's tired of your giving so much of your time to every Tom, Dick, and Harry that comes along with a problem. She wants your time. She said if things don't change, she'll accept the attentions offered her by another guy."

"Who is the 'other guy'?"

"A-hum; it's a good thing you're not standing. You'll need that chair for support."

"Well?"

"It's me!"

"You?" Ballard displayed his surprise.

"Come on, Ole Timer; it's time to go to supper."

If Ballard knew any concern over the news Arthur broke to him, Arthur was unable to detect it.

But it was a seed planted in Ballard's thoughts, and it began to grow. Perhaps he had been neglecting Helena too much of late. There were only three weeks left before the close of school, and he had been very busy with term papers, library work, and outside reading. Oh, but surely, Helena was not so deceptive; why, the last time he had been with her, she had seemed more devoted and affectionate than ever. Their little time of worship before they parted had brought them near to God.

Ballard sat looking out the window and saw two passers-by, Helena and Arthur! Helena carried her laundry bag, but perhaps it had not been a chance meeting. What if Arthur had asked to accompany her? Taking his Bible he sank to his knees: "Father, give me something from Thy Word that will help me to understand," he concluded his prayer. The Bible opened, and Winston read, "Be-

hold, I have set before thee an open door, and no man can shut it."

The next day was Wednesday. That evening Ballard's class had its dinner, and he thought he noticed that Helena was forcing herself to be cheerful and gay. Their walk home together revealed that he was not wrong in his speculations.

The warm night air felt good as it brushed against their faces. The full moonlight made it easy for each to read the other's facial expression. Overhead in the branches of trees the birds twittered softly as they changed their position. The fragrance of roses greeted them as they passed the houses. But to the young people all these things were as if they were not. Silence had priority.

"A penny for your thoughts, Helena."

"Oh!" she exclaimed in surprise. "You wouldn't want to buy them."

"Why not?" he asked afraid of the answer.

"Well, I've tried so hard to put it all out of my mind, but even the lovely time we had this evening couldn't make me forget altogether."

"Tell me about it."

"I don't like to tell you, Winston. I don't know if I should."

"You can trust me; can't you, Helena?"

The question received no answer.

"Helena, can't you tell me?" he asked in little more than a whisper.

"Do you ever let anyone else carry the mail for you?"

"Why, no; why?"

"Let's not talk about it any more."

"Let's do talk about it. Something is making you very unhappy. Helena, let's not keep any thing from each other. Please."

"Well, three weeks ago my parents sent me a check in a letter. I never received that letter. My mother and father had saved and sacrificed that I might have that money. I can't imagine where it is. I—I just wondered if anyone else had been carrying the mail for you."

"Helena," Winston felt sick. "Helena, you don't think I took it—Do you?—Do you?"

"Winston, please; I don't believe you did; but it's somewhere."

Two very unhappy people, each lacking confidence in the other, went to their rooms.

Helena was too unnerved to sleep. She prayed much, and wept sore. She had not told Winston about all the investigation she had made concerning the money, and it looked very much as if Winston had taken the letter. She loved him dearly with all her heart. Was this the kind of fellow he was, making her believe he had a call to the ministry; taking part in prayer meetings; leading people to Christ; declaring his never-dying love for her? Weak from exhaustion she fell asleep. Awakening the next morning swollen-eyed and with aching head, she took from her Precious Promise Box a card, which read, "Behold, I have set before thee an open door, and no man can shut it." She dropped beside her bed to thank the Father.

Likewise, Winston prayed long and read God's Word. The rest of the time he thought. The promise God had given him a short time before came to him over and over again. He knew he was not guilty; he knew there had been a mistake somewhere. His heart was torn and aching for Helena. He was being

weighed. If only the truth might be revealed before too late. Had he ever let someone else get the mail for him? Had he? Why, yes; yes! He happened to remember now. That day he went to the dentist, Arthur had brought up the mail.

Early the following morning Winston asked the matron for permission to see Helena. The two went together to the proper authorities. This time they parted with a better feeling between them. Arthur was questioned and cross-questioned but made positive denial of the act.

Ballard and an instructor were at the librarian's desk. Ballard dropped his psychology book and out fell a letter. The instructor regained it. It was addressed to Miss Helena Franklin. The return address was that of her father. Ballard and the instructor both turned white and left the library at once. Ballard, from necessity, attended a few faculty meetings.

As he already knew, the evidence was against him. It was utterly futile to try to deny the deed. He was told that if he would make a confession everything would be all right, but if not, he would not be able to secure his grades at the close of school. He was in deep disgrace. This was a disgraceful testimony to leave among the students, especially those whom he had tried to help spiritually. If they would not grant him a diploma, his money had been wasted. He

GOD'S TEACHERS

**The rising sun, the budding trees,
A violet deep with blue,
The singing birds, a little brook,
And grass that's wet with dew.**

**Are things a few, of God's handiwork,
That always speak to me;
For each of these a lesson gives
For all who will but see.**

**The rising sun says, "Start the day
And let your light so shine
That your good works will glorify
The Father so divine."**

**The dew-kissed grass says, "Ready be
Your duty willing to do;
Though trodden on and trampled down,
Still God remembers you."**

**The little brook runs on and on,
Where'er its course is bent,
Saying, "Press on to bigger things
And be content, content."**

**The modest violet says, "Humble be
And meek and lowly, for
God will bless your humbleness
A thousandfold or more."**

**The birds, a-singing in the trees,
Say, "Sing where'er you can
And make the world a cheerful place
For every fellow man."**

**Then listen to the budding trees
Say, "Firm and steadfast stay
When storms of life around you rage
And trials haunt your way."**

**And all things else of God's great work
Should likewise teachers be,
For each of us, who lessons learn
When we but hear and see.**

—Ethel Dill.

was, it seemed, defeated. No one would trust him with anything.

Surprisingly enough, Helena stood by him. At first it was a trial, and she, too, was suspicious, but God had so wonderfully blessed her with victory, and she had had really inspiring seasons of devotion with Winston. All they could do was pray, and they lived moment by moment in prayer.

"Arthur, here's a letter you dropped from your pocket as you stopped just now." His face became red when Ballard handed it to him.

"Haw, haw!" laughed another fellow in the room. "Who's the girl friend?" and in a friendly tussle had the letter in his own hand. After a quick glance his face, too, became red. The party silently disbanded.

Ballard prayed harder than ever that night, and he got little sleep, for Arthur rolled and tumbled all night. Helena was the only person Ballard told about the letter.

Semester examinations came. Ballard took them, but received no grades. It looked as though it was all over, but he would not be a tattletale. The Lord could bring it to light. Arthur's days and nights were very tormenting for him.

Many strangers, friends, and relatives were seen on every part of the campus during commencement week. Everyone seemed extremely happy. But in three hearts there might be found no laughter, no song, and no bright prospect for the future.

"Ballard; Ballard; are you asleep?" questioned Arthur at three o'clock one morning.

"Huh?" sleepily drawled Ballard.

"Ballard, wake up; I've got to talk to you."

"What is it, Arthur?"

"You know I'm the one who took Helena's letters; don't you?"

"Yes; I do."

"Well, why have you kept it to yourself? Don't you know there are only two days left before we part? Don't you care if you don't get your grades? Ballard, why in the world haven't you told on me?"

"Did you want me to?"

"Yes. Yes, I did. I absolutely can't stand this any longer. It would be easier for you to tell on me than for me to do it alone."

"You don't have to go alone, Arthur. If you really want to make things right, I'll go with you to the authorities."

"Yes, Ballard; yes, I do. But why haven't you tried to defend yourself? I can't understand it."

"Helena and I have been praying, and we both felt it would be better to wait on the Lord and let Him bring it to light. We thought it to be the best for you."

"Ballard; I've been low down and unchristian. You've made me see the true Way. Ballard, let's pray."

The commencement address had been delivered; the diplomas had been granted; congratulations had been extended.

In a few weeks Helena would become Mrs. Ballard, but just now they were saying good-night in the balmy air.

"Remember, Darling, 'Behold, I have set before thee an open door, and'—"

"'And no man can shut it,' " finished Helena.

Canton, Kans.

HISTORY OF THE ZION CHURCH, NEAR BROADWAY, VIRGINIA

By Timothy Showalter

This is the gist of an address given by the writer at the dedication, Nov. 30, 1941, of the new building for the Zion Church near Broadway, Va. The home churches of this district have long been noted for their missionary spirit. They have reached out into many rural fields, and the churches thus established now far outnumber the home centers, both in number of preaching points and in combined membership.

Since the Zion Congregation has never been a separate congregation from the district, I shall treat this subject by giving the history of the district. To do so, is much like trying to give the history of the first thirty years of the church in the twenty-eight chapters of the Acts of the Apostles.

In January, 1885, Bro. Samuel Shank purchased the plot of land on which we now are, from the executors of the John Cowan estate, who owned the place where Mr. J. W. Chennault now lives. Subsequent efforts of the congregation crowned the plot with a church building that did service for about fifty-five years.

Among other activities, there were held at this place twelve sessions of the Virginia Mennonite Conference. Probably the most far-reaching decision arrived at in any session was the adoption of the Articles of the Confession of Faith, which were later adopted by the Mennonite General Conference.

As stated above, the Zion Congregation has never been a separate unit—it has been rather a mother congregation. This is not to be understood that it is the oldest congregation, but that during this time, it was one of the strongest, if not the strongest, in the district. The center of membership had moved eastward somewhat during the last part of the last century and the first part of the present one. During the period from the middle nineties until the middle twenties of the present century, almost the whole ministerial body lived within three and one-half miles of this church.

There was a shift of the Mennonites from east to west from their first settlements in Page County during the eighteenth and nineteenth centuries, until the time of the establishment of this church, when there was a slight return eastward. This new building has been built about ten feet farther east-

ward. That is ten feet in fifty-five years. We hope the speed will accelerate.

When our fathers and grandfathers built here on this westerly slope, it seems almost as if there had been a prophetic note in it. For since 1885, the time of the first building, there has ceased almost entirely all activity east of here. At least four fields have been abandoned. At that time, the ministry from here still served the remaining members in Page County, as well as the few remaining ones in Shenandoah County. Besides these two points, there were small congregations still worshipping at the Plains Church, a point half-way between Timberville and New Market, along the river. Also at Newdale, a point about three miles east of Broadway.

If you will turn your face west and stretch out your arms in line with this building, there will be only a few score of the persons whose names are upon our church roll behind your back and outstretched arms. Before you will lie the field of our activities.

When this church was built, there were then living in this district two bishops—John Geil, then about eighty-six years of age, and Abraham Shank who was about fifty-six. (It is rather co-incidental that the present bishops are aged approximately the same.) The six

ministers were Daniel Showalter (then eighty-three), George Brunk, John Geil, Jr., Henry H. Wenger, and Lewis Shank. Bro. Shank has lived his part in the history of the district from the building of the old to the erection of the new church, as a church official.

There were also at that time the following deacons: Jacob Good (then seventy-nine), Peter Blosser, Jacob Geil, and Christian Shank.

Since 1885, there have been ordained two bishops, eighteen or nineteen ministers, and ten deacons; all of whom continue until now except Jacob Teets (whose ordination date cannot be definitely established and which accounts for the above uncertainty of the number of ministers ordained), George B. Showalter, and Joseph Shank (ministers), Faro Wilkins and David S. Geil (deacons).

Besides these, there have served in the district three ministers who moved into the district. One, J. B. Smith, who has moved to Ohio; another, A. D. Wenger has gone to his reward; the last, J. L. Stauffer, who continues with us as our junior bishop.

These figures reveal to us that there has been an ordination of a minister about every three years, and a deacon about every five and one-half years.



The New Zion Church Building Erected in 1941

In the year 1822, there began a building program in the Shenandoah Valley. There were built at least seven churches in about six years of time, namely: Trissels, Weavers, Moyers (now the Pike), Brennemens, Kindigs (now Springdale), Hildebrands, and the Plains. Prior to this, we have no record of any houses of worship of which I know.

Before 1885, there were in the district built and in use the following churches:

Trissels, built in 1822, rebuilt and enlarged in 1848.

Brennemens built in 1826.

Plains, erected originally as a school and union church in 1826.

Powder Spring, a union church, erected in 1858.

Newdale, a union church, built in 1871.

Mt. Carmel, a union church, erected in 1881.

As a matter of fact, all of our union churches are almost history. Only one of them is used by us at present, and this congregation is very weak.

With the building of Zion, a second building program started, which seems to have proved more successful, during which time only one union church was built which is also no longer used. The buildings erected in this period were: Zion, 1885; Liberty, a union church, 1890; Bachmans, 1890; Lindale,



The Former Zion Church Building, Erected in 1885

1898; Trissels, rebuilt and enlarged, 1900, remodeled in 1941; Pleasant Grove, 1903; Hebron, 1915; Bethel, 1918; Valley View, 1922; Crest Hill, purchased with the help of the Maryland brethren, 1924; Salem, 1927; Morning View, 1928; Mt. Hermon, 1937; Zion, rebuilt and enlarged, 1941. This shows an average of a new building every four years for the last fifty-six years.

Looking at the mission activity, as we now call it, our field has not materially enlarged. It has, however, been more intensely worked. At this time, the area bounded by a line from Harrisonburg to Wardensville, W. Va., then west to Moorefield, W. Va., thence south to Ft. Seybert, W. Va., and from there to the starting point at Harrisonburg, Va., is so well covered that there are few spots where folks would have more than five miles to one of our appointments.

As far as I can learn, in 1885, the Mission field was covered with two trips. The first by the way of Orkney Springs, over the North Mountain to the Upper and Lower Coves, then northeast into the Bachman Settlement, then west to the vicinity that is known as the Bean Settlement (this appointment was several miles northwest of where the Needmore postoffice now stands), then by way of Kimsays Run on the way home. This trip probably had from four to six, or perhaps sometimes more, appointments to be filled; and required the minister to leave home on Friday morning and return the following Monday evening. There is also the possibility that all these were not filled on each trip. Later this field was divided, and the Orkney field was made a separate trip.

The second covered a field that was opened about the year 1885, or shortly prior, in the vicinity of Criders, Virginia. In the year 1885, this was extended to the top of the Shenandoah Mountain. Still later, to the vicinity of the Pleasant Grove Church in Sweedlin Valley, West Virginia. On this trip, they usually left home Saturday morning and returned about Monday noon.

These trips were made at my earliest recollection once each month in the spring, fall, and summer months, with an occasional trip in the winter, if the weather was favorable, or if there was a funeral to preach. However, the funeral services were sometimes held long after the body was buried, when it was inconvenient for the minister to go at the time.

The number of appointments were at that time likely, one each month at the six churches near home, and we will say at eight or ten of the mountain churches, thus making some twelve to fifteen services each month. The present field operations require about fifty-five services, at about thirty different places of worship each month, not counting the Chicago Avenue Church in Harrisonburg. Neither does it take in any other than preaching appointments.

Prior to 1885, there was a Sunday school in operation at the Brenneman Church. The date is not definite, but since the Sunday school was first sanctioned by Conference in 1869, it must have been shortly afterward. Bro. Joseph Geil informs me that he remembers having attended the services as a barefoot boy, while in his teens. That would be about

sixty-five years ago. At the present, there are in operation nearly a score of Sunday schools in the district.

Some notable changes have taken place, especially along the line of drifts of our membership. In the middle Linville Creek section, that is west and northwest of Edom, where at one time the whole region was made up almost entirely of homes of our Mennonite people, the number has dwindled down to a few. We are glad to see prospects of a return.

The same is true of the region around the Trissels Church, where in past years there were many Mennonite homes in the section between the church and the river to the north.

Also, we note the almost entire absence of our people in the river section east of Timberville. We are wondering if the time is not soon ripe for us to "turn our faces toward the morning."

We would, also, like to note the evangelistic work of the church. In 1885, there was no evangelistic work as we now know it. At that time it was not permissible to hold more than three night meetings in succession. We now try to cover our entire field, every year or two at the least, with a series of meetings. These meetings are conducted by both visiting evangelists and home ministers.

The missionary spirit has also kept pace with the growth of the church, not only in financial contributions to the mission cause, home and foreign, but also, in the willingness to be used of the Lord as workers. Fifteen years ago, it would have been impossible to have manned the present setup in Sunday-school work. As a member of the Sunday School Committee in the past, I could but feel encouraged by the willingness of our young people, as well as heads of families, to be used to forward the work.

The program of higher education is of more recent years, and I will not take time to discuss it. Looking back, we can see that the foundations for the present growth of the church were laid by a generation, few of whom could be credited with an education equal to that of the average high-school student of today. But, by the blessing of God, they have given us a heritage that we should gratefully appreciate.

The membership of the entire district in 1885 was about 240 or 250, and it remained about static until after 1900. Since this time there has been a steady gain. In 1930, it had risen to 744. At the present time, the church roll contains about 1150 names, a gain of approximately 400 in the last decade.

Broadway, Va.

MARIJUANA—DON'T GET CAUGHT

By Mrs. E. E. Byrum

The United States as a nation has long honored God, and rejoiced in the poured out blessings of His Almighty hand. We have felt that idolatry and the baser sins belonged to another nation and not to us. We have decried the opium dens of China, but never guessed that dope would intrude and enter into the cities, villages and rural towns of our own abodes. The fact that marijuana, that deadly weed has made alarming progress, and has entered our high schools, and has been given to our sons and to our daughters, telling them it would invigorate and give them a delightful and wonderful feeling. Unsuspecting youth have readily responded and found it did give hilarious feelings—but alas they were not told of its death-dealing nature. They were not told that it was a demon that would bind them and lock them in its deadly grip, taking from them their power of will, robbing them of self-control, to make vilest criminals and murderers of them to force and oblige them to be bound with tightening fetters that only God can break. They were not told that those who used it freely were most surely and certainly on their way to insanity and death—but alas such is the work of marijuana.

Many of the heinous crimes of youth in our nation today are the direct results of the use of "reefers," "muggles," "mu," "Mary Ann," "tea," and numerous other names given to marijuana. In an article in Hearst's "Cosmopolitan," we are told that high-school boys from nineteen to twenty years old deliberately failed and did not graduate that they might remain in the school, secret agents, selling marijuana. First cigarettes are given away, perhaps one cigarette passed from one pupil

to another, then later sold, the price increasing as the habit begins to grip, the addict realizing he must have them. The victim, forced from his inward gnawings will do almost anything to procure funds to buy the marijuana to which he is bound.

You may say such has not entered our school—perhaps not, but beware, be alert, if you knew as much about it as some of your high-school boys and girls, or even junior students, you might change your mind. Today **dope has been labeled "public enemy number one"** in our nation. We have been reaping a harvest of most frightfully increasing crime, horrible beyond description. Investigations reveal marijuana, reefers, muggles, mu, and like names given for marijuana are directly responsible for the fast mounting outrage of wrong doing, and heinous murder. In 1931, little was known of marijuana but today it requires many cabinets to hold data concerning its deadly work, and the known results of its effect on youth. Morals are forgotten, nothing seems wrong, when under the influence of its deadly fangs. Knowing what it already has done and of its fast increasing victims, what is the unwanted harvest ahead of us? Dare we look upon the picture?

Walking upon air is a glorious feeling, flung with the thought you could even walk across the ocean, attempting to do anything that might present itself to the mind. Self-destruction has resulted in more instances than one when the victim carried out his hilarious feelings which he thought were real. Information printed in a popular magazine says a youth thought he was having a dreadful dream. When the officers arrived they found him with

(Continued on page 186)

CHRISTIAN MONITOR PULPIT

OUR LORD'S BUSINESS

By Omar G. Miller

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—I Peter 4:10.

In the closing days of His earth life, Jesus very specially taught that He had come "not to be ministered unto, but to minister, and to give his life a ransom for many." In a sense we may look at these final days as the commencement time for the disciples. Near the end of the final journey into Jerusalem, Jesus spoke the Parable of the Pounds, and when alone with the Twelve, in His final teaching and preparation for their commission in the Gospel of the Kingdom, He spoke the Parable of the Talents. And as the disciples came to the end of their school of preparation and received of Him a commission of service, so to every Christian the Lord commits a responsibility in life.

The Lord's Goods. The man of the parable called his own servants and entrusted them with that which was his own. They were charged with the responsibility of employing their master's goods in business, trade, or exchange, so that there should be an increase.

In the story of the pounds (probably spoken in the presence of the multitude) we find one equal value in that which was given to each person, regardless of his ability. One thing in life conforms to this condition—the soul. "O bless our God, ye people, and make the voice of his praise to be heard: which putteth our soul in life" (Ps. 66:8, 9, Marg.). "In your patience possess ye your souls" (Luke 21:19). Other Scriptures indicate that the souls of the wicked and unbelieving are in bondage and distress, and cannot be delivered except through the redemption in Christ. Their souls have not really been "put" into life. They are not active for God.

In the Parable of the Talents (probably spoken to the Twelve only), each servant was given talents according to his ability. One thing in life conforms to this condition—our opportunities and responsibilities. Not only are these given according to ability, but they also differ "according to the grace that is given to us" (Rom. 12:6). It is a fact of Scripture and experience that greater ability or capacity adds responsibilities; also that the faithful exercise of oneself in one opportunity brings other opportunities and added responsibility. So to the Christian whom God has brought through a period of preparation, are given places in life in which to employ himself in service intended to be used for the gaining of heavenly merchandise.

His Goods Employed. First the "trading" in souls. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul"

(Isa. 58:10, 11). It is in giving—ministering unto—not in receiving, in which one both enlarges his soul and wins other souls for Christ.

The Apostle Paul who knew what it meant to pour out his own soul, literally, to gave himself in exchange for others, says, "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls" (I Thess. 2:8). It may sometimes be easier to exercise ourselves in "opportunities" of service only.

As implied in the above verse, we are willing to impart the Gospel—teach, preach, sing—but reserve ourselves! The full blessing and approval of God comes to those willing to "draw out" their soul. The apostle also speaks of some who "first gave their own selves to the Lord, and to us." And again of himself: "Yet have I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some." And he also plainly indicates that those who serve in the Church do not seek their own interests: "For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you" (II Cor. 12:14, 15). The marginal reading is "for your souls." And so as we have opportunity, let us also minister one to another as faithful stewards.

The Lord's Servants Giving Account. When the master of the servants returned to reckon with them, the faithful ones who had made gain by trading were commended and rewarded.

But there was one who had been fearful, not of the exchangers or the banker, but of his master. It is a warning thought that those who refuse to commit themselves to the ministration of grace in the Church have first mistrusted their God.

No redeemed soul is useless in the kingdom of God. And while it is the plan and purpose of God that every member should be a powerful and dynamic unit which vibrates with life and activity under the control of the Spirit, it is still true that no soul, though inactive, can safely remain outside the body of Christ. We may conclude from the rebuke given the one who hid his master's goods, that anyone called of God who is fearful of assuming the responsibilities which the care of the soul and the work of the Lord require should at least commit himself to those whom the Lord appoints for the administration of spiritual things. Thus he is kept in the safe place, the Church, and the Lord receives His rightful due on that which is His own.

There were some others also—enemies—who refused to be reigned over by the Lord. In the day of reckoning the sad recompense for their rebellion was death.

Some Applications. Let us look into a community where there is no preaching, no Sunday school, no visitation, no active Christian work. The business of the Lord is at a standstill! But presently a group of Christian workers come. They sing, they teach, they testify—they spend themselves. Those in the community respond in presenting themselves, their desires, their needs, their experiences, and there is an exchange (trading). Former believers are restored. The unsaved find salvation. Souls are added. The Lord's "pounds" have gained other "pounds."

In this new fellowship the Lord presents golden opportunities. To each according to his ability He entrusts these new responsibilities. The work grows. Souls find new life and refreshing strength. And His kingdom increases.

Let us look again. A congregation is discouraged, tired, cold. Services drag; assignments to duty are passed by; other places have greater attraction. Each member chiefly tends to his own affairs, and the devil ensnares the weaker ones. Spiritual exchange is slow and reluctantly given. The Lord's business operates at a loss! But presently a soul or several souls are aroused, enlivened, and become activated by the Spirit. These begin to spend themselves. Consideration of others becomes more important than self-advancement. Rivalry and envy are defeated; timid souls find new courage; good fellowship increases. Personal needs, experiences, and confessions become mutual opportunities for helping hands. Confidence is restored, and the people of God rejoice.

Conclusion. Among believers and among the lost, in the Church, in the camps, and everywhere, opportunity abounds now for every Christian to spend and be spent, to live and to give, to do business for his Lord and Master.

"Whatever be the gifts which each has received, you must use them for one another's benefit, as good stewards of God's manifold kindness. If any one preaches, let it be as uttering God's oracle; if anyone renders a service, let it be in the strength which God supplies" (I Pet. 4:10, 11, Weymouth).

"Blessed is that servant whom his master when he comes shall find so doing. I tell you truly that he will put him in authority over all his possessions" (Luke 12:43, Weymouth).

"Therefore, my beloved brethren, be firm, immovable, abounding at all times in the work of the Lord, knowing that your toil is not fruitless in the Lord" (I Cor. 15:58, Weymouth).

Molalla, Oreg.

It is not what we do but what we love that decides our fate.

Editorials

Studies in Genesis

That is the title of the course of Sunday-school lessons which we shall follow in the quarter beginning in July. We trust that all of us will appreciate this privilege of studying once again the great foundation book of the Bible. The aim of these lessons, as given by the International Council of Religious Education, is as follows: "To discover afresh in this Book of Beginnings evidences of the power, the care, the mercy, and the grace of God, and to increase our faith in God as Creator of the universe and as Ruler in the affairs of men and of nations." There is much food for thought in this statement. To most of us it will mean to discover some of these truths anew, for we have heard them from our earliest childhood. To some of the smaller pupils and perhaps some of the larger ones who come from homes where the Bible is not taught, many of these things will probably be learned for the first time.

Genesis is the great book which tells us of the beginning of things. It is not the product of the human mind or imagination, but a revelation from God through His servant Moses, the writer. We need this study, and it should prove to be very helpful at this particular time. We need to think constantly of the power and care and mercy and grace of God so that we may realize how much we are in need of these blessings of His. If there ever was a time that we need to depend upon Him for strength, to trust Him for His care and to look to Him for mercy and grace, it is in this troubled, perplexing, and strife-torn world in which we live right now. We will be helped in this as we see how God by His infinite power created man, and then after his fall into sin dealt with him in mercy and grace. These too are faith-trying times. A study of these lessons should help us to see that the great Creator of all things is still on His throne and that He has not relinquished His Sovereign right as Ruler of the universe which He created, nor as the Judge of man whom He made to honor and glorify His name. Man may fail and has failed; but God never fails. Man may disobey God's will and design for him, but he cannot do so with impunity, for God will hold him responsible.

"Though the mills of God grind slowly,
Yet they grind exceeding small,
Though with patience He stands waiting,
With exactness grinds He all."

We call attention to this study in advance in order that we may be reminded to make advance preparation for it. First of all, it will be helpful to us to read the entire Book of Genesis before the lessons start. And in our reading and preparation it will be well to keep certain things in mind. We should know something about the character of the book, and in this connection we quote a fitting passage from the pen of W. Graham Scroggie:

"Genesis is not a collection of stories, but is a book characterized by a unity that is at once literary, historical, and spiritual. As to its scope, it tells of the beginning of everything except God,—the beginning of the universe, of life, of man, of the Sabbath, of covenants, of nomenclature, of marriage, of sin, of redemption, of death, of Israel, of family life, of sacrifice, of nations, of

governments, of music, literature, and art, of agriculture and mechanics, of cities and languages; indeed, what is there, the beginnings of which cannot be traced to this book? And as to its limits, it is only the beginning. There is no finality about Genesis. It is 'a kind of daybreak book, a wondrous dawn, an hour of revelation and vision.' It is the seed out of which the harvest of all after-revelation comes; it is the foundation on which the heavy superstructure of human history rests; it is the fountain-head from which flows 'the river of God which is full of water'; it is the mighty root from which has spread throughout the world the tree whose leaves are for the healing of the nations; it is the window from which may be seen, beyond the dark valley, the land of delights with its delectable mountains and its shining home."

Let us then enter this study reverently and prayerfully, studying the book both as a whole and in its component parts as outlined in our lessons. Let us study it historically, biographically, and even scientifically, for true science must and will be in accordance with the revelation of God. But more than all of these, let us study it as the book which lays the foundation for God's great plan of redemption for the human family, and to see how the Christ stands out in this book in prophecy, promise, type, and figure.

The Doctrine of Separation

This is a teaching that runs through the Scriptures from Genesis to Revelation. In the very beginning we see how sin separated our foreparents from God, who then drove them out of the Garden of Eden and away from the tree of life. In the closing chapters of Revelation we have the prophecy of the coming final separation of the just and the unjust, the former to be separated unto God and the latter to be separated from Him forever. And in all the Scriptures between these opening and closing books of the Bible we find constant and recurring teachings on the principle of separation.

In view of the wealth of Scripture teaching on the doctrine of separation, it is surprising that we hear so little of it from the Christian pulpit and press. It is indeed a neglected doctrine. Some churches, it is true, have given this teaching more nearly the emphasis which it deserves. Some used to emphasize it more, but as worldly influences crept into the churches, it has been passed over in silence to a large degree. And even in the churches that have definitely committed themselves to belief in this principle and have made it a part of their creed, we find a letting down and a gradual drifting along with the trends of the world and away from the principles of the Bible on the matter of separation.

It is well to remember, however, that the principle of separation has two aspects, the positive and the negative. In order to teach and to instill this principle properly and effectively, both aspects must be recognized and given their proper emphasis. We were struck recently with this statement from the "International Standard Bible Encyclopedia": "'To separate' and 'to consecrate' were originally not distinguished (e.g., Num. 6:2, marg.), and probably the majority of the uses of 'separate' in the English Versions connote 'to set apart for God.' But precisely the same term that is used in this sense may also denote the exact opposite (e.g., the use of 'nazar' in Ezek. 14:7 and Zech. 7:3)." Here we have stated in concise form the positive, which means to be separated unto God, and the negative, which in this case means a voluntary separating of one's self from God and following idols.

There is another phase of the negative aspect of this Bible teaching which is clearly taught, and that is the voluntary separation from sin and evil, as the soul separates or consecrates itself to God. The Nazarite of Num. 6:2 not only separated or consecrated himself to God, but also separated himself from evil by the same act. This is the gist of the great teachings on separation that run through the entire Bible. When Abraham heard and heeded the call of God to follow Him wherever He would lead, he was also told to separate himself from his country, his kindred, and his father's house because all of these were tinged with idolatry and exerted the wrong kind of influences. Paul gives these two aspects of separation in a forceful way in the opening verses of Romans 12, in which he exhorts us first to present our bodies to God and then to watch that we do not conform to the world. He presents the same great truths in II Cor. 6:16-18. Here, after citing the promise of the Lord to be the God of His people, he presents this challenge: "Wherefore come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The Mennonite Church from its very beginning has held to this great Bible doctrine. Menno Simons says: "The whole evangelical Scriptures teach that Christ's church was and must be a people separated from the world in doctrine, life, and worship. It was likewise in the Old Testament (II Cor. 6:17; Tit. 2:14; I Pet. 2:9, 10; Ex. 19:12).

"Since the church always was and must be a separated people, as has been heard, and it is clear as the meridian sun that for many centuries no difference has been observable between the church and the world, but all people have been blended together in baptism, supper, life, and worship, without any separation, a condition which is so clearly contrary to all Scripture, therefore we are constrained by the Spirit and Word of God to the praise of Christ and to the service and betterment of our neighbor from true motives, as set forth above, to gather not to us, but to the Lord, a pious, penitent assembly or church . . . not by force of arms or uproar (as is the custom of the popular sects), a church which is separated from the world, as the Scriptures teach" (II:38a).

We have taken a brief look at the Scripture basis and at the teaching of one of the founders of the Mennonite Church on this important doctrine. This Bible doctrine needs to be upheld now as much as ever, in spite of subtle efforts to break down both its teaching and practice. We as a Mennonite Church must be true to this teaching of the Scriptures in this day of worldly drift. And may we give a balanced emphasis not only to the doctrine of separation but to all other teachings of the Bible. May we in practice live up to our profession of teaching and observing "all things" that our Lord has taught us in His Word.

Maintaining Our Peace Testimony

According to recent statements the number of men in the armed forces of the United States now total approximately 3,000,000. This is indeed a vast army of men engaged in the activities of the army, the navy, and the air forces. But the authorities have not yet nearly reached the size of army which they feel they need in the present war. The goal set for armed forces is now said to total 6,000,000 for the army, 2,000,000 for the air forces, and 1,000,000 for the navy, a grand total of 9,000,000 men. The

rapid tempo with which the army has been increased since the outbreak of war in December has had some striking effects on the life of the nation. We do not expect to go into these in any detail, but all of us are beginning to feel the effects of this total war in a number of ways. The rationing of sugar and gasoline is but a prelude of many other things which will affect the life of every home and every individual.

The biggest effect in the community and the home, of course, comes through the vacancies which are occasioned as one after another of the young men are called away to the camps. These removals also have an effect upon the Church, and the case of the nonresistant church becomes more difficult and involved as time goes on. We probably think first of the young men who as C.O.'s are called away from the local church activities to the Civilian Service camps. As the tempo for induction into the army is stepped up, so the number of conscientious objectors in the camps also increases. A release from the Mennonite Central Committee office says that 260 boys were assigned to Mennonite camps on May 15. This means a correspondingly increased responsibility for the Church to care for these brethren who are taking their stand for the doctrine of nonresistance which we believe and teach.

We are concerned and rightly so, that, as the army increases and the enrollment in the Civilian Service camps mounts, there be no letup in our zeal to maintain our peace testimony in this way. It will of course mean increased contributions on the part of those of us who remain at the home posts, but we feel sure that no one will complain but that all will give willingly and cheerfully for this cause. But how successfully are we maintaining our peace testimony along other lines? How nearly can we maintain an attitude of Christian neutrality as we read the accounts of the war? Can we still feel the horror that we should, as Christians, when we hear of the many thousands that are being killed daily in this mortal combat? Can we maintain our testimony in the face of pressures to subscribe to war funds? Can we pray for foe as well as friend of our country? Do we have compassion for the suffering in enemy countries as well as on those who are on the same side of the struggle?

These are questions which each one of us should face and search our hearts for the answer. We cannot be truly nonresistant unless we catch something of the spirit of the nonresistant Christ. He not only taught us to love our enemies and to pray for those who spitefully use us, but He demonstrated in His life the things which He taught and preached. When He was reviled, He did not revile in return. He had only prayers and kind words for those who nailed Him to the cross. To the last He was the Prince of Peace whom the angels heralded on the night of His birth. If we allow Him to control our minds and hearts, then we can follow successfully and joyfully in His steps in the path of love to all—whether friend or foe. That is the secret of maintaining consistently our peace testimony in times of war as well as in peace.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (I Pet. 2:21-24).

CHRISTIAN LIFE

LESSONS FROM THE "BANKERS LIFE" BUILDING

By Harold Brenneman

At High Street, Seventh to Eighth, in the capital city of the State of Iowa, two million dollars built one of the most modern, efficient office buildings in the country. As one is shown through the luxurious halls and offices, he is immediately impressed with the careful planning of every detail with one aim in mind—the comfort and efficiency of those who work there. This building leads one to think immediately of the many spiritual applications that present themselves in understanding God's building, the Church. What would God see in a twenty-minute tour of His building?

Bankers Life is a modern life insurance factory, thriving on the earnings of more than a quarter million policyholders. This imposing building is the Home Office. God's Home Office Building in this age is the Church—not the building in which we sit on Sunday, but the spiritual building which is made up of living souls through whom God does His business. Just as the efficiency of an entire business depends on the efficiency of every element of that business, so does the business of God depend on how well each member of the Church works. It is all beautifully typified in this composite comparison picture which I want to depict for you.

In the story of this building, Bankers Life says, "An important preliminary step in the building project was the taking of exhaustive soil tests to discover actual conditions existing in the subsoil of the building site. Twenty-eight borings were made, some more than eighty feet deep. Then favorable areas were boxed in and subjected to a pressure of five tons per square foot to test settling. All this was preliminary to selection of a final site for building." Christian Believer, has God been subjecting you to great pressure? Have you allowed Him to bore deep into your life—deep into the inner recesses of your secret thoughts, attitudes, and ambitions? Upon the testings of God are built the enduring pillars of the Church. And all the churches shall know that "I am He which searcheth the reins and hearts." "Man looketh on the outward appearance, but the Lord looketh on the heart." This is a precious promise to the weary at heart. If you can see only the hypocrites in the Church and if it all seems a big failure to you, remember that God has tested the foundation, Jesus Christ, and that same Jesus came through the testing a perfect being, making "our calling and election sure." It has been tested and will withstand all the pressure of the devil himself, "and the gates of hell shall not prevail against it." The excavation of 44,200 cubic yards made "the biggest hole ever dug in the state." Has it ever occurred to you that, when Christ re-

moves His Church from this earth, those left behind will unmistakably feel that the removal will have left the biggest hole ever made on earth?

For the benefit of onlookers, a "kibitzers' gallery" was built where people could watch every process of construction. The onlookers did not understand the processes involved or the architect's vision of the finished building, nor could they appreciate the painstaking workmanship. Your life and mine have "kibitzers' galleries," too. Those looking on may even think our building to be wrong, but if we follow the blueprints of the Master, we cannot go wrong. Do you think the men who built Bankers Life were watching the "kibitzers' gallery" as they worked night and day? Ah, no! They kept their eyes on the pattern. And would you know, dear Christian, that we are on a night and day shift, too? If we are caught in darkness, even such a darkness as is rushing in upon our beloved country right now, His Word is a lamp unto our feet and a light unto our path. "For ye were sometimes darkness, but now are ye light in the Lord." Often passers-by came along in the night and peered down into where the building was going on, and for their benefit the entire lot was flooded with light. Shall we hide our faith under a bushel? It may be night, and they may be sitting in darkness, but where you are, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Heavy snows and cold of winter failed to hamper the activities of the skilled workers," says Bankers Life. Some of the steel girders that went up weighed as much as eighteen tons each. It took enormous power to swing them into place. Friend, do you rely on God's power to bring the hard things into line? "As many as received him, to them gave he power to become the sons of God." "All power is given unto me in heaven and in earth." "I am the Lord . . . is there anything too hard for me?" Christ upholds the whole building by the word of His power. Heb. 1:3.

One is immediately impressed with the beauty of this structure. It is strikingly beautiful inside and out. The mass of ill-assorted brick and frame buildings with their conglomeration of advertising and display all around the block only serves to accent the singular and rich beauty of this building as it stands in the midst of these confusing bits of color and structure. Highly polished rainbow granite fences the grounds and faces the lower two stories of the building. Granite is noted for its enduring beauty; unlike paint which will peel, or brick or stone which become dark

and dingy, it retains its polish and fine coloring indefinitely. The beauty of the Christian Church lies in its consecrated members whose beauty is a reflection of the "beauty of holiness," the inner adornment of a "meek and quiet spirit." Members whose paint will peel and wash off, whose beauty is not inherent in the lasting material, have no place in this beautiful structure. The modern style of Bankers Life building and its simple, vertical forms with many windows, reminds one of the simplicity of the Christian life and how well it adapts itself to any age. In God's sight, the Christian is always modern, and that vertical emphasis is there, too, looking up to "the author and finisher of our faith." And the many windows lighting the soul illuminate the Church. "I am the light of the world: he that followeth me . . . shall have the light of life." "The entrance of thy words giveth light."

And so the six stories grew. The president laid the first trowel of cement to hold the granite cornerstone. Even so God's house is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."

Over the main entrance, molded glass panels were fitted, symbolically portraying earth's contributions to the welfare of man, man's dependence on the supernatural, and his mastery of the elements. These panels were designed to form a background portraying the geographic location of the building. These are the "frontlets between the eyes," as it were, of the Bankers Life building. When God chose a separate people, he instructed them to love the Lord their God with all their heart, and with all their soul, and with all their might and to teach their children God's precepts which were to be as frontlets between their eyes and were to be written upon the posts of their houses and on their gates. What better emblem of our geographic setting could we have? Righteousness and godliness in a sinful world certainly show that we have our "abiding place" elsewhere. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

The main entrance is inviting, and beautiful harmony is at once evident. From Montana came the travertine for walls; from Virginia came greenstone for the floor; and from Iowa came the walnut veneer wall panels. From all over the world came such things as rubber, asbestos, copper, and so on. Yes, from all over the world God gathers material for His building. "Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

The smallest detail is not overlooked. Upon entering the lobby, one is impressed with the quiet, subdued beauty of the rich appointments. The dominant note of the entrance is a series of maps, one on each side wall of the lobby. One map is the United States; the other is of the world. This calls to mind the dominant theme in God's house, "Go ye into all the world, and preach the gospel to every creature."

The elevators are uniquely fitted with electric eyes, so that everyone must step through

the light beam as they enter. It is impossible for the doors to close and catch anyone who is intercepting that beam. Truly, no individual can enter the elevator to glory with Christ except he step into the light. And the soul who feels that the door is closed must realize that it could close only after he stepped out of the light, and it will open again at his bidding. God says that "If we walk in the light, as he is in the light, we have fellowship one with another." We go in only through Jesus, who said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

There are countless things such as sound-proofed rooms to hush the noises of office machines, a miniature hospital, a dental office, recreation rooms, dining halls, and so on. The Christian likewise has every provision for rest, spiritual food, and a balm for every ill in the house of God.

The most impressive thing is the unity and quiet harmony of everything. One could hardly realize that over 500 people were working there and scores of machines were running. How typical of the Church! "Behold, how good and how pleasant it is for brethren to dwell together in unity." "In quietness and in confidence shall be your strength." "For God is not the author of confusion, but of peace, as in all churches of the saints."

There are two striking conveniences I want to mention. First is the electric typewriter which types letters from a stencil. How we would all like to have God write our lives from His pattern and send it out for others to read and profit. The other is the system of communication whereby any employee in the building can be reached either by a dial telephone, radio call, or the pneumatic tube. The latter is interesting. Messages are written and enclosed in a tube on which dials are set to indicate the floor and room to which the message goes. Then the tube is dropped into a "hopper" and pulled down by suction at thirty feet per second to a central tube station. Here contents are removed, sorted, and dispatched through the tube that goes directly to the desired station. How like the Christian's prayers in the house of God! He directs his message to God where Jesus opens and sorts the contents and then God sends the answers to their destinations.

As the guide is about to say good-by she gives each of us a souvenir book, a token of the pride Bankers Life has in its building. God is so well pleased with His Church that He will present it to Christ. The Church will be the glory of Christ, who also loves the Church "and gave himself for it; . . . that he might present it to himself a glorious church."

The last thing we see is a battery of illuminated dials which indicate the exact temperature, humidity, wind velocity and direction, and barometer reading in the city. From these the air-conditioning control man can tell just how many boilers must be fired, the proper humidity to produce, and so on. Regardless of outside weather, the inside remains the same. What a wonderful thought! God's building has air-conditioning, too. Storms of the outside world do not affect the good working conditions in the Church where the Spirit kindles the fires and keeps them burning!

As one leaves Bankers Life, he feels that there is indeed a masterpiece of the builder's art, a great accomplishment of man. God can do even **greater** things right in your own life. I thank God that He is our Life Banker. We need no material life insurance. Only Jesus can insure that we have life and have it forever. We have, therefore, insurance and assurance in eternal life. What is a paltry two million beside the price God paid for His building? "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath pur-

chased with His own blood." Bankers Life spared no money to make this the finest that money could buy. God spared nothing—he gave the best He had—His only son—for **our life insurance**. No matter in which office your desk is—whether in the executive branch or in the basement—the King's Business depends on how well each part of the building functions.

"And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance" (Acts 20:32).

Kalona, Ia.

WHEN WAR CLOUDS HOVER LOW

By Ira D. Landis

"Flee out of the midst of Babylon, and deliver every man his soul" (Jer. 51:6). "Babylon . . . is not healed: forsake her" (Jer. 51:9). "My people, go ye out of the midst of her, and deliver ye every man his brother from the fierce anger of the Lord" (Jer. 51:45). "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans" (Jer. 50:8).

A few generations before God had placed the children of Israel in "the midst of Babylon." Here He had promised them that the peace of the city of Babylon should be their peace. Jer. 29:7. This "golden city" was ruled tyrannically by a world conqueror (Isa. 14:4, 6), who had embellished Babylon by making the world a wilderness. Isa. 14:17. Here the inhabitants could enjoy everything that the eye might wish for. The gardens were as luxurious as Eden, producing two hundredfold twice a year. Of art and learning, they had in their midst the wonders of the world and the pride of the age. Yet God said: "Forsake her"; in other words, "Leave your home, your city, your livelihood, and everything that the natural man holds dear."

In this luxurious city the Prime Minister Daniel worshiped with the western windows of his own house open, overlooking the adamant city walls, and his eyes were turned toward desolate Jerusalem, more than five hundred sixty miles away. Undoubtedly there were other wise Hebrews besides the three Hebrew children, and there were likely many faithful Hebrew butlers, chefs, gardeners, and craftsmen about the palace, as well as thousands of Hebrew captives throughout the city. Some of these were old and decrepit, who in the orders to leave because of the impending overthrow of Babylon could visualize only misery. The young Hebrews of Babylon who knew little of the Zion of their fatherland (only about one out of six ever returned) felt that in Babylon was their opportunity for an education and a worth-while lifework. Still God said: "Flee Babylon."

The Fall of Babylon

The glory of Babylon was eclipsed by her sin that led to her ruin. Habakkuk spoke of her pride, covetousness, cruelty, drunkenness, and gross idolatry. The city was famous for the multitude of her sorceries and for the great abundance of her enchantments. Isa. 47:9, 10, 12. Babylonia as "the hammer of the whole earth" (Jer. 50:23) was most proud

(vv. 31, 32). With her pride went lewdness and debauchery, filling the land with sin against the Holy One of Israel. Jer. 51:5. In moral decadence she was striving against the Lord. Jer. 50:24, 29. Her iniquity (Jer. 25:12), as Israel's, was "an iniquity to be remembered" (Ezek. 21:24). Because of her sins her days were numbered (Dan. 6:26) and her desolation assured—a desolation leaving the city without an inhabitant. Jer. 51:29. From such a city as this one they were to flee.

When the great night came, Belshazzar and a thousand of his lords, sacrilegiously using golden goblets from the Temple of Jerusalem (Dan. 5:1, 2), were indulging in revelry and drunkenness, which the Lord declared would become a perpetual sleep. Jer. 51:39, 57. Herodotus tells us that Zopyrus, a chief commander of Darius, after an unsuccessful twenty months' siege, cut off his ears and nose and mangled his body. Then he surrendered himself to the Babylonians, feigning cruelty of his own people. He won the sympathy of the Babylonians and was elevated to the command of the city, which he then betrayed to his master when they entered. Darius changed the course of the Euphrates so that his troops could enter dry-shod under the impregnable walls in the channel of the river to meet Zopyrus.

The city became the booty of their former servants. Zech. 2:9. The Persians impaled three thousand of the most active in the revolt. Due to the loss of children and women within the walls (Isa. 47:9), it was necessary to import five thousand women into Babylonia, lest the Chaldeans be exterminated. Their one million proud but corrupt inhabitants were sadly decimated; their walls were demolished; and the great Babylon of Nebuchadnezzar is only a relic of history.

God's Hand

God had chosen (Isa. 45:1-3) and commanded (Jer. 50:21) Cyrus, under whom Darius was a sort of puppet king, to bring this destruction upon Babylon. The Medes from the North (Jer. 50:3) came upon Babylon (Jer. 50:44-46) as fifty-two years earlier those from the north came upon Jerusalem. Jer. 6:22-24. As Israel had been despoiled and dispersed (Jer. 15:7), so should Babylon be treated. Jer. 51:2. With Babylon's desolation, Israel's captivity (Isa. 14:17) as well as the "hammering" (Jer. 50:23) of other nations (Jer. 25:11-14) should cease simultaneously.

Had they believed their prophets, the Twelve Tribes in Babylon who had been ordered to flee would have understood God's time. God had written in her history (II Chron. 36:21) that the land was to have rest until it "had enjoyed her sabbaths: . . . to fulfil threescore and ten years." Now the same prophet who predicted this, also gave the starting point for figuring it, viz., the fourth year of Jehoiakim, the beginning of their captivity. Jer. 25:1, 11, 12. Had they understood and believed this, their fleeing would have been less difficult. Always seek the Lord your God first, and then ask the way to Zion with your faces thitherward. Jer. 50:4, 5; 51:5.

That God moves marvelously no sane man can deny. When Cyrus entered Babylon, he met an aged minister of the state, famed for his wisdom throughout the East and having long experience in governmental affairs. His late reading and the handwriting on the wall, which baffled the wisest of Babylon, and its immediate fulfilment as interpreted, was a great and fresh addition to his popularity and fame. Daniel it is whom Cyrus makes prime minister in his kingdom. Cyrus goes on a Syrian expedition and on his return he found another addition to Daniel's fame in the miraculous deliverance from the den of lions. Daniel was now established in the Persian government that he could "speak the word." One day his deep concern for Israel (Dan. 9) was made known unto the king. To impress Cyrus, Daniel showed him the prophecy of Isaiah (44:28; 45:1), written one hundred fifty years before Cyrus' birth, a prophecy which even named him and declared his mission for Israel. This influenced Cyrus to issue a decree which had written into it the prophecy itself (Ezra 1:2) and sent 49,697 Israelites and servants back to Jerusalem.

For this purpose God had preserved in Babylon the sacred vessels of the Temple during the seventy years of heathen Babylon's glory and downfall, more than seven hundred miles from Jerusalem as armies travel. There were five thousand four hundred vessels (Ezra 1:11) which were preserved and delivered to Jerusalem so that "the glory of this latter house shall be greater than of the former" (Hag. 2:9).

Its Import

Who knew that when Jeremiah told them to flee that this ominous cloud had a silver lining; that this was the key to unlock unbelievable dreams and hopes; that just as the fourth year of Jehoiakim, the beginning of their captivity, was eighteen years from the fall of Jerusalem, the twenty-third according to the Jewish record the twenty-first according to the Babylonish, so from the decree of Cyrus for Israel to return for the completion of the Zerubbabel Temple and the restoration of worship therein in the seventh of Darius was only eighteen years away? It is interesting to note that whether one figures from the beginning of the captivity to the beginning of the restoration or from the completion of the captivity to the completion of the restoration and of the Temple, either way will give one Jeremiah's seventy years. Give God a chance and He will work His problem satisfactorily in spite of man.

So colossal an event would follow their fleeing that words could hardly paint it. A few decades before it could be said of Nebuchadnezzar: "All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down" (Dan. 5:19). The destroying mountain would be rolled down from the rocks and made a burnt mountain. Jer. 51:25, 58. The golden city (Isa. 14:4) should be utterly destroyed; "let nothing of her be left" (Jer. 50:26). "Hell from beneath is moved for thee to meet thee at thy coming. . . . How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the most High. Yet

"THE LITTLE AND THE GREAT"

A very present help.—Psa. 46:1.

**You can trust Him for the shadow valley,
Lying on before you, dark and deep;
You can trust Him for the great hereafter,
You can feel that He will safely keep.**

**Yet alone you bear the little burden—
Little clouds that fall across your way!
Even for eternity you trust Him:
Why not for today?**

**Must you bear the daily, hourly sorrow
Of the trifling cares which here you meet?**

**Must you toil alone, in human weakness—
Find no hand to guide your faltering feet?**

**God, who guides a universe, unaided,
In unerring strength and wisdom—Say!
If He shall keep you, in the unknown future—
Why not today?**

—The Witness.

thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:9-15).

Parallel Incidents

Jesus ordered the Christians to flee to the mountains of Pella (Matt. 24:16) when God should wreak His vengeance on Jerusalem. Had they refused at the opportune moment, they, too, would have been destroyed in that which "exceeded all the destruction that either man or God ever brought upon the world."¹ "Neither did any other city suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world. . . . They confessed what was true, that they were the slaves, the scum, and the spurious and abortive offspring of our nation, while they overthrew the city themselves, and forced the Romans whether they would or no, to gain a melancholy reputation by acting gloriously against them, and did almost draw down that fire upon the temple, which they seemed to think came too slowly."² "They seemed to me to have cast a reproach upon God, as if He were too slow in punishing them."³ By their fleeing the Church was preserved in the wilderness (Rev. 12:6) and by its destruction Christianity had a new era.

"Come out of her [the New Testament Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4, 5). "Never before had power so tremendous, centralization so grasping, luxury so insane, with a background of misery and vice so terrible been known."⁴ Rome, the capital of power, like Babylon of old (Jer. 51:5-10), as the mother of harlots and the abominations of the earth (Rev. 17:5) was drunken with iniquity and reeling amidst the nations of the world. Rev. 14:8; 17:2. The city of the seven hills is doomed and soon the ten horns from the North "shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (17:16). Now glorious, but "in one hour" (Rev. 18:10, 17, 19) shall come silence, desolation, and ruin. To avoid her doom, let us flee, even though we may not understand why we must "come out of her."

This old earth will be burned with fire. II Pet. 3:7, 10. To prepare the new heavens and the new earth, this will be necessary. II Pet. 3:13. In the days of Noah (Lk. 17:26, 27) God saw that all flesh had corrupted His way upon earth. Gen. 6:12. "He that shall come will come, and will not tarry" (Heb. 10:37). The dead in Christ of I Thess. 4:16 are those who know God and obey the Gospel of our Lord Jesus Christ. II Thess. 1:7-10. They are not conformed to this ungodly world, but transformed by a spiritual resurrection (Rom. 12:1, 2), separated in theory and practice from the world and its philosophy. Even though this earth will be lost, it is only that the Church might be manifest in its eternal glory.

Our Present Testimony

Meanwhile not only do we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 6:14-7:1), but our forefathers were told to come out of fertile and picturesque Switzerland, never visualizing a land for their children such as America affords. In the late twenties when the Skippack brethren were ordered out to make room for the Eastern Pennsylvania Penitentiary, no one conceived of a membership of 115 worshipping at its gates in 1942. The government took over 175 farms containing 27,000 acres of land in Franklin County, requiring the demolition of the Strasburg Church and the scattering of its sixty-nine members, as well as homes of those in adjoining congregations, but God will overrule for the good of His people. The brethren in the dust bowl of the thirties are scattered from Illinois to Meadville, Pennsylvania. The Mennonite refugees of Russia after a long journey already went to the Fernheim Colony in the Chaco, South America. Our boys are called out of their homes into Civilian Service Camps scattered throughout the nation. The final outcome of this "calling out" is yet to be known.

The farther we come out of the world, the greater our blessings are. The sacrifices which we are asked to make for Him, even though we may not now understand, can be used of God for His glory. Through the C.P.S. camps the Lord will receive a testi-

(Continued on page 189)

EDUCATIONAL

KNOWING OUR CHILDREN

IV. The Active Nature of Children

By John R. Mumaw

Children are always busy. The little folks on the farm are forever doing something. Boys and girls along the street scamper about incessantly. Children who go with their parents to church are under the prevailing pressure of energy. Healthy pupils bring life into the schoolroom and arouse vigorous activity on the playground. There is something in the constituted nature of all children which makes them hungry for activity.¹

Physical activity is an instinct which shows itself at birth and on through all the stages of growth and maturity. From the very first day of its life the child has numerous spontaneous and involuntary movements which involve all parts of the body.² The function of the body in generating energy begins at once. And that energy must have an outlet through muscular movements. This is the basic reason for the child's activity. "Where life is, there is energy and where energy is, there is the desire to be active."³ Any effort to suppress that energy is thrown against the course of nature.

There are present in the small child nerve currents which work themselves out in muscular movements. Adults have the same urges, only they have learned to transform them into mental reactions and states. Maturity is characterized by controls and restraints which conserve the physical energies for some useful purpose. The child must spend his energies as fast as they are generated or as soon as he has an urge to make a physical response.

This makes of our children "bundles of activity." The generation of human energy always requires an outlet in physical activity.⁴ Since the child has not learned to conserve it for some time of special need he must find for it an avenue of escape in the present moment. His eating and sleeping have produced the energy, and the effort of that energy to find an outlet leads him into ceaseless activity. He is likely to use every opportunity to exercise, especially when it results in a pleasant experience. For a child to be actively engaged in any point of interest brings him a certain satisfaction and pleasure.

The child's program of eating and sleeping must be balanced with plenty of exercise. His physical growth will be retarded unless he is given freedom and range for activity. God made these provisions in the child's nature. Unless he is hindered by some outside restrictions he will automatically take the exercise he needs. Under normal conditions all he needs is the opportunity or perhaps a little encouragement to play.

The vigorous activity of normal childhood is a part of its charm. The chatter and prat-

tle of children make life more interesting. Their running, jumping, rolling, climbing, stooping, pushing, pulling, throwing, kicking, and bumping are no occasion for alarm. These are only some of the outlets discovered for the release of physical pressure. To ask a child to inhibit these tendencies to act requires of him a lot of mental energy. It is well nigh exhausting for the child to "sit still." We dare not impose adult regulations upon childhood. We must let him grow according to the pattern of child nature.

The infant is no exception to the rule of activity. His first achievement is a blind stroke in the air; but it is something accomplished. Have you noticed that infants use their limbs in simultaneous and parallel movements? When its lower limbs become active both feet go; when one hand strikes, the other makes a similar motion. That continues until it is about six months old. Then the nervous system makes possible the deliberate alternate movement through the co-ordination of the muscles. All the while it has been engaged in learning how to use its energy in activity.

Did you ever observe the child's grasping habit? The first thing that seems to motivate its grasp is the pleasant sensation of touch. About the fourth month the child's reach after an object may be stimulated by the sight of some bright color.⁵ In its earliest grasp the thumb and finger work together. Later it uses the more mature grasp with the thumb in opposition to the fingers. At first it has the overhand grasp in receiving a book; it must learn the underhand grasp which is discovered to be more practical. These are only a few of the many things children discover through activity. It is to be observed in these illustrations that infants engage the simple movements of the body and that they are the movements of the larger muscles. Did you ever see a baby threading a needle? Did you ever see an infant come up to a chair, look at it, and then upon turning sit beside it? Why did the child nearly miss the seat when he had aimed right at it? His muscles were not yet adjusted to that act. He

lacked the nerve co-ordination necessary to make a safe landing.

The child's development is a gradual process. As he grows he learns to control his bodily movements and to direct them into purposeful activity. That requires the co-ordination of muscles. The child first makes use of the large muscles. Later the smaller muscles are co-ordinated with the larger, and the child achieves greater control. This is further illustrated in the ability of a two-year-old who can pick up a ball and throw it; but his release of the ball is not timed well enough to make sure that it will go in the direction he is looking. With more maturity plus practice he can learn to throw more accurately. You can see the same principle operating in his speech development. He can articulate simple sounds like "papa" in his very earliest speech attempts, but it may go a long time until he has learned to co-ordinate all the muscles required for the pronunciation of a word like "philanthropy."

The general tendency toward manipulation is seen quite early in the life of the child. His first sensation through manipulation may come with grasping his mother's finger. Later his motion becomes more complicated in such achievements as pulling at the corner of his blanket, waving the rattle, squeezing the rubber doll, and throwing the toy to the side of its crib. And so he goes on learning new combinations until he has developed a technical skill in adolescence or adulthood.

At the age of two a child learns more purposeful activity. Some will have discovered how to wash their hands and face. Their use of the towel may have to substitute for the wash cloth, but they have learned something about the fine art of living. At two and a half some children begin to put their shoes on without help, excepting that an older person must tie the laces. This latter operation requires the active use of the smaller muscles of the fingers and their more complex co-ordination. He learns that later. These abilities vary in individual children, depending somewhat upon the indulgence and training of the parents. Some children think they are unable to dress themselves at six. Others living in the same community may insist upon dressing themselves at two. In the former instance the retardation is likely a fault in training while the latter represents an individual trait of independence.

Sound educational procedure recognizes several general principles in the supervision of a child's activity.⁶ First, we must encourage the kind of activity that allows coarse movements. We should never force young children to engage in activities requiring precise finger-tip control or fine co-ordination of muscles. Second, the use of such materials as sand, clay, blocks, and large crayons should precede thin pegs, needle work, and fine pens. Third, we must remember that doing something preedes the child's interest in how it is done. Technique is of far less importance than the satisfaction of achievement. Fourth, the child's originality in performance follows numerous experiences with a suggested pattern. He should not be asked to do things requiring skill without concrete examples of the method of procedure. Teachers and parents of small children should be keenly aware of



the child's limitations and aim to provide such activities only as will allow freedom and ease.

If you would know more about the active nature of children watch them at their play. The physical activities you observe in them are spontaneous and vigorous. They are associated with mental responses representing a vivid imagination, simple judgment, elementary observations, and crude reasonings. A child at perfect ease in his play is one of the most charming scenes of human experience.

Various theories have been advanced in defense of play in children. Some have held the opinion that it is merely an outburst of surplus energy and that if work were provided to engage that strength the child should be satisfied. This view holds play to be a necessary evil which should be overcome as soon as possible.⁷ Others have thought play provides a suitable change from the rigorous demands of life work. They look upon it as a recreational feature giving relief to the irksome and fatiguing requirements of labor. This view makes the child's play a means of getting away from a supposed drudgery of life. Another theory regards play as a kind of practice for the forms of activity which later life requires in the struggle for subsistence.⁸ This makes it appear to be functioning mainly as a means of preparing the child for the serious business of living. A few attempt to explain the play activities of a child on the basis of reliving the practices and experiences of the race. This cannot be true, for it presupposes the inheritance of acquired traits. All these theories attempt to explain the purpose of play from an adult viewpoint and do not respect the child's personality nor his viewpoint in life.

Play needs no explanation; it is life. It represents an attitude rather than a category. Life is full of activity, and when activity gives satisfaction in the mere doing, it is said to be play. A man's vocation may be so absorbingly interesting and delightful that it is play to him. The child's environment may provide a freedom for him to act according to his own desires, and when he finds delight in what he does it is his play. He derives satisfaction from his engagement without any concern with the result beyond. That satisfaction alone is enough to make the expenditure of energy worth while to him. His pleasure of living is found in his play. It is his very life.

"Childhood is the playtime of life."⁹ It is during these early years of life that people are most free to do the things they enjoy with the greatest liberty and with the least concern for its purpose. They find no reason for not devoting all their time and energies to doing the things from which they derive satisfaction. They need not be taught to play; it is as much a part of their original equipment as the tendency to eat and sleep. Play experience is associated with a feeling of freedom, it requires no conscious purpose in the activity, and it enjoys the procedure for its own sake.

Play is an important factor in the development of the child. It does much more than provide a means of gaining immediate satisfaction. It has educational values which contribute very directly to the child's preparation for a fuller enjoyment of life. "It introduces him to a multitude of activities essen-

tial to his well-being."¹⁰ In addition to all he learns in the skillful co-operation of muscles for the practical use of tools, etc., his play provides training in emotional and intellectual habits.

"Play has great values for body, mind, and character."¹¹ Physically it serves to train him for adult tasks requiring strength and skill. It provides opportunities for mental development through the exercise of imagination and imitation. It becomes a teacher of morality in giving the child a sense of honor and justice through the approval and disapproval of his play behavior from his companions. It has social values, too; teaching the child the value of co-operation and of respect for the rights of others. His emotional development will be encouraged or discouraged, depending upon his play reactions and the guidance which has been provided for his personal improvement. His religious ideals will also be affected by his play. The religious life cannot be detached from his play, nor should it be, for the consciousness of God's daily presence contributes a stabilizing effect upon a growing life. If he can be led to feel the Lord's approval in play it will encourage him to seek His guidance later in the choice of a vocation. There is reason for our believing that God loves to see children play just as we think He is pleased to see adults working industriously.

The high educational value ascribed to the effect of play in the life of a child is based upon what it does or may do for him. It helps him to become more observing and alert. It gives him occasions to exercise his judgment. It frequently requires him to weigh the value of certain courses of action. It teaches him to pick out essentials to his purpose. He learns to recognize the value of rules and order. Without play the child could never become a fully developed adult.¹² He would lack qualities most worth while in life because they were unused and neglected during the most plastic period of his growth and development.

The form of play which engages the attention of the child differs according to a great variety of factors that influence his activity. Family traditions and the social customs of the community help to determine what he plays. The environmental suggestions and the equipment available to him will determine many of his play plans. Adult guidance and suggestions often shape his activities. Instinct contributes a pattern for play through age and sex differences. But an opportunity is all the encouragement the average child needs to find some form of profitable play. By all means see that every child under your supervision has this.

Children's play is most enjoyable to them when it can be spontaneous and without too much adult supervision. They like to exercise their own initiative and use their own ideas. Quite frequently children discover ingenious ways of enjoying themselves in "playing house." They may pull down the table cloth to the floor and have the table for a house. At first the child was satisfied with mere imaginings with the doll. Later she wants this table cloth tent to make a home. At about five or six the boys will help to construct something, or they may erect a house by putting some chairs together. At eight or nine years of age a greater difference between the

sexes becomes evident. The little girl wants more space where she can hang up curtains to make rooms, but boys will climb up into a tree and pose as tree dwellers. Who has not seen a little house built in a tree? Boys may also find a cave and become cave dwellers. At ten or twelve, girls want to have their own room and fix it up for themselves. That mother is wise who helps to arrange the room the way the girls want it. The boys' room too can be made more attractive if it is decorated after a masculine pattern.

There are other differences in play between boys and girls.¹³ In their aesthetic interests girls are more interested in holding on to their crayons and paint brushes. They become less interested in the vigorous games. Boys become more interested in games which require violent running. Girls desire a greater variety of games, while boys begin to specialize. Although the girls hold on to their dolls and continue to play with them and even want the "last doll," boys will gradually disregard their toy animals and have nothing more to do with them. Boys want to hike, and camp, and fish, and hunt. Girls are less inclined to roam. Being true to form, they become "keepers at home."

In consideration of the child in his home environment, or in his school circumstances one needs to remember that play is his chief business. The child needs a place to play as much as its father needs an office or a study in which to carry on his activity. A play room is as essential to the child as a kitchen is to the mother. Children **must** have a place to play. If the parents are willing to give them their dining room, or if they are inclined to open the living room where they may scatter things about freely they may not need a separate play room. The child needs a place where it can feel free to play as it chooses. Mothers ought to have a place where they can send their children to play. This is suggested not only in terms of the mother's nerves, but in consideration of the children's feelings too. What mother does not get flustered when she is in a hurry to prepare a meal and has two children holding to her apron strings everywhere she goes? By method of suggestion she may lead the children out into the play room away from her work and to their own play delights. The play room need not be on the first floor but may occupy a portion of the basement if it is not a dark, dingy place. If the child's main business is to play then why not provide a place for him to play?

Children need time to play. There are several types of play which one might consider here. One is the free, at random type which the child uses when it is left to do as it pleases without any guidance. That may need to be stimulated at times for what child has not come to its mother and said, "What may I do now? I don't have anything to do?" The easiest reply is to say, "You have a closet full of things out there. Go and play." There is a better way, "Why don't you play doctor with your doll?" Some wise mothers have started play right on the instant by saying, "All right, I will be your little baby and you take care of me."

Another type of play is called supervised play. It is characterized by parental suggestions intended to guide the child in its play.

This is highly desirable, although it takes time. In every instance, however, parents need to be careful that they do not destroy the initiative of the child. Fellowship play is a higher type of play in which parents play with their children. The time for such play might well be called the "children's hour." On a certain achievement test for children the question is asked, "Do your parents play with you? Do you like to have your parents play with you? What games do you play with your parents?" The answers to those achievement tests reflect the home life of the children.

The child which has no playmates is in unfortunate circumstances of life. Children need to learn how to co-operate in play. If a child has no brother nor sister he should have frequent opportunity to play with others. Children need playmates.

A child needs equipment with which to play. He should have a variety of things so he can go from one thing to another. For that reason a swing, a wagon, roller skates, a doll coach, automobiles and trucks, air-

planes and such like are only a beginning of a long list of things the child needs. That is not saying that they must all be bought at the "five and ten" or at the department store. Many of these things can be made in the home. Some of the most interesting toys I had were those made by my brothers and sisters—a little wood pistol that would shoot grains of corn and a big rag doll that was filled with cotton. To provide a variety of equipment requires some money. Farmers are willing to invest quite a sum in a pig which in a few months will be slaughtered. But some farmers would not pay as much as \$5.00 for a wagon for their children. One reason for the failure to make greater investments in equipment for our children is due to the failure of parents to see monetary returns from it.

Teachers and parents may not overlook this element of the children's nature which leads them to play. It is a provision of nature which can well be used for their training and development.

Harrisonburg, Va.

may be utilized and developed in the operation of the camp.

A wholesome community spirit is to be found in a camp where equipment and furniture has been made by the campers, where the buildings have been planned and decorated by the campers. It is morale-building when assignees can take satisfaction in their respective duties and responsibilities in the camp. Letters home to friends frequently reveal that the camper's consuming passion in camp is the significant responsibility which he shares in the work program of the camp.

Building Christian Fellowship

The draft has forced all conscientious objectors to make a great social adjustment. Young men have been rooted out of their home and community. They have been torn away from their jobs, their associates, their girl friends. Arriving at a C.P.S. camp, the assignees are confronted with the necessity of adjusting themselves to a new mode of life—camp life, life in a masculine world. Judged from an educational standpoint, these circumstances requiring systematic personal adjustment can be character-building experiences. The individual who has learned to live in the new camp environment, living intimately with many new neighbors, has matured ethically and spiritually. The individual, who can happily resign himself to an extended period of C.P.S. service, has met a high requirement of character.

One of the principal challenges and problems of life in the Civilian Public Service camps is that of forming Christian fellowship and community out of the diversity of personnel represented there. To the Mennonite-operated C.P.S. camps come devout young men from various religious backgrounds: Mennonites, Brethren, Quakers, Methodists, Presbyterians, and others. From all of the branches of the Mennonite Church there come believers in the nonresistant way of life. Through the channels of the Mennonite Central Committee the numerous branches of the church unite at a common task. Not only is there diversity of religious affiliation in the camps, but also to be found in a variety of educational backgrounds among the campers. There are young men with a grade-school education, others with a high-school education, others with college training. Although farming is the predominant occupational preference among the campers of the Mennonite C.P.S. camps, nevertheless a wide range of occupations are represented by the campers. To each camp come young men from many states, from many communities. Out of this religious, educational, occupational, geographical diversity, our Civilian Public Service camps seek to build a wholesome Christian community.

Coming to the camps, the assignees meet on common ground. Together they hold the conviction of nonresistance. The young men of Mennonite background represent a basically similar faith and way of life. This unity at a common task of service produces Christian fellowship out of camp diversity.

Camp life is a rich experience from the standpoint of learning the art of living together with others. One learns to hold fast to one's own convictions without dogmatism;

EDUCATIONAL VALUES INHERENT IN THE MENNONITE CIVILIAN SERVICE PROGRAM

II

By Robert Kreider

This article concludes this illuminating discussion of the implications of the educational program in our Civilian Service camps. The author is a draftee in Civilian Service Camp No. 5, Colorado Springs, Colo.

II. The Educational Values of Camp Life

We have presented a brief description above of the nature of the organized educational program as it is to be found among the several Mennonite-operated camps. However, the organized class and activity program is less the major educational value of C.P.S. camps than the total camp experience.

The intimate daily contacts of camp life—these produce the real educational experiences of Civilian Public Service. Stimulating for the men is the work together in the fields, in the kitchen, in the laundry, in the offices, in the shops. The young men find fellowship at the table and in the dormitories. Together they engage in their recreation and leisure-time activities. Such fellowship contributes to a broadening and deepening of educational and spiritual experience.

We turn now to a discussion of the educational values inherent in all phases of this whole camp experience.

The Value of Common Labor

In Civilian Public Service camps the focus of attention is on the work project. The major purpose of the C.P.S. program is to be of genuine service through projects of "national importance." Eight to ten hours of constructive labor in the field each day can be one of the most eloquent testimonies to the world as to the depth of conviction of the conscientious objector. The projects vary in nature among the several Mennonite-operated camps. Under the Soil Conservation Service of the U. S. Department of Agriculture, men in certain camps dig diversion ditches, construct

check dams, build irrigation and stock reservoirs, build fences, pursue agricultural research. Their's is the responsibility of serving the nation's most vital resources, the soil. Other camps engage in projects under the supervision of the Forestry Service and Wild Life Commission. Trees are planted, fire trails are constructed, fish and game reserves are supervised and protected.

Of unique educational significance is this opportunity to work with fellow conscientious objectors at projects of community significance. There can be an enriching fellowship and brotherhood which comes from a group of men in common engaging in long and arduous toil. Labor on socially significant projects builds morale. Common aches, common sweat, may serve to make men brothers. Recognizing the value of work, one camp requires all visiting speakers to spend at least eight hours on the work project. There is the beneficial physical development coming to campers engaged in hard physical labor. On the work project men may learn new skills. They may learn the operation of new power machinery, and the use of new tools. The work project may provide basic training in construction work, in agricultural methods. An understanding may be obtained through the work projects of the purpose, value, and program of the agricultural agencies of our government. As foremen, campers may learn the art of supervising the work of others. Many are opportunities for the campers to master new skills while engaged in the duties of camp maintenance and administration—the kitchen, the shop, the laundry, the office. Skills and talents acquired previous to camp

for dogmatism and bigotry destroy fellowship. One learns to respect the other camper's convictions, his talents, his background, his peculiarities, and differences. One learns to avoid unkind criticism, for such criticism undermines a Christian community. One learns the danger to the fellowship of being self-righteous in one's conduct and attitudes. Camp experience may contribute to the qualities of understanding one another, forgiving one another, overlooking one another's shortcomings, being cheerful and brotherly in one's relations to his fellows. Undoubtedly, one of the finest values arising from the camp community will be the numerous lasting friendships which will be formed.

It is essentially democratic in action, this experience of building true Christian community. This is the democratic way of life—respect for the individual personality, tolerance of the minority, willingness to share for the common good. Camp life can be a training ground for the domestic way of life. In all camps the assignees are given a measure of responsibility as regards camp government, camp discipline, camp planning. Periodically, the directors call camp assembly meetings for the purpose of discussing common camp problems. Many camps have established camp councils composed of representatives selected from the entire camp. Through the council, committees are established to handle specific responsibilities.

Such are the opportunities whereby the campers may acquire a sense of the obligations attendant to democratic living, the responsibilities basic to Christian fellowship.

Seeking Cordial Community Relations

Campers in Civilian Public Service camps become aware of their responsibility to establish cordial relations with the local community. The C.P.S. camp symbolizes a way of life. It is as a "city set upon a hill." Young men in these camps are cognizant that their relations with the community must be only the very best—relations characterized by service, goodwill, and tolerance. Awareness of their public responsibility is of real educational significance for a group of conscientious objectors.

Community relationships are established on many fronts. The Christian avenue to this fellowship is through service to others. In essence the work project is such an act of community service. The contribution of the assignees on the work crews—digging ditches, planting trees, caring for wild life, building fences, constructing dams—tends toward friendly relationships with the farmers and ranchers of the community. A job well done is long appreciated by an agricultural community.

Campers are afforded other avenues through which to give testimony to their nonviolent way of life. The conduct of camp business relations in the community is such an opportunity. The retail and wholesale merchants and the professional people welcome courteous and friendly relationships with the camp. The periodic visits of the campers to the town to shop, to attend programs, to visit in the homes, to worship in the churches—these can be opportunities to testify by actions to

the way of nonresistance. Every week from the camps go forth speakers, quartets, choruses to conduct services in the churches and to appear before other groups. In several of the camps assignees serve the local community by teaching Sunday-school classes, leading youth groups, repairing toys for the Community Chest, assisting needy families and institutions. All of these expressions of good will contribute to the mutual understanding between town and camp.

Personal and Spiritual Discipline

The tragedy and gravity of this hour in the world's history impress us with the value and Christian necessity of effective spiritual discipline. "Man does not live by bread alone." Prayer, the reading of the Scriptures, common worship are basic elements in the maintenance of the Christian faith. It is the art of practicing the presence of God.

At the heart of all of the programs of the camps is this spiritual orientation. For many campers the highlight of the day's experiences is the camp devotional service in the early morning hours before the men go forth to their day of labor. Daily services are a unifying influence for the camp. They set a spiritual tone for the day. At the close of the day a period of quiet and devotion concludes a day of activity.

On Sunday mornings the entire camp gathers together in the assembly hall for worship services. These services are conducted by the camp director. Also on occasion the camp pulpit is filled by ministers from the home churches. Sunday-school classes, led by campers and the camp staff, are held each Sunday morning. In many of the camps Sunday evening services and Young People's Bible Meeting programs are arranged through the leadership of the campers. Midweek prayer meetings have become enriching experiences of the week.

Special religious services—"Spiritual Life Meetings"—have been arranged by the Mennonite Central Committee for all of the camps. President C. N. Hostetter of Grantham College was secured this year by the Central Committee to visit the Mennonite camps. He conducts the special services, meets and counsels with the campers, leads in the devotional periods. The contribution to a camp by such meetings is indicated by the sermon subjects: "Is Life Worth Living?" "Taking Jesus Seriously," "The Man God Uses," and "Confidence Amidst Confusion." These spiritual life meetings, along with similar special religious services, are particularly fruitful experiences to the young men of the camps.

Not only are there rich opportunities in the camps for spiritual discipline, but also for personal discipline. One is challenged to adjust one's self to group living, to live purposefully for the good of the camp community. One is challenged to use to advantage one's leisure time in wholesome fellowship, in class attendance, in reading, in recreational activity, in devotional life. Camp life provides many opportunities for spiritual and educational enrichment. The individual camper is called upon to exercise a measure of personal discipline that he may utilize these opportunities to the full during this period of service.

The Nonresistant Testimony

Civilian Public Service is affording young men opportunities to grow in the faith. There is little doubt that the conscientious objectors who return to their homes after their period of service will be more intelligent and effective witnesses for peace. C.P.S. camps are valuable for the apprenticeship they provide in disciplined nonresistant living.

The situations are many where conscientious objectors have opportunity to make their peace convictions known. An early occasion was the declaration before the local Selective Service Board of their intention of being conscientious objectors. The prospective assignees were confronted with the responsibility of making known their decision in the home community.

Upon arrival in camp the assignees have varied opportunities to deepen their convictions, to make more articulate their peace testimony. Notable is the stimulating study of nonresistance in the course of objectives, the devotional periods, worship services, lectures by leaders from the peace movement—all these aid the campers in formulating a clearer, fuller conviction of the nonresistant way of life. Not to be forgotten in importance are the "bull sessions" on the project and in the dormitories. Such discussions frequently center about the conscientious objector's position.

The Mennonite camps have established camp papers which have a wide circulation among the Mennonite constituency and among the friends of Civilian Public Service. These publications afford avenues for the campers to give clarified expression to their peace testimony. When the assignees return to their home communities on furlough they are called upon to explain their C.O. stand and describe camp life to their church and to their friends. Every week groups of boys go forth to the churches of the community and environs to present programs. These groups welcome the campers for their service. It is of significance to the assignees who must present their peace testimony humbly and with conviction.

A challenge of camp life is to discover practical alternatives to war. It is imperative that the young men of Civilian Public Service offer a better way to the world than the way of military force. To be effective Christian witnesses for peace it is important that the conscientious objectors understand the Scriptural and historical bases for their position, the nature of the peace movement, and the channels open for the peace testimony to the community and the world. Civilian Public Service lays before the C.O. assignee manifold opportunities to become a more enlightened and articulate witness for Christian nonresistance.

Many young men in Civilian Public Service camps are looking forward to new areas of service wherein they may be even more effective witnesses for peace. Such opportunities for service are relief and reconstruction work in the latter stages of the war or following the war. There are campers who are preparing themselves for this type of service through the study of foreign languages, first aid, and vocational subjects. A real testimony to the world will be the service of these young

men who volunteer for works of relief and reconstruction in areas of conflict. Reconciliation is a cardinal purpose of the followers of the nonresistant faith.

Conclusion

An educational program is in progress in all of the Mennonite-operated C.P.S. camps. We have noted the nature of that program. It is diversified in character and varies somewhat from camp to camp. In this stage of Civilian Public Service we approach educational frontiers in planning and developing a systematic adult education program for the Mennonites in Civilian Public Service. It is to be hoped that some expression of the adult education of C.P.S. camps may be continued in Mennonite communities after the camp programs have come to a conclusion. Could it be that Civilian Public Service will contribute to a revitalization of the Christian education program of our churches?

We have indicated some of the opportuni-

ties which Civilian Public Service presents for a great educational experience. The areas of educational opportunity are many: common labor, fellowship in camp, community friendship, peace testimony, and spiritual discipline. These are at once the characteristics of the camp educational experiences as well as the challenges and the problem of the program. Civilian Public Service has its many problems. These educational goals and opportunities have been only partially realized. Therein lies the challenge of our Mennonite camps that we give ourselves with devotion to the attainment of these goals.

Civilian Public Service is a golden opportunity in the life of the Mennonite Church. It summons the sacrificial support and devotion of the entire church—campers, camp staff, church leaders, and laymen. May God's blessing rest upon the church in this common enterprise of faith and service.

Colorado Springs, Colo.

BOOK REVIEWS

ANNALS OF THE CONESTOGA VALLEY

Compiled and Published by C. Z. Mast and Robert E. Simpson. 1942. 690 pages. Obtainable from C. Z. Mast, Elverson, Pa., for \$3.00.

Conestoga Valley, located in eastern Lancaster county, and partly also in adjoining Berks and Chester Counties, Pennsylvania, has a good many historical associations and connections. For who has not heard or read of the famous Conestoga wagons which carried much freight and many human migrants with their goods on the American frontier in the days before the advent of steam power! The name has also figured in other respects in no mean way in American history and literature through the years.

The book under review here is one of unique interest, not only to people now living in the Conestoga Valley but to all who are interested in reading the story of a typical section of American rural and small town communities with two hundred years of historic tradition to its credit. Probably no world-shaking events have ever happened in this valley, but what is of more real significance for human affairs is the fact that here numbers of sturdy, God-fearing people of Welsh, German, and Swiss extraction have quietly and peacefully labored to build up prosperous farms and homesteads, carry on simple local industries and community enterprises, maintain small and in some cases large active rural churches, and in every way foster a wholesome and sound community life. Mennonite and Amish people will be interested in this book because of what is told here about some of the earliest settlements in America by people of their faith, and further by the fact that one of the authors is himself an Amish Mennonite historian of no small reputation.

The book is arranged in two parts. Part One is by Mast and Part Two by Simpson. There is some little repetition of material between the two writers, which might easily have been avoided by closer articulation of the two parts. Modern readers who like their reading streamlined will be delighted by the way in which the material in these Annals is presented for their consumption. The chapters are comparatively short, 132 of them, which average between five and six pages in length. The style is generally crisp and pointed, at times even racy, with mostly short paragraphs and short sentences, interspersed now and then with quoted poems, official records, and tabulated data.

The narrative centers largely round the

local churches of the Valley, the old-time families, the more prominent personalities, and important local institutions and activities. Family historians will doubtless find much material of value to them here, for there are chapters devoted to the following families: Gehman, Miller, Zug (Zook), Schmucker (Smoker), Kurtz, Hertzler, Kauffman, Lapp, Stoltzfus, Fisher, Koenig (King), Beiler, Esch, Hooley, Schantz (Johns), Mast, Yoder, Nafziger, Blank, Plank, Wells, Saunders, Ames, Evans, Lincoln, Jones, Hudson, Shirk, Garman, DeHaven, Yohn, Styer, Whitaker, Russell, Ringwalt, Weaver (Weber), Simpson, and others.

This is a book of real human interest. It is history, yet without history that is not cast in the usual strait jacket of learned reasoning and terminology and of stiff, logical arrangement. One can dip into it on almost any page and find himself becoming interested in the narrative. There is in the book also wisdom and philosophy, but of the plain, home-spun variety, reflected in a marked tone of simple piety, of wholesome optimism, and of sane attitudes toward the varying phases of community life, which naturally has its shadows as well as its brighter side. Nor is there lacking in the book a quaint sense of humor, over the subtle expression of which the reader will enjoy many a pleasant chuckle.

Annals are commonly considered dry reading, but these Annals are not at all of the dry kind. The writers are enthusiastic over the beauties of the Conestoga Valley. There are frequent appreciative references to the fine scenery and the natural beauties of their "American Canaan." The reader from the outside may even be inspired with the wish to visit the place where "the squirrels chatter in high German and the birds sing in Pennsylvania Dutch." Legends, stories, and lively anecdotes are found sprinkled through the narrative, so that the reading is scarcely ever tedious. There are stories of abandoned farms, of the overgrown ruins of early "castles," of forgotten farms and graveyards, and not even the rather ghastly business of the grave robbers of an earlier day is omitted from the record. Some rather gruesome tales are recited in a quaint, lively manner. Certain of the more colorful characters who have lived in the Valley at some time during its history, notably from among the doctors, the tramps, the centenarians, the goose-bone men, the water smellers and others, are here honored with chapters of their own. Over some unfortunate church quarrels and divisions the authors have charitably drawn the veil of a discreet silence.

The book is a veritable mine of information on a variety of topics. There is Indian lore, folklore, scraps of history, ancient, mediaeval, and more modern. Some letters of historical value are quoted in the book, as also excerpts from diaries written long ago. It is quite impossible in a brief review to give an adequate idea of the contents of this book. It is a valuable contribution to the history of the Conestoga Valley, and also to the growing literature on American community life and its development. Many readers will regret the absence of two features which would greatly have enhanced the value of the book. The first is a detailed map of the Conestoga Valley itself for the guidance of the reader who is foreign to it, and the second is a complete index at the end.—Edward Yoder.

The Layman and Religious Literature, by George Scheid. Ideas are a powerful influence among men. The author of this book believes that the spiritual life of an individual or a congregation will grow in proportion to the change of ideas and ideals. A wide-awake pastor will recognize the religious literature of his denomination as a potent factor in building character and the religious convictions of his congregation.

The message of this book is written in a style that makes reading a pleasure. He presents his ideas with a frankness and conviction that convinces. He is not ashamed of his belief in the fundamentals of the Bible nor does he apologize for his denominational loyalty.

While it was written to Lutherans and for Lutherans the principles it presents are very applicable to other religious groups. He does not use this as an occasion to promote denominational ideals but is pleading for loyalty to his denominational literature.

Pastors who wish to convince their trustees that more money should be placed on the budget for the church library will want to have them read this book. Laymen who would like to see their pastor become more enthusiastic about the distribution and use of literature in the congregation will want to present a copy to him.—J. R. M.

Published by the Book Concern. 194 pages. Special price, 15c each. May be obtained from the Mennonite Publishing House.

A Philosopher's Love for Christ, by William Hazer Wrighton. Have you wished for a book that will help you to appreciate the Song of Solomon? Here is a conception of its message predominately flavored with the love of Christ.

The treatment of the various passages from the Song of Solomon unfolds rich truths concerning the purity of Christ's life, the wonders of His redemption, the beauty of His present relations to the church. The author himself says, "The Song of Solomon sets forth in tender symbolism the love of Christ and the Church, His Bride."

The author at one place leans rather heavily upon the sovereign will of God to the neglect of man's free moral agency and the necessity of co-operation with God in the transactions of grace. While Christ has made full atonement for our sins the Scriptures do not say that our sins became His in the absolute sense this author asserts.

This interesting message coming from the pen of an educator who is head of the department of philosophy in one of our southern universities is unique, inspiring, and challenging. To find such a combination of philosophy and spiritual idealism is a matter for which we can be very grateful.

You will enjoy his analysis of the beautiful word pictures found in the Song of Solomon, and you will appreciate the practical suggestions it offers for our present living in the fear of the Lord. 119 pages. Zondervan Publishing House, publishers. Price \$1.00. May be obtained from the Mennonite Publishing House.

OUR HOME CIRCLE

MODERN HOMEMAKING

By Clara Hershberger

From time immemorial it has been said, "There's no place like home." Everyone believes this, and it was meant to be that way. God meant for the home to be the happiest place on earth. To be sure it is good for one to be away from home now and then, but always the best part of a vacation is the coming home. I like the way the poet tells us what home is.

HOME

Home is not a house, home is a heart
To which you come at night:
Home is a shrine, a thing apart,
An altar lamp alight.
The journey o'er, the long day through,
Home is a heart awaiting you.

How low your roof I do not care,
How high your ivied towers,
If not a heart is waiting there
That counts the weary hours
You are as homeless as the poor
Who sleeps unsheltered on the moor.

But if you have a hearth, a home,
A chair, a glowing fire,
A wife awaiting while you roam,
And children for their sire,
Let neither gold nor pleasure blind,
Nor think a greater joy to find.

Come home, for home is always best,
However loud the song;
Come home, for home is tenderest,
And right, and never wrong.
Come home, for fear some idle day
You stay too long, and lose the way.

As the title indicates, a certain type of homemaking is to be considered—modern homemaking. Are the homes of today better than the homes of yesterday? They should be. I believe we have a right to expect the homes of tomorrow to show improvement over the present homes. It is said that we can never be sure that a task has been thoroughly learned until it has been done. As homemakers of today we can look back on the homes of our fathers and forefathers and learn from their failures and successes.

Life today is not centered in the home as it was when the workshop was still in the home. Changes are taking place continuously. Could we rightly expect the home to undergo no changes when all else is changing in the civilized world? We are living in a different environment and are facing problems which did not exist for our fathers. It is quite natural for the older generation, remembering days gone by, sometimes called "the good old days," to regard present-day problems more baffling than do the younger folks.

Some of the changes affecting the home are industrial. This might be called the machine age. Think of the changes electricity has brought to our homes, although many of the rural homes are not privileged to enjoy this convenience. Other mechanical inventions

such as the automobile, the telephone, the radio have brought people closer together with resulting helps and hindrances. Machinery for use in the rural districts has eliminated hired helpers and sent our young men as well as older men to the city for employment. Other attractions have also helped to draw people to the urban districts. Some of these changes have brought problems to the modern home. The father and in some instances also the mother have been separated from the children giving the parent only a brief evening period to be a companion to his children.

Education has brought about changes in our homes. A generation ago many of the children attended school only one third of the year. Each succeeding year illiteracy is being more thoroughly vanquished and education is steadily progressing. Special qualifications are required before anyone can be a candidate for teaching. Remarkable improvement has been made in school equipment. The one-room schoolhouses in some of our districts have been replaced by the improved consolidated educational buildings. As parents we can feel assured that our children are well cared for during school hours. Except for religious training, the public school provides such assistance as the average parents want for their children. These changes in education have taken the child away from the home and have helped in separating the children from the parents. More of our young people are enrolled in our church schools, thus taking them out of the home nine months of the year.

In the third place we see changes in the social relationships in our modern homelife. The coming of the automobile, the many conveniences which electricity has made for us, and the former home tasks which have been taken over by the manufacturer, have developed a widespread interest in finding ways of using our new leisure. Here again, we find members of the family taken away from the home when looking for ways to make use of their leisure hours. Young people sometimes feel that a good time depends on money, and a car to go places, but this is not true. It is necessary though for the mother at times to get away from the home circle. Contacts elsewhere enable her to enrich that circle by her presence when she returns.

Acquaintances are widening in all directions, and friendships are being made between folks that were once far apart. I believe we are learning to appreciate each other more and consequently our social standards are raised.

The modern home is not surrounded with acres from the home farm, but instead parents help their children to an education and encourage them to earn some funds for them-

selves in order to prepare them for their future homes.

As noted above we find a number of changes have come into the modern homes because of industrial, educational, and social changes which have taken place. It seems that each change causes some members of the family to be taken away from the home for longer periods of time than was true a generation ago. Some effort must be made to tie the family together again. This might be accomplished in a number of ways.

The family altar holds the most prominent place in bringing the family together. The story is told of a young man and his wife who began their living together in prayer, audible prayer. After the reading of the Bible they kneeled and offered petitions for their home. The husband prayed especially that God would bless his Mary. And Mary in turn prayed for particular blessing upon her husband. The story goes on to say that it was not an easy thing for either of them at first, but from the first it has been a blessed thing for both. They found that when husband and wife pray that way together, they cannot get very far apart.

There are various ways in which family worship may be conducted. Plan for a definite time when all members of the family will be present. The worship period should be made interesting for the younger members of the family. As soon as children learn to speak, they can also learn to talk to God. Change is necessary in a well-conducted family worship. A well-chosen hymn may take the place of the spoken prayer. The children may help in the reading of the Word, taking their turn with father and mother. In one family before prayer they invite from each member a report of experiences, plans, reasons for thanksgiving, for petition, for encouragement. These are the leading subjects of their family prayer. Children should learn to pray audibly in the home. Our aim should be to prepare them for the conduct of worship in their own home some day. At the table the children as well as the mother at times can ask the blessing.

Families should learn to pray together. The father who plays with his boy is not very apt to lose him. The mother and daughter who share in the same game understand each other better. Father and son while out in the field or woods can learn about the mysteries of nature together and at the same time draw the family ties closer. Mothers should leave their daily tasks sometimes and take the children for a tramp in the woods. Perhaps they will find a new butterfly for the collection at home.

Another avenue through which the family is held together is through work. Children who are not taught to participate in the home tasks are deprived of comradeship not gained in any other way. It also fosters selfishness and leaves them unprepared for tasks that surely await them.

The family that has learned to sing and to read together has gone a long way in creating a sense of genuine unity and supplying experiences that are not easily forgotten.

We might compare our homes with a certain city in the long ago which was being besieged by what seemed an overwhelming

host. Elisha the man of God was not in the least disturbed, but not so with his servant who said, "Alas, my master! how shall we do?" The answer was simple and given with confidence, "Fear not: for they that be with us are more than they that be with them." No doubt the servant still felt uneasy for in the next verse Elisha prayed, "Lord, I pray thee open his eyes that he may see." Then the young man saw the city surrounded with horses and chariots such as no Syrian army could overthrow. If we allow God, He will

keep our homes just as safely as He did this ancient city.

God has always blessed the home where He is welcomed. Sorrow enters that home where God has been left out. But the Christian home has God's promise of victory, and no matter what may come, it shall win. When parents and children co-operate in Christian love no matter how often or how far they may go from that home, they will always say, "Come home, for home is always best."

Goshen, Ind.

BUILDING A NEW HOME THROUGH THE FAMILY ALTAR

By Grace Erickson

It is indeed fitting that the first requisite of a new Christian home should be the family altar. For what better foundation can any home have than Jesus Christ and the Word of God? Down through the ages men have been commanded of God to build altars unto Him, and these altars have been built because these men loved God and wanted to be led by Him. We remember the altar that Noah built and what God promised the human race as a result. Perhaps the most outstanding of these is the altar of sacrifice that Abraham built to prove the extent to which he was willing to trust and follow God.

How many fathers today are willing to give up their sons, yes and daughters, too, because God calls them? Many parents have refused to allow their children to obey God's voice because of their own selfishness, but of course, there are also those parents who gladly and willingly permit their children to go to the uttermost parts of the earth that His Gospel might be spread. If all parents were fully consecrated to God's service and led their children to walk in God's paths the world would soon be changed in every respect.

The term "new home" as it is used in this topic does not mean a home that is just newly formed, where the young husband and wife are just embarking on the matrimonial sea (although that is certainly the ideal time to begin with the family altar), but it rather refers to the transforming of a home that is dominated by selfishness and the desire for worldly power and prestige into a home that is dedicated to God and where His love is the ruling power. This change in the majority of cases is one that is difficult to effect because it cannot be done by some preacher or Christian worker saying, "You should have family worship." Both church members and those who are not church members resent this method. It can only come about by a change of heart on the part of the members of the home.

The transformation of a home by means of family worship is usually a slow process and many times people give up in despair. So often there is only one member of the family who is in favor of it. If it is the mother she can use various methods of putting it into practice. One good way is to get everyone up five or ten minutes earlier each morning and then, around the breakfast table, spend a few moments of reading God's Word and praying. But, what if Mary goes to the office at

nine, Bill to school at 8:30, and Dad to work at six or seven? Then mother must find a different time. Just before the evening meal is another excellent time to have worship, for usually the whole family assembles for dinner or supper, as the case may be. Even though sometimes they're in a hurry and the whole family just doesn't seem to want to co-operate, if the mother perseveres she will in time succeed in the matter.

If the father is the only member of the family who desires worship he might choose a time in the evening, either directly after the evening meal, or before retiring. Many times an unsaved wife or husband has been won to Christ by means of family worship.

If it is one of the children or young people in the family who wants family worship, then indeed, they will have a hard task. Probably the only possible way for it to become a part of the home is for the youth to have his or her own quiet time each day and make it the prayer of his heart that his parents might be saved and established in the fellowship of God. The example of a boy or girl has many times put to shame his or her parents.

The most common excuse by people, even Christians, for not having family worship

"DID YOU?"

Did you talk with Him this morning?
Did you talk with Him last night?
Did you talk with Him at noonday?
Or have you lost Him from your sight?

Do you listen to His bidding?
Does the Holy Spirit call?
Do you walk your path with Jesus?
Do you give to Him your all?

Do you tell Him that you love Him?
Do you read His precious Word?
Do you tell the precious story
Unto those who've never heard?

Don't you hear Him now, my neighbor?
Won't you listen to His call?
Won't you take the cross of Jesus?
Won't you give to Him your all?

He will take away your sadness,
He will wash away your sins,
He will give you peace and gladness
If you'll only let Him in.

Don't you hear Him at the doorway
Gently calling, "Let me in"?
Yes, it's great to serve the Master
When you give Him everything.

—Oscar L. Beahm.

is that there is no time. They work all day, and are going to something every night, and there is no time left. The answer to this excuse, for it is not a reason, has been perfectly stated in this poem by Norman Trott.

"No time for God?
What fools we are, to clutter up
Our lives with common things
And leave without heart's gate
The Lord of life and life itself—
Our God.

"No time for God?
As soon to say, no time
To eat or sleep or love or die.
Take time for God,
Or you shall dwarf your soul,
And when the angel death
Comes knocking at your door,
A poor misshapen thing you'll be
To step into eternity.

"No time for God?
That day when sickness comes
Or trouble finds you out
And you cry out for God;
Will He have time for you?

"No time for God?
Some day you'll lay aside
This mortal self and make your way
To worlds unknown:
And when you meet Him face to face
Will He—should He,
Have time for you?"

Another timeworn excuse parents offer for not having family worship is that the children are never home long enough to have time to eat and sleep, let alone time for family worship. Really, it all comes back to the parents again, anyway, because when the children are small they should become so accustomed to daily worship that it becomes a part of their lives and if such is the case then it will be one of those good habits that would last for a lifetime. When the children grow older these scenes of family worship will come to their minds many times and will be a means of keeping them closer to the Master. Alice Freeman Palmer once told how they always had their family worship. After the children and mother had prayed then her father would pray. How she loved his earnestness! He seemed to talk as though God were standing right in front of him. One day as he was praying, a June bug came into the room and kept coming closer and closer to Alice. She was deathly afraid of it. Afterwards she said, "I wanted to scream, but I just couldn't disturb you and God." Does your child feel that you love God like that? Can you say to your children, "Follow me" with the knowledge that if they follow you they will also be following Him?

An important factor of family worship is that the entire family, even the small child, have some part in it. Each one should have his turn at reading the Scripture lesson and at praying. This will help them to become accustomed to doing so in public and will make them feel as if they really count.

The family worship is essentially a thing that belongs inside the home itself. No life can be changed outwardly without first being changed inwardly. The same is true of the home. A new home cannot be built by merely constructing a new house. It's that within that makes a house a home. Thus to build

(Continued on page 183)

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The parsonage at the Los Angeles Mission is only a small four-room house, and there is no room to keep workers, as most of our city missions do. How to contact the people of the community and specially the boys and girls without the use of workers was a problem that needed to be faced. Here again God has directed and has wrought in a work that has enabled us to contact hundreds of boys and girls. This work is the boys' shop and girls' handicraft classes. When the boys' shop was started there was room for eighteen boys. We now have another boys' shop at our

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Last July the Mennonite Central Committee sent Dr. John Schmidt, from near Canton, Kansas, to this hospital in the Chaco to serve as doctor there. He has been doing wonderful work there since that time, has accomplished a lot of good, and has won the friendship and confidence of the most of the colonists; but the people are dreading the day when he might return to his home—and then what will they do? They hate to think of returning to the former condition of medical service. There has been some talk of supporting one of their own

young men in medical college, but so far no suitable person has been found willing to return to work there. There are several Mennonite girls there working as nurses, but the help is inadequate, owing to lack of proper training for most of these girls.

In east Paraguay in Friesland and Primavera where I am working, the situation is different. Here we have among the Hutterites three doctors—one man and two women—but not so much in the way of equipment and facilities. But we are remedying that, for in the near future we shall have a fine hospital building and adequate equipment to care for most of the common illnesses. There may be special cases where additional equipment would be advisable, but with the set-up as it will soon be, the three doctors can do a wonderful amount of good in this community.

The hospital we are building here is to be about 16 x 120 feet, including a waiting room, consultation rooms for the doctors, a pharmacy, office, laboratory, operating room, and sick rooms for fifteen or more patients. In a small separate building, about 16 x 25 feet, will be a kitchen and a laundry. These buildings will have a cement floor, walls made of mud bricks, and a grass roof. There will be a veranda about five feet wide all around the buildings for shade to keep the rooms cooler, for the heat is very intense during the middle of the day.

We will not be able to complete the building, mainly because the materials are not yet ready for the building. Carpenters would find it very different here to build houses. Here they would have to cut down trees and saw them up into lumber—they could not go to town every hour or so and buy another board if necessary! There are none to be bought! They must be made! We also must make the bricks for the walls. We had to buy nails for the building, screen wire for the windows, cement for the floor, and lime for plastering. That is about all the building material avail-

able in stores. The most common wood here in this district, suitable for building, is from cedar trees, but not the kind of cedars that we are acquainted with in U. S. It is a good substantial wood. The builders here say that the framework and woodwork used, unless termites get into it, would be good for a hundred years. These buildings, I know from observation of other buildings in the vicinity, are very substantial and last a very long time. The grass we plan to use on the roof lasts about 20 years—as long as some shingle roofs do at home. Then, we will supply the interior of the building with all equipment necessary for the hospital—beds, bedding, buckets, brooms, tables, chairs, storage shelves, some instruments, kitchen and laundry equipment, cooking utensils, eating utensils for patients, and most other items needed, until the money appropriated for this purpose is exhausted. Some things cost more here than at home, because it has to be imported from there, but other things are cheaper too because they are made here.

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BIBLE STUDY

CHRISTIAN DOCTRINE

XXXIV. The Function of the Holy Spirit—Concluded

By the Bible Study Editor

All that God would have to be accomplished in the world at the present time, from the days of the Lord's sojourn on earth until He shall come again, is in the program of the Holy Spirit. This is implied by the statements of Christ in His last message to His disciples. "I go to prepare a place for you;" "I will come again." "I will not leave you comfortless; I will come to you;" "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." See John 14:3-26.

Here is an admission that the Lord intended to be absent from His disciples. His return from the grave was not the "coming again" of which He had spoken, for the Holy Spirit had not come to comfort the disciples in that interval of three days. His coming again was not the repeated appearances to His disciples, to whom He revealed Himself at various times and in different manners, and not always to all of them together. The Holy Spirit was not given to the disciples during the interval of forty days between the time of the resurrection and the ascension.

The time of His absence from the disciples could have been only that which began at His ascension unto the Father. It was just prior to that event that Jesus had told His faithful followers, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). From that time until the day of Pentecost was a time of waiting, with no Comforter present. But, from the day of Pentecost until He returns, "As ye have seen him go into heaven" (Acts 1:11), the promise of the Spirit's comfort is in fulfillment.

While Jesus is absent from His followers the Holy Spirit is present to fulfill all that God would accomplish for His disciples and for the world. There is no other source of life or power from God except by the Holy Ghost which is given to the believer. This statement applies to the spiritual power in the world rather than to the powers of nature which emanate from the presence of God.

The functions of the Holy Spirit are those of being a complete witness of God in the world. These functions are limited to the use of the testimony of the Gospel and of Christ as the Saviour of the world. Many have endeavored to make use of the Holy Spirit's power in order to effect some natural miracle. It does not seem to be in the province of the Holy Spirit to become an antidote to the bites of poisonous serpents or to poisons im-

bibed. Only as the work of the Lord is involved in the manifestation of His power does the Holy Spirit reveal Himself as present in supernatural power. Such was the case with the Apostles in healing sicknesses, raising the dead, saving the souls on a ship, shaking off a poisonous viper, etc. The Lord sent an earthquake to Philippi to loose the bonds of Paul and Silas and to convert the jailer. There are records of the special demonstrations of the Spirit and of the power of God through the ages, but they have not been promiscuous uses of this divine function for the sake of demonstration of power. God uses His power only when it is essential to prove His presence with His people and to convince men of the truth of His Word. But The Spirit has His special function in the revelation of the Word of God and the testimony of Jesus Christ in the hearts and lives of the believers.

The Revelation of God

The Father and the Son work together in perfect harmony. It was the purpose of God to reveal Himself to the world through the Son. Jno. 1:18. It was the purpose of the Son to reveal the Father to the world. Jno. 5:17-30. And it is the work of the Spirit to manifest the Word and will of both the Father and the Son. "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (Jno. 16:15). It is very evident that there was a special dependence of Christ upon the will of the Father, to whom He was subject in all things. That unity which existed in the Godhead was perfectly shown in the submission of Christ to God and in the perfect accord of the Son and the Father in all things. It was because of this unity that the Father could repeatedly say, "This is my beloved Son." There was never a question with the Son as to His doing the will of the Father. The Garden of Gethsemane was a test of that obedience to the will of the Father. "Nevertheless, not my will, but thine be done."

In the ministry of the Holy Spirit there is the same unity with Christ as Christ had with the Father. This must have been the basis of the prayer of Jesus before His crucifixion. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made

perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (Jno. 17:20-23). This unity of God and Christ was because of God's being in Christ and Christ being in God. The unity of the believers can result only from their being in God and in Christ, and by God and Christ being in them. This unity results from the indwelling of the Holy Spirit. "If a man love me, he will keep my words: and the Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23).

It is well to note again, that the coming into the heart of the believer of the Holy Spirit is dependent upon the receiving of the Word of the Lord. The unity of man with the Godhead is not separated from the Word of God. And the unity of those who are in God and in Christ cannot be separated from the recognition of the Word that comes from God.

The operation of the Spirit in the lives of the followers of God and of Christ is through the Word of God. "He shall guide you into all truth," and "He shall take the things of mine and shew them unto you." As Christ consistently referred to the Word of God in His unity with the Father, so the Holy Spirit will constantly refer to the Word of the Lord to preserve His unity and our unity with God and Christ.

A very characteristic instance of this work of the Spirit is found in Romans 5:1-5. Our peace with God, our standing in grace, and our steadfastness of hope is dependent on the revelation of the love of God by "the Holy Ghost which is given unto us." The love of God is shed abroad in our hearts, but it is shed abroad by the revelation of the love of God. The following verses in Romans 5 tell of the greatness of that love of God. (1) "Christ died for the ungodly." (2) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (3) "Being justified by his blood, we shall be saved from wrath through him." (4) "When we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (5) "We, also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." This theme is enlarged upon, proving the work of Christ as the work of one, and that work effective to the extent of overcoming the death of man and reconciling us unto a just God by grace. Who can know the great love of God without a knowledge of the Word? And how can one know and understand the depth of that love and the truth of God without the enlightening power of the Holy Spirit? It is alone by the coming of the Holy Spirit that one may know God and understand the will of God.

The Discernment of God

Paul, as teacher of the Law, should have been able to understand the Word of God.

Many wonder at the lack of comprehension of the Word of God by the Jews. They were a people who were in constant association with the law and prophets, yet, how little they understood of the things of God.

The things that were given by the Spirit in the days of old could be understood only by the Spirit. The inspirations of false prophets came only through their own knowledge of things and their capacity to reason from those known facts and then pass judgment accordingly. The wise men of Babylon wanted a clue from the king before venturing to interpret the dream of Nebuchadnezzar. The vision was given of God and it could be interpreted only by the Spirit of God. The law was given by the Lord to His servant Moses. It could be understood only by those who were spiritually minded. To the unspiritual Israel it became a thing despised and brought upon them the judgment of death. To the Lord, who understood the things of God, it was the source of His fellowship with the Father and His interpretations of it were a source of blessing to the people.

The wisdom of God, spoken of by Paul (I Cor. 2:7), was a spiritual mystery. It could not be understood by the natural man. Wise men and princes had failed to comprehend it, and they crucified the Son of God. But to Paul this spiritual mystery was a joy, and it was His delight to interpret those mysteries of the Spirit to all men. The things which God had prepared for those that love Him, were not understood by men, for men can not know them when spiritual discernment is required to understand them. However, there is a possibility of knowing the things of God, even the deep things of God, because there is a source of revelation which may be had by those who know God. The Holy Spirit, who searches all things, even the deep things of God, has revealed them to the believers. I Cor. 2:10.

In the light of this truth, one may readily see the cause for the downfall of religious life and the disaster that has come upon nations that once loved the Word of God and sought to promote the Word of God in the nation and in the world. When men, because of the exaltation of wisdom and human understanding, set aside the spiritual interpretation of the Bible, they set aside the wisdom of God. When reason sought to interpret the Word of God, both God and Christ were minimized in the revelation of their own Word, and men went after their own ways of life. The result of the exaltation of human reason and judgment has brought the world into its present chaos. Nor can men again find peace and salvation before they let the Holy Spirit interpret the law of God and the Gospel of Jesus Christ.

The Power of the Holy Spirit

In the first part of this article the power of the Spirit was considered as having to do with spiritual things rather than the physical. The term "power" is used in Acts 1:8, and "might" is used in Eph. 3:16. The term used is that which is the base of the words "dynamo" and "dynamite." But the significance of the word as used in the Scriptures is that of enabling. The Holy Spirit is not like dynamite, which destroys rather than builds up.

Nor is the power of the Holy Spirit like the dynamo, which requires particular attachments to that which it operates. The Holy Spirit is a living person who abides with those who receive Him, and it is the enabling power of that person that changes the life and empowers the individual with new impulses, desires, and effective ability to live the life of the Spirit.

The power of the Holy Spirit is also that of enlightenment, and guidance, as the Word of God is revealed to men. Paul desired that he might speak one word with understanding, rather than to speak thousands which would not be understood. Let us feel that the Holy Spirit enables us more by the message that He gives us than by the power to express that message. Many desire to have some magnetic power which would influence men to acknowledge the power of the Spirit. Paul did not covet the power of personal magnetism. He wrote concerning himself, "His bodily presence is weak, but his letters are mighty." Personal magnetism may be possessed by orators who are not Christian. There are many works which deal with the subject of power for preachers, which suggest only the development of personal qualities of mind and spirit. These may have some social benefit, and may improve some natural ability, but they cannot substitute for the power of the Spirit. Why should one seek to develop the Holy Spirit, or develop His power? He is His own life and power. It may be well for us to learn to yield to Him, and to know Him more fully, and then learn to walk and live and serve Him. The power of the Spirit is His effectiveness through us. "Be filled with the Spirit." Let Him have the place and the powers of life which He may use with His own power.

The Spirit and the Bride

The place of the Holy Spirit in the calling out of the Bride of Christ is very apparent when we think of the fact that the Lord, or the Bridegroom, is in heaven and is awaiting the time when He shall come forth as the Bridegroom to meet His Bride, the Church.

It has been frequently suggested that Eliezer, who went to the land of Haran to procure a bride for Isaac, was a type of the Holy Spirit selecting a Bride for Christ. Be this as it may, it is possible to see such a figure in the incident. But there is much that may be lacking in the true type. Jesus has commissioned the Holy Spirit to abide with His Church until He comes. The Holy Spirit prepares the Bride for the coming Lord. He cleanses and purifies her with the washing of water by the Word, and presents her a spotless Bride to the glorious Bridegroom. Eph. 5.

The Holy Spirit is the officiating person in the sanctuary of the tabernacle. In the holy place the light of the candles shines day by day, while the offerings are made and the service is continued which purges away the sins and purifies the people who worship there. The light of the Holy Spirit enables the believers to find their access to the Lord who intercedes for them. He enables the priests to find their shewbread and to feast thereon for their life and strength. While they are in the holy place they are separated from the influences

of the world and flesh and are in a position to commune with God Himself, who is just beyond the veil in the Most Holy Place. It is while they are in the presence of the Holy Spirit light and power that the believers find their richest experience in prayer and devotion at the altar of intercession. Those who live in the Spirit are they who have the power of the Spirit within them and through them the Holy Spirit may reveal Himself and reveal the Glory of Him who sent Him to abide with us until the Lord, the glorious Bridegroom, shall appear. Then we shall be caught up to meet Him and be forever with the Lord.

BUILDING A NEW HOME

(Continued from page 179)

a new home the first important step is to build new members within the home. This makes it impossible for the church complacently to sit by and say, "There is nothing we can do about transforming homes and starting people to have family worship." We must continue steadfast in our efforts to win souls for Jesus Christ, but we must not stop there. We must try to show them by means of our own example how this new life is to be lived in order that the maximum benefit might be derived. I have been in the homes of many Christians who do not have family worship and in many homes where they do have it, and there is a difference! Washington Irving said, "The dullest observer must be sensible of the order and serenity prevalent in those households where the occasional exercise of a beautiful form of worship in the morning gives, as it were, the keynote to every temper for the day, and attunes every spirit to harmony." Is your home like that?

This morning the challenge comes to us as Christians to build our homes as Christ would have them built. The Christian life is full of tasks that call forth our highest qualities of life and leadership. Oftentimes the task seems beyond our ability and strength. Jesus said, "Whoever will follow Me must be willing to go as far as I am going." The challenge comes to us—"Are ye able?" Paul said, "I can do all things through Christ, which strengtheneth me." When the people "saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them that they had been with Jesus." They knew the source of strength and power. We need also to rely on that same source for strength. We may not be called upon to face imprisonment and persecution as they did, but our task is His task and the same as theirs was. The family altar is our means of reaching the source for ourselves and our families. Christ challenges us to transform our homes in this manner. Let our answer be:

"'Lord, we are able,
Our spirits are Thine,
Remold them, make us
Like Thee, divine.
Thy guiding radiance
Above us shall be
A beacon to God,
To love and loyalty."

—The Watchword.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

THE RISEN CHRIST AND HIS DISCIPLES.—Luke 24:1-48

Lesson for June 14, 1942

Golden Text.—Ye are witnesses of these things.—Luke 24:48.

Luke 24:1-12. On the day that our Lord arose from the grave, He appeared at least five times to various members of the company of believers, but in these twelve verses we have the fact of the empty tomb.

At the time of the interment of Jesus, Joseph and Nicodemus gave Him the funeral honors becoming to a great man. He made His grave with the wicked and with the rich in His death. Certain women who saw these things from afar also determined to honor their Lord. They went and bought spices for His anointing, but by that time the Sabbath had come and they had to wait until it was past. While it was yet dark on the first day of the week, they hastened to the tomb, apparently not knowing that it was being guarded by a force of soldiers. Their only worry was how the grave could be opened so that they could perform these last rites to their beloved dead. But when they arrived, the soldiers had departed to inform the authorities of the heavenly intervention that had frightened them into helplessness when the grave was opened and the Lord arose in triumph. The women found an empty tomb with two angels standing by to inform them of the fact that the Lord had risen as He had foretold.

One does not find those who are alive bodily in the cemetery. One does not even look for them there. No more has one reason to look for the spiritually alive in the association of the morally dead. An earthquake accompanied the resurrection of our Lord, and according to Revelation, shall also accompany the resurrection at the end-time. It usually requires a spiritual earthquake to arouse sinners from their sleep of sin so that through the resurrection power of Christ they may be born anew to a life of righteousness.

The report that the women brought to the apostles seemed to them as idle tales. Even the investigation by Peter and John left these two only in confused wonder.

Verses 13-32. Before the Lord appeared to these two disciples, He had previously appeared to Mary Magdalene (John 20:14-18); to the other women returning from the tomb (Matt. 28:8-10); and to Peter. Luke 24:34.

Mark also refers to the story of the Master's appearance to these two, but Luke enlarges upon this appearance beyond that of any other. Cleopas and his friend were of the company of believers. They had trusted in Jesus as the Redeemer of Israel, but their

hopes had been ruthlessly crushed when the Lord was crucified. During the day they had heard of the empty tomb and the reported appearance to the women, but they were still sad because their understanding of the Scriptures was as holden as their eyes to the recognition of the person of our Lord.

If believers are fools and slow of heart to believe all that the Word has revealed, is it any wonder that those whose hearts sin has blinded look upon the preaching of the cross as foolishness? When Christ speaks to His true children, He opens their understanding, and their hearts burn within them at the revelation.

Verses 33, 34. When evil news comes to you, put it into your safe and lock it and then forget the combination, but when good news comes to you, make it known to all the world with more delight than the slanderer finds in peddling his malicious gossip. These two were willing to walk seven and one-half miles to tell that they had seen the Lord. How far are you willing to go to tell the story?

Verses 36-48. When saints speak to one another concerning the things of the kingdom of God, He records these conversations in His book of remembrance. When they speak concerning the Lord, He comes into their midst and blesses them with peace.

The Lord had opened up the Scriptures to Cleopas and his companion; now in the privacy of that room He opened the understanding of all the group as He spoke to them from every part of the Old Testament the things that had been written concerning Him. The veil is over all that walk in the ways of the world, but when both Jew and Gentile turn to the Lord, the veil shall be taken away. Now we see through a glass darkly; then face to face.

THE TASK COMMITTED TO THE DISCIPLES.—Matthew 28:16-20; Mark 16:14-20; Luke 24:49-53

Lesson for June 21, 1942

Golden Text.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Matthew 28:16-20. The appointment in Galilee is the only appointment that Jesus made after the resurrection. He had made that appointment with the disciples through the women at the tomb. It is to be supposed that He not only mentioned Galilee but also the exact place in that province. May this occasion have been the time when He was seen by more than five hundred brethren at once? On a mountain in Galilee He had declared the principles of godliness to a large multitude but primarily to the Twelve whom

He had chosen to be His disciples at the beginning of His ministry. Now at the close of His earthly career, as He was ready to return to the Father's right hand, He at a pre-arranged meeting commits to them the work which He had started and orders them to make these truths known to all the world of men.

It is not likely that any of the Twelve doubted when they had met the Lord on the mount in Galilee. Their doubts had been removed as a result of previous meetings in Jerusalem. But there were others besides Thomas who had to see before they could believe, and here apparently were some who found it hard to believe what they saw.

They worshiped. This was the transition period for the disciples. Before His death the disciples had become convinced that Jesus was the Son of God, but there was little evidence that they worshiped Him as they did the Father. Here we have the beginning of that worship as a coequal with the Father.

God, the Father, has given authority in a limited way to men from the beginning. Gen. 1:28. He also has delegated duties and powers unto angels. But only to the resurrected Son has He delegated all authority and power. It shows His absolute goodness that He does not use this power to destroy mankind, but uses it to bring salvation to all even unto the ends of the earth. Isa. 49:6. Even when He has to visit mankind with judgments, He does it reluctantly.

God in Jesus Christ never leaves His servants alone. He goes with them wherever He sends them. And this is true in all generations until the end of the ages.

Mark 16:14-20. According to a recent compilation there are more than sixteen thousand superstitions current in the United States. It is not difficult to get people to believe in that stuff, but it is a different thing when it comes to the truths of the Gospel. Abrahams are few; Thomases are many. And we, too, need to be upbraided for our unbelief and hardness of heart.

Unless I believe, it will be next to impossible so to preach the Gospel as to make believers out of my hearers. May this not be one of the reasons for the present dearth of results following preaching? When the Gospel is preached in faith by men of faith, there will be hearers who will believe. True belief results in action. Water baptism is the initiatory rite by which believers are received into the Church of Christ. It is the symbol of the spiritual washing away of our sins in His blood, and foreshadows the baptism of the Spirit which the Master gives to all them that believe. It typifies death to the old life and resurrection to the new. Believers are always obedient. Disobedience and unbelief are synonymous in Christian thought. I Peter 2:7.

The signs that follow them that believe, for

the confirmation of the Word preached, are promised not only to the first generation of the church. "These signs shall follow them that believe." If only the first generation had faith, that might be true. But you say, "The Word does not need confirmation today." Why not? Even preachers have doubts today which the discussions of theologians do not relieve. Plethoric teaching by those who have laid hold on long-neglected truth does not justify me, in contending for the *status quo*, to brand such teachers as fanatics. If there is anything I long to see in the church today it is the change from what it is to what it used to be. I am willing to watch and strengthen the things that remain, but I would like to recover the things that have been lost. If the miraculous element in Christianity is lost, then Christianity is lost.

Luke 24:49-53. The commission had to be followed by Spirit-empowering. The Church never could fulfill the obligations of the Great Commission without supernatural grace. Through the power of the Spirit, mountains become plains, and the impossible becomes an everyday occurrence. Do not lament the magnitude of the work; glory in the greatness of His grace.

ALCOHOL FACTS VERSUS DRINKING PROPAGANDA.—Prov. 21:17; 23:32; Isa. 5:20-23; Hosea 4:11; Joel 3:2, 3; Eph. 5:18

Lesson for June 28, 1942

Golden Text.—If sinners entice thee, consent thou not.—Proverbs 1:10.

Proverbs 21:17. A modern proverb reads like this: "It is only three generations from shirt sleeves to shirt sleeves." Or: "Grandfather was poor and became rich; the grandchildren were rich and became poor." This proverb is largely true in actual experience. The second generation was not trained in the life of toil but rather in the things of sensual pleasure. Toil produces wealth; pleasure squanders it. The poor man who loves pleasure will always remain a poor man; the rich man who loves pleasure will become poor.

These truths are especially evident in national groups. The nation whose citizens are hardworking and saving will amass wealth, while that nation that is given to luxury wastes the wealth that former generations produced. The real "have-not" nations are those that wasted what their fathers had. God provides enough for all mankind; the trouble with mankind is that it does not use wisely the things that God provides. Living extravagantly today will mean penurious living tomorrow.

Proverbs 23:32. In verse 29 the wise man asks who "the six unfortunates" are. He answers that they are those who spend much time over their cups and in concocting new combinations to give more "kick" to the stuff that they imbibe. A connoisseur in wines and liquors is to be pitied as one who wastes his mental powers to learn the most exhilarating way of committing mental and moral suicide. At the last the poison of the serpent's bite, which is found in every glass of liquor, does its deadly work. Delirium tremens' addicts usually see the snakes, but only after the poison has done its deadly work.

Isaiah 5:20-23. In verses 8-23 of this chapter, the prophet declares six woes in consequence of six major sins which would bring swift destruction upon that land and nation. In verses 20-23 we have the last three of the six. "As a man thinketh in his heart, so is he." When men think wrong, they will live wrong. When one calls evil good, he will do the evil and call it good; but when one looks upon good as a disagreeable duty, he will turn from it with disdain. Only he who has the mind of Christ can fully understand the will of God and rightly judge between good and evil. But I am responsible for having an evil heart of unbelief in departing from the living God.

The man who is wise in his own eyes is a fool. It is well to remember the story told of Socrates. He said, "I am the wisest man in Athens."

"What makes you make such a claim?"

"I have learned that I do not know anything yet, and the rest haven't found it out."

You can't teach Mr. Know-it-all; your advice will be obnoxious to him. Too late he will find that what he thought was wisdom was only conceit, and what he thought was prudence (foresight) was only a blindness that failed to see the net set to ensnare him.

The word "mighty" in verse 22 has the sense of "hero." In my youth I heard of a man who ate thirty-six eggs at one time. He thought he was a hero. A few years ago some young college boys took to swallowing live goldfish and thought that they were heroes. Yet they had more sense than the man who bragged that he can drink all day long and still be on his pins when the hour of midnight strikes. Any old tin can can be full of swill without falling over, and the fact that he can also do so shows that instead of being a hero he has spent so many years in tanking up that now the poison of liquor is the natural thing for his metamorphosed bodily tissue. I can train my body to become inured to almost any thing, but that which disagrees with my body the first time it is used is never good for me.

Hosea 4:11. Hosea teaches against the spiritual whoredom of the children of Israel. But spiritual qualities are revealed by physical actions. With the heart going wrong, evil deeds will follow, which will take away what little heart is left.

Joel 3:2, 3. The depths of infamy are reached when a man sells his own daughter to become a harlot in order to have money to buy drink. But here we have a still lower depth: a boy is sold in order that the man may squander his strength upon a harlot, and the girls are sold to others for a life of shame in order that the "beast" may get his drink. Truly the downward steps of men are these: "earthly, sensual, devilish."

Ephesians 5:18. The word "riot" has the sense of wasteful spending. Drinking and economy of life's earnings do not go together.



GOD, THE CREATOR.—Genesis, Chapters 1 and 2

Lesson for July 5, 1942

Golden Text.—In the beginning God created the heaven and the earth.—Genesis 1:1.

Genesis 1:1, 2. An Arab was criticized for believing that there was a god. He replied, How do I know that what passed my tent last night was a man or a camel? He knew by the tracks, of course, and we know there is a God by His creation. The universe as we know it is a fact. We do not doubt its existence. In our finite comprehension we look upon it as something that had a beginning. If so, it had to have a Creator. Its amazing construction indicates infinite intelligence and power. We associate these qualities with personality, and this person we call God. The Hebrew word here is "Elohim." It is the plural form for "the Eternal One." The things that are seen are temporal; the things that are not seen are eternal. The first is matter; the second is spirit.

There is a beginning to matter, but not to the Eternal God. The first verse must then refer to the time of the visible creation. When was that? In the beginning. And no man can go beyond that with certainty.

In verse 2 the original cosmos is revealed as in a state of chaos. It also reveals the Spirit of God as brooding (as a hen on eggs) over this chaos. It apparently refers to the continual process by which the Spirit of God prepared the earth for the habitation of man, or rather how He brought the creation to full completion.

Verses 3-31. In these verses we have the story of the six days during which chaotic matter became the ordered cosmos. The word "day" in these two chapters has, according to Dr. James Gray, five different meanings. In each case it refers to a duration of time. In its shortest limit it means the time from sunrise to sunset. v. 14. In its longest limit it includes all the creative period. Gen. 2:4.

The number of minutes it took God to create and make all these things is not the important thing. The important thing is that He is the Creator and the thing created belongs to its Creator. Its work is not to be decided by itself, but the Author has the sole authority to say what it shall do or not do. According to the Bible account the steps of creation are progressive to the time when the creative goal (the creation of man) was reached.

God did not create darkness. He is the light. Darkness is the opposite of light and is a figure of evil. God created all things by the Word of His power. Christ is the original Word. All things were created by Him and for Him.

Science has no explanation for the existence of matter or of plant and animal life. If one rejects the Biblical account, he has nothing left but hypotheses evolved in fertile human imaginations to be refuted by known facts.

The ultimate creative act was the making of man in the image of God. God created him to be His son with whom He could have

(Continued on page 189)

THE REQUISITES AND RESPONSIBILITIES OF A SUCCESSFUL SUNDAY SCHOOL TEACHER

By A. Taylor

We shall notice first the descriptive word successful, which means obtaining or terminating in the accomplishment or obtaining of what is wished or intended.

It may be possible for one to be a Sunday-school teacher and not be successful.

Being a successful teacher does not come by chance; there are certain requirements that are essential in order to be successful in the teaching profession.

We shall consider next the object or purpose of the Sunday-school teacher.

To teach is to impart instruction, knowledge or skill to, to guide or conduct through a course of studies.

The textbook of the Sunday-school teacher should be the Bible. The purpose of teaching is to bring men to Christ and to build up Christian character. Among the many requisites we shall mention a few:

1. *Natural ability or in the words of the apostle, apt to teach, which means fit or suitable.* One should be able to express his thoughts in a way that they may be understood.

A certain man was debating a question when one of his opponents whispered to a friend, "Never mind; when he is through they will not know which side he is on."

To be a good Christian doesn't necessarily mean that one is capable of being a good teacher.

2. *Acquired ability. There needs to be a preparation on the part of the teacher in order to be able to teach successfully.*

This would mean a study of God's Word, also such lesson helps, commentaries, etc., as will throw light on the Scripture. To understand something of Bible geography, history and ancient customs will aid one in presenting the truth of the lesson.

The Sunday-school teacher should give heed to the exhortation, "Study to shew thyself approved unto God, . . . rightly dividing the word of truth."

He should be established in the faith and not carried about with every wind of doctrine, by the sleight of men and cunning craftiness. He should also study the class and adapt himself to it, and its surroundings that he may be better fitted to present the Word so that it may be received. Things may not be ideal. We may meet with many perplexing problems and have obstacles to overcome. He will need to be patient and friendly so that his scholars will feel comfortable in his presence.

3. *A Christian experience. If the Sunday-school teacher is to win men to Christ, he himself should have an experience.* It is not enough that he may know about Christ and be able to tell of His travels, the miracles wrought by Him, and His many deeds of kindness and even be able to repeat the wonderful words spoken by the Master, but he should know Christ personally in the forgiveness of his sins, and have the witness of the Spirit as to the new birth and the regenerating power of the Holy Spirit. No unregenerated person could be successful in the work of the Lord in teaching nor any other Christian work. Nothing will take the place of a Spirit-filled life.

4. *The Sunday-school teacher should be a practical man. As a teacher his example may mean more than his words.* This will require both the negative and positive side of life. He should abstain from filthy habits which only satisfy the depraved appetites. No Sunday-school teacher should indulge in chewing or smoking tobacco or take part in filthy conversation, attend movies, play cards, or dance. Neither should he visit places that are questionable in regards to morals.

He should live so as to be worthy of the respect of the community in which he resides. How about the painted lips and painted finger nails and the wearing of jewelry by the weaker sex? Can they be successful as Sunday-school teachers and do such things? Certainly not.

Their very appearance shows that they are not followers of the meek and lowly Nazarene, but are followers of the pride of their own hearts. The user of lipstick and finger nail polish and such worldly adornment cannot carry a burden for souls.

Neither can they understand the things of the Spirit, for they are not spiritually minded. They would be hindered in their efforts to persuade others to give up sin and worldliness.

Even the unsaved are not ignorant concerning Christianity; they can tell if one has an experience or is only making a profession.

We shall now consider a few things pertaining to the positive side of Christian living.

The successful Sunday-school teacher will be interested in the different departments of the church. He should not only attend Sunday school and teach a class regularly, but he should also be faithful in attending the preaching services, and the mid-week prayer meeting.

He should do his best to attend the special meetings held by the church, such as evangelistic meetings, Sunday School and other conferences. It may take time and effort and occasionally mean sacrifice, but it will be worth while in leading the class on to spiritual things.

Again, he will need to work in harmony with the pastor and Sunday-school superintendent and the other members of the teaching staff, so that peace and harmony may prevail in the Sunday school and church.

We shall now consider the responsibility of the Sunday-school teacher. Responsibility means that for which one is responsible, answerable, accountable, or liable, as a trust, duty, or debt.

If God through His goodness has given one the ability to teach and made it possible for him to have a correct understanding of the Scriptures, then through His providence opens a door for teaching. He certainly will require faithfulness on the part of the teacher to do his best.

The Sunday-school teacher not only has a duty to perform but has a great opportunity to give out the truth of God's Word.

Perhaps the greatest responsibility lies in the teaching of youth.

To be selected as a teacher of things, not only for time but for eternity, to be able to have a part in directing the lives of men and women,

boys and girls, so that they in return may live lives of usefulness and be ready to meet God, should make the Sunday-school teacher feel that he has a job worthwhile and serve so that he can finish his work with joy.

The host of faithful Sunday-school teachers are playing a great part in helping to rescue men and women from sin and in building them up in the most holy faith.—Gospel Banner.

MARIJUANA—DON'T GET CAUGHT

(Continued from page 166)

blood dripping from an axe, with which he had killed his own beloved parents, two brothers, and a sister. When asked what was the matter he said he was having a dreadful dream that some one, perhaps his uncle was hacking off his limbs, not knowing that he himself was committing a most atrocious and brutal crime. When "floating on air" as it is called because of its peculiar invigorating and inspirational raptures, under influence of "tea" the victim knows not what he is doing, nor remembers afterward, except in a hazy way, of what has happened. Marijuana is a weed growing wild in many of our states, easily grown almost anywhere. It is sometimes planted in corn fields, the corn hiding it from view, and as it matures earlier than corn it is harvested and out of the way before the corn is ripe.

One factory in the far east puts out daily more than fifteen times the amount of heroin needed for the world's use. Heroin is smuggled into our country in heels of shoes, rosaries, cakes of soap and in many other unsuspected ways. With our already fast growing menace of marijuana and the dope imported into our nation, what can be our future hope—our outlook for our precious, priceless sons and daughters? When marijuana has found and is finding its way into ice cream, lemonade, candy, chewing gum, and who knows where it may be hidden, how are we to fight this demon from the lowest pit of evil? It is time to awaken, time to pray, time to find out how to inform our children and to effectually warn them against the awful results of dope in any form. Marijuana's hand is far-reaching, marijuana is blood thirsty. If we do not want it with its budget of uncontrollable crime, insanity, murder and death, we had better begin to fight it now. Only God can know what shall be the results of the doings of the present victims, and of the unwanted harvest of the deadly seed already sown broadcast on our own beautiful America.—The Herald of Light and Zion's Watchman.

Some people excuse themselves from Bible study on the ground of a lack of time. That is rarely, if ever, true. They take time to feed the body and would also for the soul if they but realized it to be equally important. Many five, ten, twenty minutes are spent in useless conversation, or unnecessary waiting upon self, that could be employed in gleanng precious grain from God's Word if the desire was as strong in that direction as it is to know the current news of the day, or to appear well in the eyes of men.—Selected.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

In this issue we have prepared thoughts and suggestions for four topics. They are all practical topics for the times in which we live and may all be classified under Christian Life. However, one is listed under Doctrinal; two, under Christian Life; and one, under Seasonal as well as Doctrinal.

Departure from the Faith is a topic that needs consideration in our times. Many evidences of this departure are upon us, and we need the warning which the discussion and study of this topic will bring so that we may not be moved by the things that are coming to pass and that show a drift away from the pure Gospel.

The subject of **Christian Marriage** will bring light upon the phase of life that will be corrupt in a time when men depart from the faith. We should rejoice that the Bible gives light on this theme. When we know God's plan and follow it earnestly, our pathway of life will be safe and happy in Him, and other souls will be blest because we have been true.

Christian Perseverance is a grace greatly needed in every walk of life. The home, the social circle, the business circle, the religious circle and in fact every circle in which our lives are brought, need to have that longsuffering, forbearing spirit in relationship to imperfect and sinful humanity. We need to learn how to have this spirit in our lives so that we can meet every situation in a way becoming God's children.

Loyalty to the Prince of Peace. We wonder why many of the professed followers of Jesus are snared in times of strife and caught in the maelstrom of hatred and vengeance. It may be because there is little genuine regeneration in the hearts of professed Christians, and it may be because the theme of peace as taught and established by Jesus is little taught and practiced. May God help those who have had faithful ministers to teach and exemplify this teaching of Jesus to be devoted to the truth and seek grace from on high to live it in a gainsaying world.

As the busy seasons come upon us, may our zeal for the service of the Lord not wane. We should maintain a more intensive Young People's Meeting than ever by giving diligent attention to keep up our spiritual duties in spite of busy times.

DEPARTURE FROM THE FAITH.— I Tim. 4:1-6; II Tim. 3:1-17

Topic for June 14

MOTTO

"He that shall endure to the end, the same shall be saved."

MEDITATIONS ON THE TOPIC

I. **Departure from the Faith** is foretold in the teaching of Jesus to the apostles (Matt. 24:10-13; Mk. 13:5, 6; Lk. 21:8). It is also foretold in the teachings of Paul, as found in the texts of our lesson, and in the teachings of Peter (II Pet. 2:1) and of John (I Jno. 2:18-27). There is a warning of perverse teachers, of being deceived by them, and of people who are in a state of mind to be led away by deceivers. There is a warning for the time in the days of the writers of the New Testament, and there is a prophecy of a time of great apostasy when it is possible for such to come "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Paul had to deal with "false apostles" in his day, who came into the midst of the churches which he had established to beguile and corrupt the brethren and turn them from their faithful teachers. II Cor. 11:1-15. It was necessary for him to tell in plain language the evidences that his ministry among them was free from self-seeking so that they would be able to discover the deceptions that false teachers brought and the self-seeking lusts of the hearts of those who are deceived by them. Cf. II Cor. 10, 11, 12. There is an exposure of the heart which individuals give to Satan and his agents. It is when they have yielded to some lust of the flesh and seek to justify their wrongdoing instead of heeding the convictions brought to their heart by the Word and the Spirit of God. "If our gospel be hid, it is hid to them that are lost: in whom the god of this

world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4).

When people continue to do violence to their conscience till there is no more conviction of the truth, they have come to the state described by the apostle as "having their conscience seared as with a hot iron" (I Tim. 4:2).

II. **The Text.**—I Tim. 4:1-6. Here is the express message of the words given by the Spirit foretelling the departure of some from the faith and into what they will be led by this departure.

II Tim. 3:1-17.—This passage tells us that it is in the last days when the perilous times shall come with inhuman and ungodly deeds, corrupted morals, and formal religion without power. In these times "evil men and seducers shall wax worse and worse, deceiving and being deceived."

III. **Suggestions for Junior Programs.**—It may be well to speak of the sad condition of those who have turned from the Lord Jesus Christ, from the Bible, and from the work of the Holy Spirit to some doctrine and manner of life that comes from Satan and leads to the destruction which is awaiting all that follow his ways. From the Scripture, point out the signs that accompany those who are forsaking Christ and following lusts and Satanic teaching. Place the great emphasis upon the things that may be done to escape from the deceptions and corruptions that Satan is bringing upon the world. To do this the points in the Junior Outline Assignments could be considered as special assignments to Juniors or by reading and discussing the passages in the meeting.

It ought to be a comforting thought that all the powers of Satan cannot touch one who keeps himself in the place of a faithful child of God (I Jno. 5:18). He gives more grace where we are weak if we are true and ready to confess our failures and weaknesses. Jas. 4:6.

OUTLINE STUDY

I. Characteristics of Apostasy.

1. Not receiving the love of the truth.—II Thess. 2:9-12; II Cor. 4:3, 4.
2. Hot-iron searings of conscience.—I Tim. 4:1, 2.
3. Itching-ear teachers.—II Tim. 4:3.
4. Scientific research without knowledge of truth.—II Tim. 3:7-9.
5. Truth resisters.

II. Results of Apostasy.—I Tim. 4:1, 2, 3; II Tim. 3:2-9; II Tim. 4:4.

Departure from the faith—heeding seducing spirits—devil's doctrine—hypocritical lies—self-love—covetous—boasters—p r o u d—blasphemers—disobedient to parents—unthankful—unholy—unnatural affection—truce-breakers—false accusers—incontinent—fierce—despisers of the good—traitors—heady—highminded—lovers of pleasures more than of God—godly forms without power—kidnapers of silly women—corrupted minds—reprobate, turning from the truth to fables—forbidding to marry—commanding to abstain from meats.

III. The Time of Apostasy.

1. In the latter times.—I Tim. 4:1.
2. In the last days.—II Tim. 3:1.
3. In a coming time.—II Tim. 4:3.
4. Preceding the coming of the man of sin.—II Thess. 3:2.
5. The mystery already at work.—II Thess. 3:7.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Truth."
2. How to Be Saved from Departure from the Faith:
 - a. Love the truth (Jno. 3:21).
 - b. Keep a pure conscience (I Tim. 5:22; I Tim. 3:9).
 - c. Heed warnings (Acts 20:28-30).
 - d. Receive good instructions (I Tim. 4:6).
 - e. Turn away from evil doings (II Tim. 3:5).
 - f. Hold fast to the faith (Heb. 10:23).

For Seniors.

1. Steps of Heart in Apostates.
2. Safeguards from Apostasy.
3. The Darkness of the Apostate.

SEED THOUGHTS

"Hold Fast Till I Come"

Oh, spirit o'erwhelmed by thy failures and fears,
Look up to thy Lord, tho' with trembling and tears:
Weak faith, to thy call seem the heavens only dumb?
To thee is the message, "Hold fast till I come."

Hold fast when the world would allure thee to sin;
Hold fast when the tempter assails from within;
In sunshine or sadness, in gain or in loss,
To falter were madness; oh, cling to the cross.

Thy Saviour is coming in tenderest love,
To make up His jewels and bear them above:
Oh, child, in thine anguish, despairing or dumb,
Remember the message, "Hold fast till I come."—Mrs. E. W. Griswald.

CHRISTIAN MARRIAGE.—Heb. 13:4;
Gen. 2:24; I Cor. 7:10, 11; Col. 3:18-25

Topic for June 21

MOTTO

"They shall be one flesh."

MEDITATIONS ON THE TOPIC

I. **Christian Marriage** is on a higher plane than marriage under the law of Moses. It is the institution restored to its original purpose in the Creation in which God ordained two to be one flesh and to fulfill the purpose of God in multiplying the human race and training the rising generation to know and to love the Creator.

Christian marriage is the union of a Christian man and a Christian woman for life companionship to fulfill the obligations resting upon a union of this kind in the fear of God and to glorify His name. It is a voluntary union of those who first have committed their life into the hands of the Lord for guidance in life and have prayerfully sought companionship in harmony with His will, yielding fully to every known teaching and principle in His Word under the new covenant.

Christian marriage does not provide for a release of the marriage relation during the lifetime of both parties. In case of infidelity on the part of one, there may be a separation, but not a release of the innocent party while the other lives, though the other be married to another according to legal proceedings. The apostle by inspiration gives a summary of the teachings of Jesus on this point and says, "Let her remain unmarried, or else be reconciled to her husband, and let not the husband put away his wife."

Christian marriage includes the duty of bringing up children in the nurture and admonition of the Lord. It recognizes the husband and father as the head of the home with the wife in loving and willing submission to his leadership. He is the natural ruler of the house and is responsible for the discipline and training of the children with the help of the wife and mother. He is to love his wife and be forbearing toward any shortcomings or faults. She is to reverence and co-operate with him.

II. **The Text.**—Heb. 13:4 declares that the marriage bond is honorable.

Gen. 2:24 teaches that one man and one woman shall leave their parental home to be joined together as one flesh.

I Cor. 7:10, 11 gives a summary of Christ's teaching concerning separation, emphasizing that marriage is dissoluble only by death.

Col. 3:18-25 teaches the relationship of husbands and wives and of children and parents and of servants in the home.

III. **Suggestions for Junior Programs.**—The great principles that characterize a Christian marriage and a Christian home may be brought before the boys and girls for their meditation and consideration. There is enough violation of these principles in the world that they will necessarily see the contrast of Christian standards with world standards of marriage and will become established in the teachings of the Scripture if the standards are brought before them. The assignments can be enlarged upon by the Juniors who are assigned the subjects, and they can picture in words the ideal things that fulfill these teachings in the family. A splendid exercise for some would be to memorize Col. 3:18-25. A suitable reading adapted to the understanding of the boys and girls would also be helpful and bring added interest into the meeting if it is appropriate to the theme.

OUTLINE STUDY

I. Marriage a Plan of the Creator.

1. Instituted in the beginning.—Gen. 2:24.
2. A covenant relationship.—Mal. 2:14.
3. Two are to be one.—Mal. 2:15; Gen. 2:24.
4. For the good of man.—Gen. 2:18.

5. To raise a godly seed.—Mal. 2:15.

6. To replenish the earth.—Gen. 1:28.

II. Christian Standards of Marriage.

1. The freewill of both parties.—I Cor. 7:39; Gen. 24:57, 58.
2. Only in the Lord.—I Cor. 7:39.
3. A life bond during joint life.—Matt. 19:6; Rom. 7:2, 3; I Cor. 7:39.
4. Separation for lawful cause not a license to marry a divorced person.—I Cor. 7:10, 11 (an interpretation of the teachings of Jesus. See Matt. 5:32; 19:9-12; Mk. 10:11, 12; Lu. 16:18).
5. Marriage of near relatives forbidden (Old Testament—Lev. 18:6). The law of heredity rebukes the violation by insanity and weakness, etc., even today.
6. A relation of loving devotion.—Eph. 5:33.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love."
2. Christian Marriage.
 - a. A Christian man and a Christian woman united for life.
 - b. Loving and helpful to each other.
 - c. Building a home together.
 - d. Teaching their children of God and His laws.
 - e. Working in the same Church.
 - f. Helping other souls nearer to God.

For Seniors.

1. God's Ideal Marriage.
2. Strengthening the Christian Marriage Relation.
3. Modern Social Standards That Overthrow God's Ideal in the Minds of Youth.

SEED THOUGHTS

The married life, as God has planned it, should be the happiest, purest, richest, and most sacred relationship in this life. It is God's ideal of completeness. When God saw that it was not good for the man to be alone, He caused Adam to be wrapped in deep slumber, after which He gently removed from his side sufficient material to create a woman, which He presented to him to supply that which was lacking in his life; namely, that of a "help meet for him"—not simply a help eat, as is the case in myriads of homes in this present age. The words, "a help meet," have a twofold signification; viz., a **help-mate** (or real helper in the various phases of their domestic life) and "a help meet for him"; that is, a suitable helper, one who fills the bill as no one else could.—J. S. Shoemaker.

CHRISTIAN FORBEARANCE.—Eph. 4:1-6; II Cor. 6:3-13.

Topic for June 28

MOTTO

"Forbearing one another in love."

MEDITATIONS ON THE TOPIC

I. **Christian Forbearance.**—Forbearance may proceed from motives wholly selfish or evil to gain certain ends or to avoid certain evils. A strategist will hold back his temper under certain abuses to gain his time and obtain certain advantages. A man dealing in public business endures much from disagreeable customers because his business prosperity requires it. The forbearance of the Christian comes from higher views and from a stronger power for endurance than can proceed from motives of pure selfishness. Love for our fellow men born of the Spirit of Christ in our heart enables us to bear with long-suffering the shortcomings and failures that proceed from their conduct. A vision of things eternal will enable the Christian to endure many privations and mistreatments from fellow men because of the glory that is awaiting him. II Cor. 4:10-18. The fact of the

grace of God being wrought within the heart gives such an assurance that makes the tribulations a cause of glory rather than a discouragement (Rom. 5:3-5), and enables the saved soul to endure hard things.

Christian forbearance is the grace that makes it possible to live peaceably with all men. It is the grace in a Christian brotherhood that binds men together in peace and fellowship. It is the grace that enables a Christian to live with disagreeable neighbors without resisting their evil doings and continually to do them good in return for evil. It makes us feel our own shortcomings and endure the shortcomings of others. It enables us to bless them that curse us and do good to them that hate us, and to pray for them that despitefully use and persecute us.

II. **The Text.**—Eph. 4:1-6.—This passage shows how the Christian should walk in the Spirit by which the grace of forbearance is brought out in the actual experiences of life in relationship with one another.

II Cor. 6:3-13.—This remarkable passage describes the personal experience of Paul in his dealing with persecuting Jews and heathen, reveals what the sources of his power were, and how those sources enabled him to endure in a Christian Spirit what others did to him and to continue with joy and courage in the ministration of the Gospel.

III. **Suggestions for Junior Programs.**—We have suggested in the assignments the circumstances which children meet that require forbearance: brothers and sisters, playmates, enemies, trials, and difficulties. They can be made to understand these things and possibly how they have failed to show Christian forbearance. Lead to the thought that there is power in the Lord who is ready to help those who come to Him fully surrendered and trusting Him in prayer. Seek to point out the cause of failure in the lack of self-surrender and meekness and faith.

Show how faith as practiced by men and women in Hebrews 11 strengthened their endurance. Let the boys and girls find the characters and tell their story.

OUTLINE STUDY

I. Forbearance by Selfish Restraint.

1. For fear of the law.—Acts 19:35-41.
2. Because of moral suasion.—Acts 5:38-40.

II. Forbearance with Christian Constraint.

1. True Christian love moves to forbearance.—I Cor. 13:7; Col. 3:12-14; Eph. 4:1-3.
2. Inward grace enables forbearance.—Col. 1:11.

III. Practical Forbearance.

1. Withholding evil for evil.—I Pet. 3:9-11; Rom. 12:17-21.
2. Refraining from lawsuits.—I Cor. 6:1-7.
3. The example of Christ.—I Pet. 2:19-24.
4. Paul holding out in his calling.—II Cor. 6:4-6; II Tim. 3:10-12.
5. Our duty.—I Cor. 15:58; Heb. 10:32-38.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Forbear," etc.
2. Loving Forbearance.
 - a. With brothers and loved ones.
 - b. With playmates.
 - c. With enemies.
 - d. With trials and difficulties.
3. Examples of Forbearance (Heb. 11).
 - a. Find them in the chapter.

For Seniors.

1. The Meaning of Forbearance.
2. The Power for Christian Forbearance.
3. Practical Forbearance in Life.

SEED THOUGHTS .

Help us, O Lord! with patient love to bear
Each other's faults, to suffer with true meekness:
Help us each other's joys and griefs to share,
But let us turn to Thee alone in weakness.
—Selected.

Patience is enduring love.—Selected.

Above the trembling elements,
Above life's restless sea,
Dear Saviour, lift my spirit up,
Oh, lift me up to Thee!

Great calmness there, sweet patience too,
Upon Thy face I see;
I would be calm and patient, Lord,
Oh, lift me up to Thee!

I am not weary of Thy work,
From earth I would not flee;
But while I walk, and while I serve,
Oh, lift me up to Thee!

That I may bless my tender friends,
And those who love not me;
Oh, lift me high above my self,
Dear Jesus, up to Thee!—Anna L. Price.

LOYALTY TO THE PRINCE OF PEACE.—Matt. 5:28-48.

Topic for July 5

MOTTO

"If any man serve me, let him follow me."

MEDITATIONS ON THE TOPIC

I. Faithful to the Prince of Peace.—If we have received Jesus as our Saviour and Lord, we will treasure His Word and His work above that of all others. Any one who would lead us contrary to the principles of His kingdom will not have any influence over our life. We are "ambassadors for Christ." The ambassador does business for his government upon the terms which are delegated to him by the government which he represents.

As the Prince of Peace, Jesus has wrought a great triumph of peace. He has placed Himself in the breach that separated man from God and made reconciliation so that it is possible for all who will to accept the atonement and be reconciled to God. All who have thus accepted the terms upon faith have been accepted and are at peace with God. This atonement makes it possible for God to send forth the ambassadors of His kingdom into all the world to make known the plan of reconciliation to all men.

As followers of Jesus and recipients of His grace, we are used of Him to be the messengers of this peace. Our message is for sinful men. As those who have obtained mercy, we offer the same mercy to all men. That is why we, like Jesus, cannot take vengeance upon our foes, for we follow Him in the path of peace and good will among those who hate us and misuse us. The followers of the prince of darkness cannot understand why we should not destroy our foes because they have not learned the Spirit of the Saviour who does not take vengeance on His enemies but seeks to win them to the Christian way of life by overcoming evil with good.

II. The Text.—Matt. 5:38-48.—Here we have Jesus speaking with authority to those who are the citizens of the kingdom of heaven. As one who looks forward to the fulfilling of the covenant through the atonement by His own blood, He points out the place of judgment by first showing the peace that is to exist in His followers toward their enemies. We may rejoice that the Son begins His judgment by the sacrifice of Himself instead of giving out justice to sinners who deserve to die. "We shall all stand before the judgment seat of Christ." How blessed it is for those who accept the terms in this day of grace and have their sins dealt with now by the atonement! How sad it will be for those who reject their only hope of salvation and come to the day of judgment without hope. Let us loyally follow our Prince today, for "if we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:12).

III. Suggestions for Junior Programs.—Show the Juniors how the Saviour humbled Himself to be made in the likeness of men for no other purpose than that He might make it possible for man to be forgiven and be received into fellowship with God. Show how He is seeking the lost in a time of grace "not willing that any should perish, but that all should come to repentance." It becomes those who receive His mercy to extend the message of mercy to others. This may mean that those who are enemies to us may become children of God if we deal with them in kindness and mercy as the Lord Jesus our Prince of Peace taught and practiced. Lead them to know the steps of loyalty from the beginnings of the Christian life all through life here on earth to the home in glory. Those who are not ashamed of Jesus here and heed His teachings shall have Jesus acknowledge them when they stand before Him at the judgment.

OUTLINE STUDY

I. The Accomplishments of His Peace.

1. Peace between God and man.
 - a. By the blood of His cross.—Col. 1:12-24.
 - b. When men accept it by faith.—Rom. 5:1, 2.
2. Peace in the heart by His Spirit.
 - a. The fruit of the Spirit.—Gal. 5:22.
 - b. The love toward others.—Jno. 13:34, 35.
 - c. Love toward enemies and evildoers.—Matt. 5:43-48; Lk. 6:32-36.

II. Loyalty to Christ and His Kingdom.

1. He is first above all else.—Lk. 14:26-33.
2. We keep His commandments.—Jno. 14:21-24.
3. We confess Him before men.—Mk. 8:38; Matt. 10:32, 33.
4. We fulfill His mission in the world.—Matt. 5:12-16; I Pet. 2:9.
5. We carry out the Great Commission.—Matt. 28:19, 20.
6. We promote the cause of Christian peace.—Rom. 10:15; Jas. 3:17, 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. Loyalty to Christ the Prince of Peace.
 - a. He is our Saviour.
 - b. We will receive Him.
 - c. We will obey Him.
 - d. We will confess Him.
 - e. We will follow His example—
Of love.
Of peace.
Of unselfishness.
 - f. We will tell others of Him.

For Seniors.

1. The Peace Jesus Secured for Men.
2. The Peace Men Have in Their Hearts.
3. How We May Manifest Our Loyalty to Him.

PERSONAL THOUGHT

My Prince is worthy of my all. I will not be ashamed to stand for Him and for His Word wherever I am.

SEED THOUGHTS

Oh, give us hearts to love like Thee,
Like Thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive.

One with Thyself, may ev'ry eye
In us Thy brethren see
That gentleness and grace which spring
From union, Lord, with Thee.—Denny.

Thro' Christ on the cross peace was made,
My debt by His death was all paid,
No other foundation is laid
For peace, the gift of God's love.

In Jesus for peace I abide,
And as I keep close to His side,
There's nothing but peace doth betide,
Sweet peace the gift of God's love.

—P. P. Bilhorn.

WHEN WAR CLOUDS HOVER LOW

(Continued from page 172)

mony impossible in times of peace. We will henceforth be known not alone for our farming culture, but as custodians of the apostolic faith, the only remedy for a sin-sick world, which is often guilty of the blood of the saints. But God has ordered the blood of the martyrs to become the seed of the Church. May we always trust Him to lead.

Lititz, Pa.

PROBLEMS IN PARAGUAY

(Continued from page 181)

is here for better transportation—better roads. The roads at present are so bad that most farmers would be ashamed to have them as a cattle lane from barn to pasture! And all travel, both of people and of freight coming in and produce shipped out, must go over these roads by wagon. It would surely be a big help here if we could in some way supply the need for better transportation.

Thus we see that one need—medical need—is partially supplied, but that there is still some unsupplied. Another need—clothing—is coming. But there are still others, even besides these mentioned that are unfilled. This is still a problem for the future. Can we help these people, these our brethren, still more?

Primavera, Paraguay, South America.

NUGGETS IN S. S. LESSONS

(Continued from page 185)

communion and in whose fellowship He could find pleasure.

All former things were put into subjection to the man. Plants were intended as food for animals and man. But according to I Tim. 4:3, animals were created to be used for food. If they were created to be used for food, we have the satisfactory explanation why man was given dominion over all life on sea and land and in the air. If they were created to be eaten, we can understand why a holy man like Abel raised sheep. A thing is used right when it is used as the Creator intended that it should be used.

Man is different from all else that God created in this that he has a spiritual personality with which he was endowed when God breathed into his nostrils the breath of life and he became a living soul. He only is endowed with the power to choose between obedience or disobedience to the Creator.

All nature glorifies God, but man does so voluntarily if at all.

This is a delightful world in which to live. How much more must it have been before sin marred its beauty and happiness! But even that was not good enough for the first family. God prepared a garden of delights for them. Man had the fellowship of his mate, enjoyment of nature, and communion with God. What more could he wish!

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE OUTLOOK FOR CHRISTIANITY

Upon this Rock [the Son of the Living God] I will build my Church, and the might of Hades shall not triumph over it.—Jesus Christ (Weymouth).

In these days the Christian Church is feeling the force of adverse forces in many parts of the world. This conflict is nothing new; it was foretold by the Lord Jesus Christ. Likewise, He foretold the abiding character of His Church. Her permanency is guaranteed.

Some time ago an observer in a German prison concentration camp at Sachsenhausen, himself a prisoner for some two years, contacted various clergymen. In one such camp a fellow prisoner spoke to him in an undertone after the exercise period. Earlier the camp commandant had given himself the pleasure of addressing them:

"You shall long for death!" the commandant roared triumphantly. "This is not a sanatorium—this is a crematorium!"

The fellow prisoner then looked at him for some time. Some minutes later, when it was relatively safe to speak together, he made his comment on the inspiring pronouncement of the commandant: "Life is like a dream. Sometimes it is a good dream, sometimes a bad one. But one passes through a dream always to something better. And—at least, we have chosen to suffer in a good cause."

Those inspiring words are the dynamic force of Christianity; they breathe its eternal character. They are calm words spoken with conviction. Not quite all of them had the same grace. Some railed at the injustice of their suffering, but still paid the price of suffering for their faith.

Dr. Leo Stein and others estimate that there are about 12,000 priests, pastors, monks, and nuns in prison in Germany. Nobody knows how many have been tortured to death. But this has caused an ironical return for its brutality. It has increased the congregations numerically. It has made the Church a hundredfold stronger, spiritually. It has stimulated the sales of the Bible to the point where more copies of the Bible have been sold than "Mein Kampf." The blood of martyrs is still the seed of the Church.

This same observer said that these "spiritual advisers" would continue to talk freely to fellow prisoners during exercise periods. They would discuss the existence of God, the life hereafter, and other spiritual matters. Their spirits would not flag. Many committed suicide, but none of the ministry.

One day two Nazi guards, tearing along the road in a car, ran down a young minister and killed him. They escaped punishment. Nothing was done. Nothing, that is, except that a letter was dispatched from the commandant's office to the young man's relatives, saying that he had died and that, if they cared to pay 125 marks (\$15 in American money), that they could procure his ashes. The observer further states (he is now in America): "But that was the price: take it or leave it, for the remains of a young man whose chief sin had been never to lie down to sleep on the camp floor at night without first making sure whether there was anyone in the barracks who needed the spiritual consolation he could give." He also said, "We were all herded together in a common, almost unbelievable misery. But I can truly say

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

that our lot was definitely better than it would have been, had we not had the unselfish ministrations of those men of God whose fears were exceeded by their faith."

What a testimony!

Increasingly the situation in the Far East looks bad for missionary work. The writer is in close contact with the International Headquarters of Summer Bible School Work, and the reports coming from Korea sound pathetic. Japan's war with China and her insistence upon shrine worship have seriously interrupted the Summer Bible School work in Chosen (Korea) where for many years there had been hundreds of such schools. During a period of seven years the conversions reported were 83,290, an average of about 12,000 a year. May God move us to pray that these hindrances may be removed. Better still, may the Lord enlarge Korean Christians to meet the situation to the greater glory of God.

It may be of interest to the readers to quote Stalin's estimate of the strength of the Church from the pen of J. Clair Peters:

Some may feel that the Church of Jesus Christ is ineffective. We admit that among her membership there are many weaknesses that cannot be overlooked. But Stalin, who is against Christianity, says: "It is easy to close churches in the Soviet Union; you have only to send to the OGPU and they are shut. But then every peasant, man or woman, will build a church in the depths of his soul; and this is a greater danger because such churches withdraw themselves from the control of the political police." This is the real Church after all and cannot be closed. It is such a church that the gates of hell shall not prevail against it.

There is a change to be noticed for the better in many parts of Russia. In Moscow, the great Greek Orthodox cathedral was crowded with 12,000 worshippers. Over hundreds of radio stations the news of this church service was flashed to listeners elsewhere. The stress of the war may be bringing about a religious revival in Russia. Foreign observers in Russia declare that within the last few years a noticeable upsurge of religious feeling is evident among the Russian people.

The periodical, "Socialistic Agriculture," speaks of "groups of young people between the ages of 18 to 25 organizing for the reading of the Bible." A writer, Alexei Yaroslavsky, writing in the Anti-religionist of 1939, said that "two thirds of the rural population and one third of the city population were religious."

Churches do die, that is organized churches, but not the Church of God. Much of the organized church of Russia was bound to die because of inner rottenness. (An article on this subject is coming in a later issue.) Thrones, political institutions, economic systems, and human empires come to an end. So does organized Christianity.

Where is the Church of St. Augustine, the forerunner of Luther in North Africa? It is gone! Where are the seven churches of Asia Minor today to whom the writer of the Apocalypse wrote his seven letters? They

were swept away when Islam, the great killer of Christian churches, conquered Anatolia and when the last Christian archbishop was dragged by the hair through the streets of Smyrna and put to death. Where is the large Nestorian Church in Central China? It has died, except for a small remnant represented by the Nestorian Assyrians in Iraq and along the Kabur in Syria. Then the state church of Martin Luther is rapidly dying; little is left of its former enterprising missionary spirit. In Russia today there is no theological training school in active existence.

What does all of this mean? What is coming to an end? State churches are dying, but the **Church of God** is not dying! The unnatural comradeship between the Church and State, which is against the true nature of the Church, is coming to an end. That is, the State financing the Church, being fatherly protector of her theological faculties, the religious education in schools, building manse and paying the salaries of the pastors. No wonder the State claims the right to supervise and influence the Church.

Another thing is coming to an end, a church of wealth and power. The Church knows today, in her need and poverty, that she resembles the Man who had nowhere to lay His blessed head. This, too, is for the good.

Another thing is coming to an end. That is a church which thinks she knows better than Christ Himself. Rightly so. She ought to. She needs eyesalve. She needs to come back to her true task. She has been dabbling in legislation and what not? Our Lord launched the Church as a common fellowship of ordinary saints, with little wealth, prestige, power, and influence. She grew big. She became great. She lost her lowly character. This self-imposed bigness, compromise, and self-sufficiency are coming to an end. In the crucible of persecuting fires the Church is saving her soul. Much of her excess baggage is going. The dross is being burned off, but the true gold remains.

This Church is yet invisible, with no clearly defined membership, with very little structure and organization. Two or three may meet somewhere in Russia; two or three may meet in Germany in private homes; two or three may meet in the marketplace in Chosen (Korea); two or three may meet in a railway train in France; two or three may meet in some secluded spot in Spain; two wanderers in the streets; two boatmen on the Volga, not knowing each other but suddenly recognizing the brother in Christ by a word, a kindly glance of the eye, a symbolic action. This was the case in the first century Church. They, too, were persecuted and hounded. They made marks of fishes in the sand to identify each other. This Church will grow in homes, villages, woods, on the railway, on the sea, and everywhere.

In the death struggle of the organized State Church of Germany a new church is being born. Niemoller is more of a church builder in prison than he was in the pulpit of the State Church. He cannot speak to his fellow prisoners today, not even see his family regularly. He cannot write or publish, yet his influence is spreading. The hundreds of preachers in Russia and Germany, punished for preaching the Gospel, are building a more spiritual and lasting Church. Russian mothers seeing their children in danger of growing up like heathen have a

gain gone on the job. The church janitor who will not take his key out of his pocket to open the church building for an unevangelical preacher who has come to replace the believing pastor, is another church builder.

We have forgotten that it is written, "Where two or three are gathered together in my name, there am I in the midst of them." That is the true Church. We have forgotten this. Such are the living stones by which the true Church is built.

It may be and that in our generation, that even poverty, isolation, and persecution will help us build the Church of Christ. This will be the New Order, the Church of the New Jerusalem, the Church of the Living God. Truly, "the might of Hades shall not triumph over it."

THE MENNONITE BOARD OF MISSIONS AND CHARITIES IN CANADA

Go therefore and make disciples of all the nations.—The Lord Jesus Christ.

The forthcoming annual missionary convention to be held at Kitchener, Ontario, Canada, June 13-16, in the M. B. C. Tabernacle, gives the gathering an "international" touch. This and the fact that the Board is interested directly and indirectly in the following foreign fields—India, South America, Africa—lends color to the same aspect. The Canadians are fondly anticipating the Board meeting. Already, quite a number of Americans have expressed their intentions to attend. The program reveals that the speakers come from four countries and three continents.

The interest in this convention is heightened by the tense conditions of the India field, with the Japanese army hammering away near the gates of this immense country. This situation will call for divine direction, wisdom, and good judgment. Much prayer should precede the Board Meeting.

It is fortunate that the Christian Church has not been left without pilot, chart, and compass. The Lord is still upon the throne. His Spirit still guides His own people and the destinies of all peoples. The Bible contains the best missionary manual in the world—The Book of Acts. In this fifth book of the New Testament is found the chart and compass for missionary enterprise in all ages. It is the book of the "Beginnings of Christianity." The Book of Acts takes a natural place; it is a historian's record. It is more than this; without it we would be compelled to wander without a guide in the trackless forest of conjecture as to the way in which the Church organized itself and began its work. This record made good footprints for succeeding churches. The scope of the Book is indicated in 1:8: Jerusalem, all Judaea, Samaria, and the end of the earth.

The work of the Board has to do with churches established in foreign parts; with hospitals and general medical work; with training schools and village schools; with homes of the aged; with children's homes; with the appointments of workers; with the erection of new buildings; with the finances involved in the operation of these missions; with the general operation of the same; mostly with the spiritual factors in connection with the whole missionary program.

The Program

Apart from the business aspect of the meeting, but an integral part of the same, is the program. This was arranged with considerable care. Speakers of wide experience and ability will discuss missionary and charitable work in many of its wide phases. Inspirational addresses are well sprinkled throughout the program. Among the speakers are bishops, ministers, missionaries, doctors, superintendents of institutions, presidents of colleges, superintendents of mis-

sions, and men and women in various walks of life.

An interesting feature of the meeting is the Lord's Day morning appointments to be filled in local congregations in the city and community:

Floradale.....Frank B. Raber, Detroit, Mich.
Elmira.....J. W. Shank, Argentina
St. Jacobs.....J. J. Hostetler, Canton, Ohio
Waterloo.....Allen Erb, La Junta, Colo.
Kitchener.....Milo Kauffman, Hesston, Kans.
Stirling Ave. (Kitchener)

Paul Mininger, Goshen, Ind.
Bloomington.....Raymond Yoder, Chicago, Ill.
Breslau.....J. N. Kaufman, Fossland, Ill.
Wanner.....S. C. Yoder, Goshen, Ind.
Hagey.....Harry Diener, Hutchinson, Kans.
Strasburg.....Allen Ebersole, Ft. Wayne, Ind.
Shantz.....John Mumaw, Harrisonburg, Va.
Manheim.....Chester Lehman, Harrisonburg, Va.
Geiger.....J. L. Horst, Scottsdale, Pa.
Biehn.....A. C. Good, Sterling, Ill.
Blenheim.....C. Warren Long, Peoria, Ill.
Wellesley.....Dr. Fred Brenneman, India
St. Agatha.....A. J. Metzler, Scottsdale, Pa.
Steinman.....Edwin Yoder, Topeka, Ind.
Poole.....Maurice O'Connell, Lima, Ohio

The Convention Place

The Tabernacle to be used is located outside, a little south of the cities of Kitchener and Waterloo, which are known as the Twin Cities. Combined they total nearly 45,000 population. Around these cities nestle many towns, villages, and rural communities. Many industrial plants are in evidence in both cities. They are also known as the cities of homes, because the majority of residents live in their own homes.

Visitors to the board meeting should not fail to visit the new Golden Rule Bookstore owned and operated by the Mennonite Publication Board. This is but one of the four chain stores associated with headquarters at Scottsdale, Pa. This store is said to be the largest retail Christian literature bookstore west of Toronto, in the Dominion of Canada. The building also houses another store and four apartments which are rented. In this store one can get necessary writing equipment and cards. When downtown you can meet your friends at this point. You will enjoy browsing around its interesting shelves and counters.

During the periods between programs you will find an interesting mission at 209 Main St., Kitchener, The House of Friendship. There you will find a chapel for worship, a reading room, and a dining room for the needy. The workers will be glad to direct you through the building. The doors are open seven days a week. Through this work many twice-born men and women have found peace and pardon, and are a living demonstration of the transforming power of the Gospel today. The director, former Rabbi Joseph Cramer, is a Jewish trophy of grace. The work within these doors is a magnificent witness for Christ and an unanswerable challenge to the skeptic and the cynic. In this place the weary and the worn are welcome. To this place the jobless, hungry, needy, and discouraged come for help. Some 800 meals are fed the needy each month.

This institution has helped to take most of the transients off the streets of the city, such as men who ask for money, which is largely misused for other purposes. Lodging is provided elsewhere when needed. Homes are visited by the workers. All nationalities, and Kitchener and Waterloo have many, are welcome within its portals.

Down in the human heart, crushed by the tempter,

Feelings lie buried that grace can restore:
Touched by a loving hand, awakened by kindness.
Chords that were broken will vibrate once more.

In this institution you have Christianity in action. Just the opposite of what someone aptly wrote: "A religion . . . that DOES nothing, that GIVES nothing, that COSTS nothing, that SUFFERS nothing, is WORTH NOTHING."

During the four days' stay a brief stop at the historical spot marked by the Memorial Tower, along the Grand River, just across from the village of Doon, will repay any visitor interested in the historical background of the community at large. This tower placed here by the Historical Society marks the site of the first homes of the first settlers who were Mennonites. It will awaken a responsive chord in the hearts of tourists. Here the first white men and Indians lived side by side and that peacefully.

The Tower itself, with its arrangement of iron stones, blue stones, red stones, gray stones, granite stones, sand stones, lime stones, hard heads, mineral stones, and other kinds, is a vantage point from which the beautiful Grand River Valley can be seen.

Far transcending the beautiful scenery and the pleasant landscape is the fact that our forefathers selected this site for the beginning of a new civilization. Here in the year 1800 they cleared spaces for their new homes. Here was the end of the "Trail of the Conestoga" for these early settlers. These early pioneers had pluck, courage, grit, and perseverance. They had more than this; they had a religious faith which they dearly loved. For this faith they were willing to labor and suffer privations.

The Host of the Mission Board

More than a score of the churches of this section will entertain the delegates and visitors to the gathering. This will be done gladly in the true spirit of Christian hospitality. Many homes will share their good things with the guests from near and far. The Canadian churches are deeply interested in the welfare of missions and charitable work. They have supported and will continue to support the same in the future.

Other denominations and the community at large will show a friendly interest in the gathering. Many will attend the sessions of the missionary conference. This city is quite missionary-minded. Many missionaries have gone from this city to foreign parts.

In advance of the sessions we pray for the divine presence to be manifested with power; for Divine guidance to characterize every session; for the mutual co-operation of the delegates; for the spirit of unity and good will to reign in every heart, and that through the work done the kingdom of God may be enlarged, the Church may be strengthened, and souls may be saved in many quarters of the globe.

WORLD'S WHEAT SUPPLY MAY BE LARGER THAN EVER BEFORE

The Middle West is looking forward to a good wheat crop again this year, which may further heighten the pile of the world's stored-up wheat supply.

Despite two successive short crops and prospects that the general 1942 production may be smaller yet the world may have a larger supply of wheat this year than ever before, the federal agriculture department said.

This is because the surplus existing in the world's four leading exporting nations—the United States, Canada, Australia and Argentina—is the largest of record.

The department said that present prospects indicate a total 1942 crop for most of the world of around 3,950,000,000 bushels. Russia and China are excluded from the world figures because inadequate information has been available.

The world—again exclusive of Russia and China—is expected to have a carryover of

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¶ The price for a year's subscription depends upon the number of tracts ordered per month: 12 tracts per month cost 35¢ per year; 25 tracts, 70¢; 50 tracts, \$1.25; 100 tracts, \$2.25. Simply state how many tracts you want per month and this complete Tract Service will be yours for one year.

Monthly Tract Service

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

about 1,590,000,000 bushels of old wheat when the 1942 crop is harvested.

The department expects the United States to have a wheat supply of 1,425,000,000 bushels when this year's crop is harvested. The carryover of old wheat is estimated at about 630,000,000 bushels.—Mennonite Weekly Review.

A TRIBUTE TO MOTHER

By Russell Heminger

Mothers are God's most wonderful creation. Take away the "m" and we still have

"others"—the ones our mothers live for. It is mother who shares the joys and sorrows, the trials and cares of her children's lives. Mother, unafraid, walks through the valley of the shadow of death—yes, sometimes even eternity itself—that she may give life to her little ones. It is her soothing hand and her comforting voice that we first feel and hear as she so tenderly nurtures and cares for us. It is she who patiently and willingly gives of her time and energy each day for our mending and sewing, washing and ironing, sweep-

Christian Monitor, June, 1942

ing and cooking. When we are ill, it is her watchful care and gentle hand on our fevered brow that quickly restores us to health.

Though we may stray from home, mother will breathe a prayer for our safety, and throughout the quiet hours of the night she eagerly listens for the familiar sound of returning footsteps. Mother's love never fails, even though we may thoughtlessly neglect and disdain her. When life's pathway is heavy she is ready to comfort and cheer. She will lift us up out of the chasm of despair and despondency. Her hand never falters and her footsteps never stray. She is a beacon light and a guiding star. Whether we wear a red flower or white, whether our mothers are living or a memory, let us honor and cherish them. We can have no other possession so precious as mother.—Gospel Messenger.

What is the mark of the action of the Holy Ghost on the soul? The Lord Jesus gets a place before, and if you are full of the Holy Ghost, you will have no object but Christ, no thought but Christ, no end but Christ, no will but Christ.—The Scripture Truth.

MISSION WORK IN LOS ANGELES

(Continued from page 180)

boys and girls who will want to go to this summer camp Bible school.

In this article we have spoken of the church here as the Los Angeles Mission. We use that term because that is the way it has been known to you in the past, and because we are trying to carry on an extensive mission program, but the work here is not supported by any board. It is a work of faith, and when we need money we do not have any mission board to whom we can go and say we need money. We can only go to God in prayer, and He has supplied every need. The small congregation here has given liberally, and God has blessed them for it. We want to thank the many friends who have sent in contributions and have remembered the work in their prayers. Above all we are grateful to God for we know that God is the giver of every blessing.

Los Angeles, Calif.

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CHRISTIAN MONITOR

I Must Sing

By Joanna S. Andres

Are you familiar
with the wild spring song of a bird in the dawn of the morning
when the storm and the night are past?

This is such a song—wild with joy and freedom.
I promised to sing it when the night was about me.
Now, that it is dawn, I am as a bird
that is perched high on the swaying tip of a tree,
that lifts its head to throw a stream of trilling notes against the lighted heaven.
It sings because it must.

I too, must sing,
for the night has passed, the rain has ceased its lashing whip
and the scolding voice of the thunder is still.
I must sing.

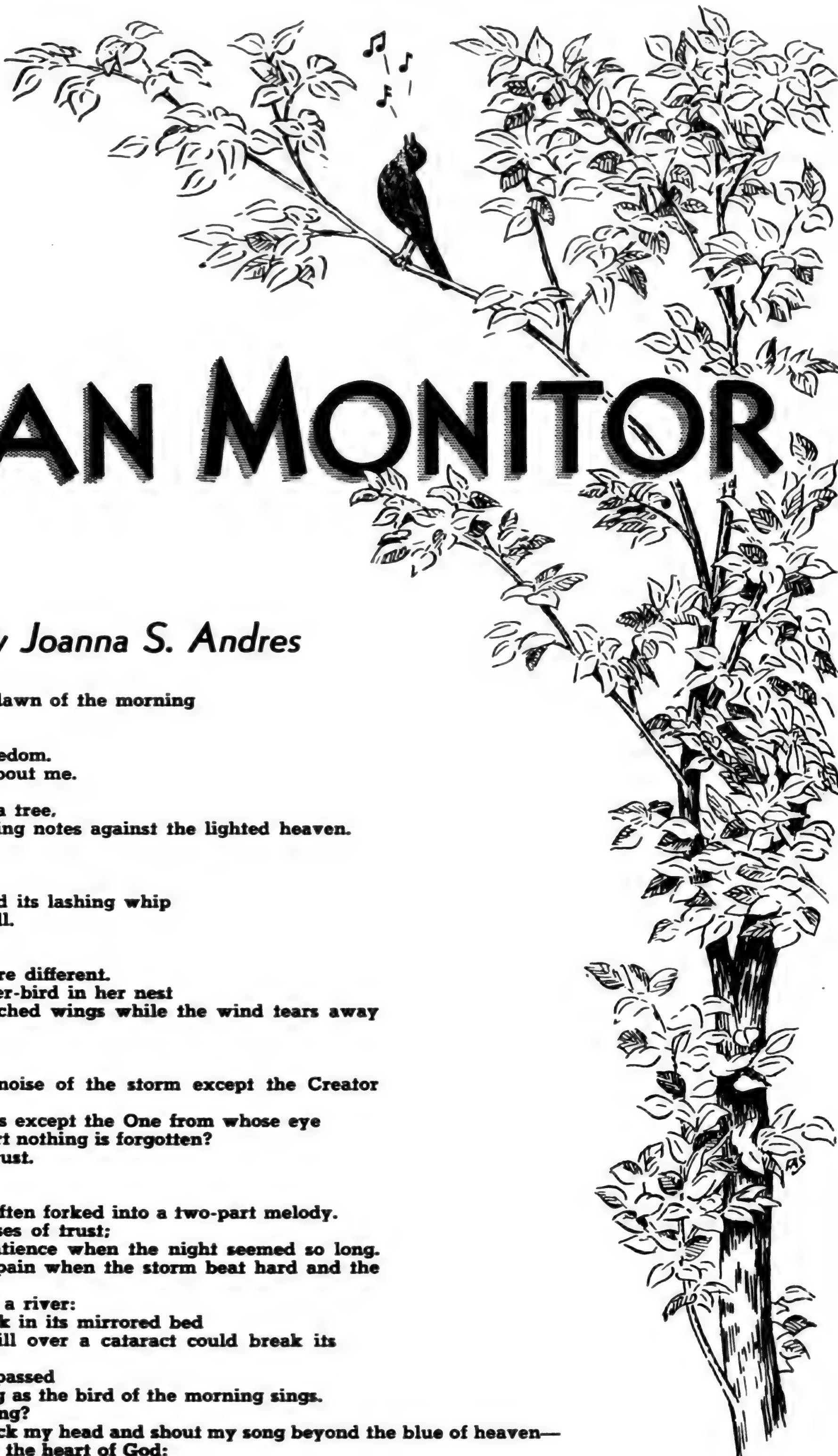
There were songs in the night but they were different.
They were like the low sounds of the mother-bird in her nest
sheltering the young beneath her rain-drenched wings while the wind tears away
at the branches.
They seek in vain to protect her.
She knows that it is futile to sing aloud,
for who would hear her voice above the noise of the storm except the Creator
alone,
and who would understand her utter distress except the One from whose eye
nothing is hidden and by whose heart nothing is forgotten?
Her song in the rain is Nature's hymn of trust.

So I have sung,
but there were discords, and my hymn too often forked into a two-part melody.
There were the upper smooth-flowing phrases of trust;
there were the lower restless notes of impatience when the night seemed so long.
There were also the brief staccato notes of pain when the storm beat hard and the
soul called "Why?" to its Creator.
My song of trust was much like the flow of a river:
so smooth, at times, that the stars could rock in its mirrored bed
and then so rough, so wild that only a spill over a cataract could break its
impatience.

The night has passed
and I must sing as the bird of the morning sings.
What shall I sing?
I will throw back my head and shout my song beyond the blue of heaven—
e'en to the heart of God:

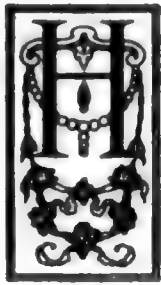
"Hallelujah!
Hallelujah, what a Saviour!"

Newton, Kansas



HIS WHITE ROBE

By Ted Stubbs



HE had a critical operation in front of him today, and Paul Davidson felt the responsibility of it weighing heavily upon him. Fred Norman was a small boy, who after a motor accident, had developed spinal trouble; but, in spite of the difficulty of the case, Dr. Davidson was hopeful. He was one of the leading surgeons of the day but although his name was already a household word he was quite a young man.

He was very thoughtful as he entered the operating theater, wondering what sort of patient Fred would make. The little chap lay on a stretcher, and was looking round him with interest. His eyes were bright and dark but there was no fear in them.

"Hullo Doc," he said cheerfully. "Isn't it a jolly day? And I like this room, everything is so white and shining; it reminds me of Heaven just a bit."

The fearless eyes glanced round the room again, noting the shining cleanliness of everything, and the rows of glass cases, with their spotless instruments placed neatly inside. Then they came back to the white-clad figure of the young doctor. If Paul Davidson had been totally unprepared for the first remark, how much more staggered was he at the second!

"Oh Doc, you've put your white robe on already!" exclaimed the boy.

Dr. Davidson glanced down at his white garments and then once more at the bright-faced boy lying on the stretcher. For some

reason unknown to himself, he suddenly found himself feeling embarrassed.

"Now, then, Fred," he said, forcing himself to be cheerful, "you are going to be a good chap and go to sleep without any fuss aren't you?"

Fred nodded his head. Then, suddenly sitting up, he asked: "Will I be awake again by my ordinary bedtime?"

"Probably not, old chap," said the surgeon, wondering why he asked the question. But the next moment he knew.

"Then would you please wait a moment, while I explain to God about my prayers?" said Fred, lying back and shutting his eyes. Instinctively surgeon and nurses bowed their heads as the little chap said, in a matter-of-fact voice,

"O God, I just wanted to explain about my prayers. If I'm still asleep, and can't say them at the proper time, please don't forget to

bless all the people just the same. I must stop now because Doc is waiting. Oh and please bless him too."

"Now I'm ready," he said, opening his eyes.

"Cheer up, Davidson! You're not much brighter than a wet week end. What's the matter? Was the operation you were dreading so much a failure? It was rather tricky, wasn't it?"

Paul Davidson looked across at his friend, Ronald Stevens, who had dropped in to spend an hour with him after dinner the same evening, and nodded his head. "Yes," he replied. Then suddenly realizing how he was neglect-

IN THIS ISSUE

His White Robe, by Ted Stubbs	194
Character Dye, by Prisca Delph	195
Reminiscences and Historical Data of Gehman's Mennonite Church, by Noah M. Weber	196
The Abundant Life, by N. E. Troyer	197
Editorial	198
Christian Be Discouraged? ... Never! by Ira D. Landis	200
The Unequal Yoke, by Carrie Chupp	202
Early Knowledge of the Creation, by Floyd A. Shank	203
The Force of Heredity, by John R. Mumaw	204
Book Reviews	207
City Mission Work in the Northwest, by Marcus Lind	208
"The Woodlands," by Peter J. Dyck	209
The Influence of the Home upon the Church, by J. A. Grout	212
Do You Have a Family Altar?	213
Disobedient Parents, by Lulu R. Tinkle	214
The Holy Spirit in the New Testament, by S. F. Coffman	215
The Sunday School Lessons	217
Young People's Bible Meetings	219
World News	222

ing his friend, he roused himself. "Yes, it was perfectly successful. The little chap will live all right, and in time he will be as lively as he ever was. But—I'm about played out, I'm afraid. I don't feel much like anything but bed." He smiled wearily, and his friend sprang to his feet.

"Sorry, old chap!" he said. "I didn't realize you were so fagged. I'll make myself scarce." And with the words, he turned to go. After seeing his friend off, Paul Davidson went slowly upstairs to his bedroom, but once there a sense of restlessness seized upon him. He undressed and got into bed, but hour after hour he tossed and turned, unable to get to sleep. And every time he turned round he seemed to hear a boyish voice saying: "Oh, Doc, you've put your white robe on already!"

A white robe! Somehow the words brought back to his memory other words which he

had heard when he was a youngster, and they made him think what a failure his life had been, in spite of its seeming success. Somehow the words seemed connected with some other words—"filthy rags"—and suddenly the whole clause came rushing into his mind. "All our righteousnesses are as filthy rags." And with the recollection came a vivid picture into his memory. It was a Sunday morning when he had learned those words, lying on a rug, face downwards, with his Bible in front of him, and he had said the words quite twenty times over, which had been his mother's prescription for learning them thoroughly.

"All our righteousnesses are as filthy rags"—then what about his sins? His restless brain tried to remember a verse about "white

robes" and at last he sat up and switched on his bedside lamp. Slipping out of bed, he crossed the room to a shelf where a row of his childhood's books stared at him. There, pushed away on top of one of the other books, was his Bible, one cover bent back, where he had pushed it in irritably one day when it had fallen out.

Taking it out, he let it fall open, and then began to flick over the leaves at random. Presently he saw "Zechariah" at the head of a page and just as he was about to turn on, his eyes caught the words "filthy garments" at the bottom of the page. He paused, and began to read the third chapter, where these words come: "Take away the filthy garments from him. . . . I will clothe thee with change of raiment."

The Book slipped out of his hand, and fell to the floor. Paul stooped to pick it up, and found himself

looking at another page, at the head of which was written the word, "Revelation." Perhaps the verse about "white robes" would come in Revelation. He turned over the pages one by one, until he came to the seventh chapter and there he found the verse he was looking for. "These are they which . . . have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne. . . ."

"Washed their robes, and made them white in the blood of the Lamb." Paul suddenly thought of the day when he had asked the Lord Jesus to wash away his sins, and to be his Saviour. He had only been a boy of eleven, but at the time he had meant it. How far he had wandered since those days—he had to confess that of late he had entirely left God out of his life. How he longed to be forgiven, and to know that once more he

(Continued on page 201)

CHRISTIAN MONITOR

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CHARACTER DYE

By Prisca Delph



ALLEN raised his eyebrows in a puzzled look at the little lady rocking before the open fireplace.

"What do you mean, Grandmother, by us being 'redyed'? Surely you do not compare us with a piece of cloth or skein of wool?"

"Of course not, Dear," and Grandmother Wenton smiled dotingly on her only male descendant. There were other grandchildren, but through Allen alone would the Wenton name live on. She had steeled herself for this visit and she must not fail him when he needed her most.

The pucker left the forehead as he returned the smile which had won for him many friends. "But don't keep me in such suspense, Gran. Please explain your mysterious statement," and he placed his five foot eleven and one half more comfortably in the spacious old Morris chair.

Grandmother grinned. In spite of his height and twenty years, he was still "little Allen" to her. "Want a few cookies to chew on, for it takes me so long to explain anything, you know."

"You still remember my appetite," he laughed. "If they are your own make, I promise to listen the rest of the evening." He was going to say, till ten o'clock, but checked himself. The train would leave at ten fifteen. It would be easier for Grandmother not to know that their time together was limited.

After the cookie jar had been placed conveniently near the Morris chair, a pitcher of lemonade brought from the refrigerator, another log put on the fire, and not until then did Mrs. Wenton make any further reference to the subject.

As Allen watched her deliberate movements, the proud shoulders were slightly stooped, or did he only imagine that she looked older tonight? "Poor Grandmother, this war is affecting her, too. Oh, if only it were over and world conditions settled in peace." He was glad he stopped with her this last night and that they were alone. It would be something to think of when he would become lonesome at camp.

"Here, take this chair," he offered as he jumped to his feet. "It is very comfortable." She was ready to sit down again.

"No, I thank you, but I prefer my ladder back to give lectures in," she twinkled.

"I know it will be an especially good one

since you have kept me waiting so long." It was like old times and he would be the little boy for just one hour.

Having adjusted the folds of her apron over her generous skirt she resumed her rag cutting. "You see I make rugs occasionally," she began.

Allen nodded. Of course he saw Gran was getting old; could her mind be slipping a little? She should not be left alone in the house.

"For each rug I have a pattern," she continued. "After choosing the pattern, I choose the colors. Sometimes the material is not the right color. Again some looks faded, and so I have to use the dye pot, or there would not be the harmony of colors I had planned."

Allen watched her from the top of a glass of lemonade. "Perhaps she is not dreaming after all," he told himself.

"I get a great deal of satisfaction from creating new patterns and color combinations. You know, Allen, it reminds me of life. God has a plan for the world, a pattern for each life. Each life like my material must have the right color to fit into the pattern."

"You're some philosopher, Gran," and helped himself to the fourth cookie.

"I find some materials absorb the dye immediately, while others have to be dyed and redyed, and a few will absorb nothing but black. So it seems to be with people. Some fit into God's plan so nicely; others have to be shifted around and helped; and still others cannot be used at all."

Allen set the empty glass beside the pitcher. Those strips look like waste, but under Grandma's deft fingers, they will be made into something useful and beautiful. He traced the pattern of the rug at his feet. Funny he had never thought before of the work and creative art used in a rug.

But Grandmother was talking again. "There are three basic colors in art. These are the foundation for all the other colors and pastels. While the proper blending of these will result in white, the wrong proportion of one or more will result in some shade of black."

Allen was all attention now. "What do you take for the colors in life?"

"I like to think of red for the blood of Christ; yellow for gold or material things, and blue for the world and disappointments."

"Please go on," he begged.

"Without a Christian experience we cannot fit into the pattern God has planned for us.

Then, too, in life we must make a living and so deal with material things. These alone would glare and exhaust one, but the red or Christian influence in our lives mellows it to a softer, warmer tone."

"But couldn't we do without the blue?"

"No, Allen; as vegetation needs rain to grow, so the Christian needs temptations and discouragements to make him stronger. Blue in art is used to give depth to colors. So in trying times we lean harder on Christ. Too much blue will result in black."

"But, Gran, how would you explain this process of dye?"

Grandmother waited until she had replenished the material in her lap, and the strips lay in an interesting pile in the box at her side.

"Remember that verse in the Bible, 'Whom the Lord loveth he chasteneth?' I have been thinking that He looks down and sees the necessity of a different blending. Some folks become too engrossed in material things, perhaps even hoarding money. So He sends a new experience into our lives or changes our environment. Or He may reveal through the Holy Spirit some new meaning in a verse from His Word. In this way I meant He redyes us."

"Oh, Gran," Allen cried, the light of understanding dawning on his fine youthful features, "is that what you mean? Then going to camp is not a punishment; it is only a preparation to help me better fit into God's plan for the world!"

"Yes, isn't it wonderful that He has provided our own camp so that our own dear boys can be under Christian influence and environment and not hindered in their devotional life and church fellowship?"

"Gran, you are a dear, and I can never thank you." He rose as the clock was striking ten, glad that it had waited until Grandmother had finished.

"That clock must have been speeding tonight. The hour slipped by so rapidly. I hadn't told you but I must leave Evansville on the ten-fifteen train."

"I will be praying for you," was all Grandmother trusted herself to say.

"Thanks, Gran, and I will try to absorb all the colors as He sends them. For I do want to have a perfect blending so as to fit into His pattern," he said tenderly as he kissed her good-by.

As Allen sped westward to new experiences, he carried not only new hope and courage in his breast but a new picture of Grandmother. She was still wrinkled and

(Continued on page 221)

REMINISCENCES AND HISTORICAL DATA OF GEHMAN'S MENNONITE CHURCH (1755-1942)

By Noah M. Weber

The subject of the following sketch is primarily of local interest. All thinking people will, some time in later life, wonder about the origin of the things that they see today. The reflective mind becomes interested in history; so little bits of local history may find an interested reader though he is removed from the native hearth. The writer of this brief introduction had asked Bro. Noah M. Weber to write a history of Gehman's Mennonite Church. The following write-up is the result of Bro. Weber's reflection and research. By providential contrivance Bro. Weber is in ample position to give to us this history. He came to "Gehmans-thaal" as a young man and was married to Sister Hettie Gehman, an immigrant of Gehman ancestral descent. All their married life they lived on part of the Penn sons' grant of land close to where the Gehman's Church now stands. Their nine children have risen up to call them blessed. The grandchildren are embracing the faith of their three-score-and-ten-year-old father and mother in Israel. For fifty years he kept the doors of Gehman's meetinghouse. Gehman's Sunday School was blessed by his unassuming guidance and influence into its twenty-eighth year. He worked side by side with Bro. John L. Musser as assistant superintendent, who in 1932 was called to the Welsh Mountain Samaritan Home, and later with Bro. Elmer Horst as superintendent, who now is working at the Colored Mission, Reading, Pa., and now with Bro. Allen Gehman.—Moses G. Gehman.

Gehman's Mennonite Church is located in Berks County, Pennsylvania, about one-half mile south of the eastern tip of elongated Adamstown. The term, "Gehmans-thaal," was, for miles around and through the generations, understood to refer to this region occupied by the colony of Mennonites in which the Gehman's Mennonite Church now stands. As communicants, the members of the Gehman's vale are a part of the Bowmansville congregation, served by the same ministry, with Bro. J. Paul Graybill as overseer.

On August 11, 1732, the ship "Samuel" docked at Philadelphia carrying one hundred and two natives from Switzerland. Among the passengers was a young Mennonite, twenty years of age, by the name of Benedict (or Bentz) Gehman. We are further told that this particular "Benedict Gehman (born 1711 or 1712) settled in Brecknock Township, Berks County, Pennsylvania, in the vicinity of the present location of Gehman's Mennonite Church and there took up land, and there to this day are found many of his descendants." As these seekers after religious liberty came across the ocean in quest of the thing that lay closest to their hearts, that is, free homes and freedom to exercise their faith in God and His Word, houses of worship soon sprung up where the newcomers settled. So it happened in this nook of God's great earth.

Nicholas Tschantz was a prominent figure in the early activities of Gehman's Church. In 1755 this Nicholas Tschantz received a patent from Thomas and Richard Penn for 108 acres of land lying to the north of the church whereon now (1942) Bro. Elmer Horst lives.

Two years later in 1757, this Nicholas Tschantz bought from John Tschantz and Anna his wife, 62 acres adjoining. Whether this Nicholas Tschantz of early Gehman's Church history was an ordained deacon cannot be determined exactly. But he did such work among the brethren that bespeaks the spirit of a deacon. In 1770 he loaned money to Deacon Christian Eshelman to pay his fare from Switzerland to America. The group worship and activities of Gehman's Mennonite Church starts with the above dates.

Before the first church house was built, the worshipers met in the home of one of the brethren, Samuel Gehman, now owned and occupied by John Slabach. This house at that time had a removable partition which was taken away before the hour of gathering to accommodate those of "like precious faith." The services were held in the room toward the road.

The first meetinghouse was built of stone in 1846. There were two small windows to the side, two doors, a singers' table, but no pulpit. One coal stove provided the heat. The benches were grouped in four quarters. Right inside the door, to the left, the boys and young men seated themselves; to the right, the girls and young sisters; to the left of the preacher were the older brethren and the little boys. Just across the aisle to the right from the preacher sat the dear, godly mothers with the precious promise of a future Church gleaming from innocent eyes of infants.

The building was erected on land bought from Benjamin and Elizabeth Gehman and was formerly a part of the Nicholas Tschantz estate. The lot cost \$5.44. This lot was deeded to Daniel Gehman, Jr., and Henry Weber, elders of the Mennonite Church. This was transacted after the meetinghouse was built in October, 1846. On September 15, 1888, a shed lot was bought from Solomon Gehman and wife for \$2.36. This latter conveyance was done by the then acting trustees: Mathias Horst, Augustus Horning, and Israel M. Bowman.

A sentiment now prevailed that the building was too small. In consequence thereof a meeting was called on May 29, 1913, in the old meetinghouse to discuss the matter of building. Bishop Benjamin Weaver, then being present by virtue of that office, was chairman. Augustus Horning was named secretary. The home bench was present: ministers, Henry Good, Noah B. Bowman, and Moses G. Gehman;

deacons, Noah M. Bowman and Joseph G. Horning; also a fair representation of the laity was present. The decision was to build. A building committee was named: Noah M. Gehman, Noah M. Weber, Noah G. Good. The old building was taken down by the brotherhood, but not without some "tread softly" feelings by some of them, for the messages that came from the end of the singers' table brought conviction to many a soul.

The new house was built across the road on land bought from Henry Gehman and wife. Excavating was done by the brotherhood. Harrison Kessler was foreman of the mason work. Preacher Noah B. Bowman was the carpenter and foreman. The painting was done by Barton Marrow of Bowmansville, with the brotherhood helping. Deacon Joseph Horning donated the lumber. The brotherhood cut it down and did the hauling. Preacher Henry Good who was then the senior member of the Bowmansville circuit, had the honor of cutting down the first tree of the many that fell for the new Gehman's Meetinghouse.

The cost of this building, erected during the summer of 1913 (size 34 x 42 feet) was \$1,564.67. All was subscribed before building operations were started. The above includes horse shedding for twenty teams.

In the morning of December 4, 1913, the house was set aside for holy purposes. Presiding Bishop Benjamin Weaver called in the two bishop brethren, Abraham Herr of New Danville and David Westenberger of Lebanon County to give dedicatory messages. The text was II Chron. 6:8,9. The former spoke in English; the latter, in German. The first hymn sung was No. 380 in the "Church and Sunday School Hymnal." The first scripture read as the devotional lesson was Ps. 15, which was suggested by Bishop Weaver and read by Moses G. Gehman.

In November, 1925, fire damaged the building to the extent of \$200.

The singers' table, that mute reminder of everchanging customs, is in the basement of the Bowmansville Church. Other echoes of the past are a German Testament (1846), and a German Bible printed in 1854. It appears that it was a custom for members to have a hymnbook of their own at the church house. You notice in some of the older hymnbooks (1820) written in German like this: "Dies Buch gehert zu Elizabeth Gehman";

(Continued on page 223)



Gehman's Mennonite Church built in 1913

CHRISTIAN MONITOR PULPIT

THE ABUNDANT LIFE

By N. E. Troyer

Text: I am come that they might have life, and that they might have it more abundantly.
—John 10:10b.

The following message is the gist of the conference sermon preached at the annual session of the Ohio Mennonite and Eastern A.M. Joint Conference, held at Bethel Church, near Wadsworth, Ohio, May 26-28, 1942.

Introduction.—At the Creation, God gave His greatest endowment when He breathed into a lump of clay the breath of life and man became a living soul. This meant more than the physical life; it also included the spiritual and eternal, for man was made in the image of God. Through sin our foreparents forfeited the greatest gift of God to man. But we must not blame Adam and Eve too much, for according to the choices we make today, we would probably have done just as they did. But God undertook for them and provided a way of salvation through Christ, by which means man may again have life and have it even more abundantly. Jesus came for that very purpose, as He says in our text. We did not have to make the first move; He brought salvation to us, and we may have it if we will. That is the significance of "might have." No one is compelled to take it. And if we take it, we have God's greatest gift, that will not only take us through this earth-life successfully, but assure us an eternity of joy and bliss.

It may help us to note that Jesus said nothing about conferences, but He said much about life. Conference cannot help us if we lack that life, but if we have the life question settled, conference is in order. Eternal life reaches beyond this earth-life and the grave. It has its origin in the new birth, or regeneration. We may have it here and now. Christ never intended to have a dead Bride, and so we must have that life if we want to join the Great Bridegroom when He comes. If we do not have life, even though we are church members, we shall fail in the end. We must have life to see the face of Christ.

Let us face a few problems and see how the abundant life will solve them for us.

1. **The problem of modernism.** We do not hear as much about this at present as we did in former times, no doubt because of the overshadowing of other issues, such as the war. But the menace of modernism is still real. There are still the tendencies to doubt that the Bible is the inspired Word of God, to give credence to the evolutionary teachings concerning the origin of man, and accept the modern social gospel instead of God's plan of salvation through the atonement of Christ. Life is the answer to modernistic beliefs. The Holy Spirit will show us the truth if we let Him fill our hearts and control our thoughts and wills.

2. **The problem of lack of love.** This often constitutes a grievous sin among us. Jesus said that we should love one another. John 15:17. He washed the disciples' feet in order to teach them this lesson. One time He asked them, "What was it that ye disputed among yourselves by the way?" But they were ashamed to tell Him because they were disputing among themselves as to who should be the greatest. Again the same question came up in the upper room when they observed the Last Supper. It was then that Jesus gave them the object lesson of the ordinance of footwashing to teach the much-needed lessons of love and service. Seeking positions always breaks down love. The love of God shed abroad in our hearts by the Holy Ghost will help us to get rid of self-seeking. The abundant life through Christ solves the problem of lack of love.

3. **The problem of love for the Church.** We usually join heartily in singing, "I Love Thy Kingdom, Lord," but do our lives show such love? Let us instill a love for the Church in the lives of our little ones. It will be a big help to them to take the right attitude toward the Church in later life and will make the work of the Church easier and more effective. But we cannot teach others to love the Church of Christ unless we have the life which He came to bring.

4. **The problem of Church splitting.** In His great prayer before He went to Geth-

HE MEETS OUR NEED

**In weakness, Lord, I cling to Thee:
And clinging, learn to trust Thy strength,
Until at length,**

**At rest,
With power Divine possessed,
I can, empowered, work for Thee.**

**In loneliness, I haste to Thee;
And sheltered, rooted in Thy care,
All happy there
I rest,
Till, leaning on Thy breast,
Thine image shall be formed in me.**

**In grief, dear Lord, I come to Thee:
And in the joy that marks Thy face,
All-filled with grace,
I'm blessed,
And with Thy joy possessed,
My shadows, in Thy sunshine, flee.**

**In ignorance, I come to Thee;
And mid all knowledge, source of light,
My inner light
Doth know
Thy wisdom's overflow:
And I illumined rest in Thee.**

—R. E. Neighbour, D.D.

semane, Christ prayed four times that His disciples should be one. John 17:11, 21, 22, 23. He did not finish that intercessory prayer, for He is still interceding for us at the right hand of God. Heb. 7:25. Why should churches split into pieces like kindling wood? They have not had the abundant life of Christ. And conference cannot help situations when that life is lacking.

5. **The problem of conformity to the world.** Why should I want to be or do like the world, or help to carry out the world program? The world is lying in the arms of the wicked one. I John 5:19, R.V. God forbid that I should conform to it or help to carry on its program of evil. Its followers are life prisoners, and only through Christ can they be released. Let us, like Paul, be life-slaves of our Lord. Let us follow and imitate these spiritual life prisoners and fit ourselves into their program. Let us seek and secure the life of Christ, and then we shall do the things that Christ did. Why should I desire to look like the enemies of my Lord? Why should I identify myself with the world in any way?

6. **The war problem.** It is horrible to think that men who were made in the image of God should go about destroying each other. As a Christian I cannot snuff out in my fellow man that which God alone can give and which He alone has the right to take away. As a follower of the Prince of Peace I can have no part in the war program. There will never be permanent peace through worldly agencies. Christ alone can and will bring peace. If we have the life of Christ, we will have a heaven-born conviction against participation in war and agencies of war. We cannot afford to trample conviction and conscience under foot. Go to Christ for His abundant life, and you will be able to stand the test, no matter what may come. The martyrs could not be moved from their faith. Let us also be true.

As God looks on the scene we believe He thinks of us today as He did of Israel: "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. 5:29)! You recall how He wept over Jerusalem and longed for her peace. Yet the people closed their eyes to Him and His blessings in that day. May we not do so in our day. May we have His life in us, and may God help us to bring His life and peace into many hearts through Jesus Christ our Lord. That is the greatest achievement of this or any conference.

West Liberty, Ohio.

"No matter how much book learning you have, unless you are able to fill into the niches of life, thoughts of your own, you haven't a good education."

Editorials

Independence Day

On this coming July Fourth the United States will have reached her one hundred and sixty-seventh birthday, which means that she will have completed one hundred and sixty-six years of existence as a nation. She is a comparatively young nation, and cannot boast of centuries of existence, like England and France, or of millenniums, like Rome and China. But in this century and a half plus, since the Declaration of Independence, she has made amazing progress. Beginning with only thirteen states, she now has forty-eight. In 1776 homes had been carved out of the wilderness of the Atlantic seaboard, but a vast continent lay to the west almost untouched, except for the scattered wigwams of the Red Man. From a population of approximately 3,000,000 she has steadily increased in numbers to the grand total of nearly 132,000,000 in 1940. From a straggling, tenuous coalition of thirteen colonies she has grown to be one of the leading nations of the world, probably surpassed by none in wealth and natural resources.

During this time she has developed vast agricultural areas, and built up great industries and institutions. She has preserved, in a large degree, the freedoms which she established at her founding and which have made her famous as a haven for the oppressed, as a land of opportunity for all, and as a place where schools and churches flourish everywhere. She has her dark sides too, for many people abuse on the one hand, or neglect on the other, the great privileges which she offers. On the whole she has enjoyed rich blessings from God, and many of us believe that in spite of her many evident failings she is today the best nation in which to live.

One of the many things which have made America great has been her adherence to the principle of freedom of worship. For that principle alone many of her first settlers chose to brave the rigors of establishing new homes in a wild country beyond the seas. Among the early settlers were many nonresistant Christians who found America a country in which they could worship and serve God according to the dictates of their consciences and the teachings of the Bible as they understood them. And today no other nation has among its citizenry as many nonresistant Christians as does the United States. Along with Great Britain and Canada and a few other nations, she grants freedom to worship and serve God to all whose religious belief is opposed to military service and all forms of participation in war.

For these freedoms and privileges which our nation grants us we should be profoundly thankful at this time of the anniversary of her birth. We cannot consistently join in military observances, but we can engage in prayer for our country and her leaders and lend her every support in a civilian way. The draftees among our number have the privilege of rendering important service in such peaceful pursuits as soil conservation, farming, forestry, disease prevention, hospital service, aid in calamity-stricken districts, and fire fighting. Our constituents may buy civilian bonds instead of war and defense issues. For the recent granting of this privilege we should be especially

thankful since pressures to buy war bonds were beginning to develop in various local and industrial areas.

It is increasingly fitting that we should meet at the house of the Lord in special meetings on Independence Day. This practice is observed in many Mennonite communities. In this year when the world is at strife as never before, it would seem especially appropriate for all nonresistant people to spend the day in worship and thanksgiving to our God who has given us such wonderful blessings through the instrumentality of the land in which we live.

The Annual Meeting of the Mennonite Board of Missions and Charities

It was the privilege of the editor to attend this annual meeting of the Board at the tabernacle grounds near Kitchener, Ont. This is generally recognized as one of the greatest and most inspirational meetings in the calendar of the Mennonite Church. Here one meets leaders from practically every geographical center of Mennonite Church activities. Here one listens to inspiring messages from Spirit-filled speakers who have at heart the salvation of the lost, the upbuilding of the Church, and the honor and glory of God. Here one has the opportunity of seeing and learning to know the workers in our missions and charitable institutions under the direction of the Board. It is a great time for Christian worship and fellowship and inspiration.

But the annual meeting is more than what we have just said, important and helpful though all these things are. It is the place where important actions are taken, where much business of the Board is transacted, and where its reorganization is effected. All the actions of the executive committee throughout the year are reviewed and approved or disapproved, although there is seldom occasion for the latter. Committees under the Board are also busy at this time getting their work in shape to be reported to the Board. Among the many reports are those of our mission work in India and South America and of our relief work in England, France, Poland, India, and Paraguay. The work of all our home missions, both city and rural, our children's and old people's homes, and our hospitals in India, Paraguay, and in Colorado, is in some manner brought before the Board for review.

Of special interest was the report of the treasurer, which revealed that the contributions of the church this year for missions, relief, and civilian service totaled \$292,035.76, a considerably larger amount than was given by the church in recent years. We are glad that the Board closed its fiscal year by wiping out all debts of previous years and that it started the new year with substantial balances in some of its funds. We praise God for this increased giving, and trust that it reflects the spirit of love and sacrifice in the hearts of our people. Considerable interest was shown in the report of Bro. M. C. Lehman, who just returned from Germany with the American embassy staff and newspaper men, after having given over two years of service in the behalf of Polish relief. Now that this part of our work is closed for the time being, new fields in Europe and Asia are claiming attention, foremost among which is China. This field will no doubt be entered as soon as the way opens.

Always a high point in the Mission Board meeting is the appointment and consecration of missionaries to special fields of service. Opportunities for service in foreign lands are becom-

ing more and more restricted, because of present world conditions, and a number of our missionaries are returning from India because of the stress of war, but three were designated for service in South America, with prospects of sailing later in the year. Three also are waiting to sail to Africa under the Eastern Board of Missions and Charities.

The attendance at the meeting was especially good, notwithstanding the rationing of gasoline and the dearth of tires. We trust that all who were there not only received a definite blessing and were inspired to greater zeal in the Lord's service, but that they, on returning home, may overflow and give some of the enthusiasm and spirit of the meeting to others. And may the Lord have all the honor and praise.

The Work of the Lord in Times Like These

One of the many regrettable things in connection with war activities in any nation is the apparently hindering effects which they have upon the work of the Lord as carried on by the church. These influences and effects manifest themselves in various ways. First, we think of the effect upon the morale of the churches, or rather the members of the churches. Unless the Christian is very careful and prayerful he will find that the war has a depressing effect upon his spirits, which reflects itself in lessened zeal and enthusiasm for the work of the Lord. There is here a subtle tendency to lead one to a spirit of defeatism.

Then there are what we might call the hindrances to the progress of our foreign missionary work, because it is extremely difficult, and in some cases impossible, to send missionaries into foreign lands, and some of the missionaries now on the field cannot work because of invading armies or threats of invasion. However, most of the boards continue their efforts to send workers, and a certain number of missionaries do find it possible to secure passports and passage. For all of this we are thankful, for every effort should be made to assure the continuance of the work of spreading the Gospel. The world is just as sadly in need of its saving message in times of war as in times of peace.

Another seeming hindrance is the removal of workers from positions of service because of the draft. It is true that some of our young men are taken away from positions in the Sunday school and church, and that even in some cases newly ordained ministers are drafted. But they will have opportunities to render service in the camps or other places to which they have been called, and the work at home will still go on.

Other hindrances that we are prone to emphasize are such things as the rationing of gasoline and tires. Ministers and other workers find it difficult to make their customary trips to more distant places where their services are needed. The work of some Summer Bible Schools has been discontinued because of this same condition. Some conferences were called off or curtailed because of requirements for public meetings in combat zones.

These are a few of the things that on the surface seem to be circumstances which hinder the Lord's work in the times in which we live. But who can tell that they are actual hindrances? How do we know that the Lord may not use them, as he did the seeming hindering circumstances in the life of Paul, to the "furtherance of the gospel" (Phil. 1:12). It is not by accident that we are living in such a time as this. The Lord knows

all about world conditions, and He is abundantly able to take care of His work. But He needs faithful servants through whom He can work. He needs witnesses in these dark hours, and the light always shines brightest in the deepest darkness. There were many seeming hindering circumstances in the life of Jesus, and gross darkness was then over the land. But the Light shone brightly in the darkness, although the darkness did not comprehend it. Jno. 1:5. The apostles and the early church encountered many difficulties and much opposition, but the work of the Lord went on, and the Gospel was spread to an amazing extent.

Let us then by the grace and help of God, resolve to carry on His great work in spite of and in the face of the many seeming hindering circumstances of the times. May we not look too much upon circumstances and surroundings, but rather look to the Lord who can surmount every seeming difficulty and overrule all things to the advancement of His cause and the honor and glory of His name. He needs us. He is depending upon us. May we not fail Him in the hour of testing and trial.

Harvest Time

The time of the year is here again when the harvest is being gathered in. With amazing rapidity spring has gone, summer has come, and the harvest time is here. This is always an interesting season, for it is then that the husbandman begins to reap a reward for his arduous toil of the preceding months. In many cases it may be that the greater part of a year has elapsed since the seed was sown in the earth in the hope that it would spring forth and yield a harvest of grain. Sowing is always an act of faith, and the sower, although in some cases unconsciously, exercises faith in the promises of God when he casts the grain into the freshly prepared soil. The seasons have come and gone for so long a time that the memory of man runneth not to the contrary. For that reason many sowers may not realize that early in the history of the world the Lord made this great promise: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). But the promise remains, and it has again been verified by the bountiful harvest with which our land is blessed.

The forecast of the Bureau of Agricultural Economics is that the yield of wheat for 1942 will be a bumper one of 810,000,000 bushels, with a carry-over of 630,000,000 bushels. When one thinks of this great store of potential bread and its possibilities for feeding the millions of hungry people over the world, the folly of the present war madness becomes very evident. Why must children suffer from undernourishment, when there is a superabundance of food in the world? Why must mothers go without the necessary food to care for their hungry offspring? Why must thousands be languishing in refugee and concentration camps, with scarcely enough to hold body and soul together, when except for the cruelty of man, the physical needs of the world can be abundantly met? When will men learn to share the beneficence of the Heavenly Father, who gives of His temporal bounties alike to the just and the unjust?

The harvest time is here. It brings many serious thoughts to us. God will hold us responsible as to the use we make of His bounties. He will also bring us to account as to how faithfully we labor in His great spiritual harvest, which has long been white and waiting to be garnered in.

CHRISTIAN LIFE

CHRISTIAN, BE DISCOURAGED? . . . NEVER!

By Ira D. Landis

"How many times discouraged,
We sink beside the way,
About us all is darkness,
We hardly dare to pray."

You have heard folks sing the above verse with spirit, and enjoy it, but I trust you were not one of them. It is an unhappy confession of a woeful experience of a defeated Christian life. John Wesley, it is said, never experienced lowness of spirit for a quarter hour of his life. The Apostle Paul experienced in a dingy Roman dungeon the sweetness of the admonition: "Rejoice in the Lord alway: and again I say, Rejoice." It is always safe to follow Paul as he followed Christ.

Byron at the age of thirty-six wrote: "My days are in the yellow leaf. The flowers and fruits of love are gone, and I have nothing left but the worm, the canker and grief." Diocletian, tired of the throne, said: "I would rather plant cabbages in Salona than rule the world in Byzantium." Benjamin Franklin confessed: "But five happy days and if life were to be lived over again, I doubt whether I could reach six." Edison said: "I do not know of a single happy man." Disraeli at the height of power exclaimed: "I can only tell you the truth. I am wearied to extinction and am profoundly unhappy. I do not think there is any person much unhappier than I am." Bismarck stated: "I have seldom been a happy man. If I reckon up the moments of real happiness, I do not believe that they would make twenty-four hours in all." In one word, discouraged, the biography of many a man could be written. He often confesses with one of Shakespeare's characters:

"Tired of all these,
For restful death, I pray."

A child with her first lesson in arithmetic learned one day that five and one make six; but the next day it was four and two make six; and the following day it was three and three make six. Discouraged, she told her mother that she was not going to school any more.

A brother who lost a lower limb over thirty years ago thinks that he is as an old Ford that continually needs new parts. But, he does not need to wash that foot, he seldom takes his shoe off that wooden foot. While working in the snow one day, he broke his wooden leg, but he did not need to go to the hospital. He enjoys life, knowing his lot is as God wills it, and his testimony inspires all.

Are you in a factory that will be unionized? In a plant that will go into defense work? On a farm facing the year without help? Are your boys called to conscientious objector camps? Are you in a camp with much leisure on your hands? Are you facing life with a handicap or an affliction? Do you have a great responsibility that will tax all your powers?

Are you the charge of all the churches in a liberalistic warring age? Are you one to whom "past and to come seems best; things present, worst?" Are you of that class who "love in others what we lack ourselves, and would be everything but what we are?" Are you discouraged?

Discouragement is a great word but it is a word that Jesus knew nothing about. In the face of His thirty years of isolation, poverty, toil and delay; in the face of His bearing on His holy nature the sins of the world for three and a half years with a weight and suffering that culminated in His vicarious death on Calvary; in the face of all these, "He shall not fail, or be discouraged" (Isa. 42:4).

All periods of the world's history had men subject to discouragement. The first was Cain. God had rejected Cain and then his bloodless offering (Gen. 4:5). In his wrath Cain slew his brother Abel, who with his offering had been accepted of God (4:4) and Abel enjoyed the bliss of heaven. Cain learned the truth that the word for "sin" and for "punishment," in the Hebrew, were identical. Feeling the pangs of a guilty conscience, he cried "unto the Lord, My punishment is greater than I can bear. . . . From thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me" (4:13, 14). God's judgment on a guilty sinner leads him to despair. At that moment Cain's feelings might have been like that of St. Bernard's, "Life is begun in blindness, continued in toil, and ended in emptiness." But

HAVE YOU?

Have you lifted anybody

**From the wayside dust today,
As you went about your business
In the old familiar way?**

**Have you brightened anybody
With the sunshine of your smile,
As you trod your path of duty
In the old familiar style?**

**Have you talked to anybody
Through your sunny hours of life,
Of the happiness of labor
And the sweetness after strife?
Have you tried to make them happy,
And to blossom and to sing,
As the days went by so gladly,
With life's sweetness on their wing?**

**Have you heartened anybody
With your own heart's joy today,
As they struggled all around you
In the conflict and the fray?
Have you made the world seem better,
As with gladness and with trust
You have lifted someone's spirit
From the shadows and the dust?**

—Publisher Unknown.

the Lord spoke and the Lord placed a mark upon Cain that would save his life. At a time of discouragement, listen for the voice of the Lord.

Abram could not trust the Lord and wait for the fulfilment of His promise. Hagar is introduced and Ishmael is born. Trouble naturally brewed in Abraham's household after God granted them the promised Seed, Isaac. Hagar, the bondwoman with Abraham's natural seed, Ishmael, was cast out. Wandering in the wilderness of Beersheba, her water was soon spent. Fatigued and discouraged she placed the child under a shrub to die, and went aside to weep and pour out her soul. God heard the cry of Ishmael and cried out of heaven unto Hagar: "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is." God assured Hagar that, by arising with the lad out of the Slough of Despond, he would become a mighty nation. The first step was to behold just at their feet the essential water for the present emergency. Gen. 21:15-19.

Pope truthfully said, "Men would be angels and angels would be gods." When not, they are disheartened quickly. Yet Man's extremity is not only God's, but man's, opportunity.

God brought a famine upon Egypt that extended to Canaan. The despised and forgotten Joseph was prime minister of Egypt when his brethren came down to buy corn. He sent them back demanding Benjamin on the next trip and holding Simeon as surety. In the agony of his spirit Jacob tells the ten brethren: "All these things are against me" (Gen. 42:36). Before Pharaoh, in reviewing the days of his life, he depicted them only as few and evil, falling short of the number and ideals of his fathers. Gen. 47:9. God showed him that this was not only the plan for his life after the sowing of his early years but thus he sees Egypt, plenty, and Joseph, and confesses: "I had not thought to see thy face: and, lo, God hath shewed me also thy seed;" "God . . . fed me all my life long unto this day" (Gen. 48:11, 15). A life begun with enthusiasm and continued with indifference will be no blessing to ourselves, to God, nor to others.

Moses at forty thought he could liberate the children of Israel by slaying a petty Egyptian officer. At eighty, when God felt that all was ready, then Moses said, "They will not believe me, nor hearken unto my voice" (Ex. 4:1). What a blessing for Moses had he assumed his responsibility without the copartner, Aaron, the moulder of the Golden Calf.

With a nonmechanized army of two million pursued by the military forces of Egypt, hemmed in by mountains on either side, and facing the watery grave ahead, God must needs say to Moses: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward" (Ex. 14:15). Despondency is sure defeat; vision and encouragement are sure victory.

With God's children murmuring and weeping, Moses at last speaks thus to the Lord: "I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, . . . and let me not see my wretchedness" (Num. 11:14, 15). God said that Moses

was to divide his responsibility with others and then trust the Lord for sustenance that will save both his life and that of the people. Do not give up now.

When the soles of the priests' feet touched the Jordan, the waters parted. When Israel obeyed God's orders at Jericho, its walls fell down flat. When Israel was defeated at Ai, their leader fell down flat. Jehovah spake unto Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, . . . neither will I be with you any more, except ye destroy the accursed from among you" (Josh. 7:10-12). Israel and Joshua were defeated and were to remain so, as long as Joshua remained in that condition. Recover and redeem yourself and find victory just around the corner.

Israel had already been in captivity to Midian for seven years because of sin and disobedience to God when Gideon was called to be their deliverer. Even though he was a man of valor, yet he told the angel of the Lord: "O my Lord, if the Lord be with us why then is all this befallen us. . . . But now the Lord hath forsaken us. . . . Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house" (Judges 6:15). After a number of signs, Gideon emerged from his cell of discouragement and God could use him. The Lord allowed an army to be assembled, but He ordered the fearful twenty-two thousand home and then sifted them at the Jordan so that the stalwarts included only three hundred. Gideon with these accomplished a decisive victory. Thus his earlier discouragement was erased from memory and God blessed Israel for forty years through him.

Job, a perfect and upright man, who feared God and shunned evil, was afflicted with sore boils over his entire body. He received no comfort or care from a servant, a nurse, or a doctor (2:7, 8) and his wife was scornful and untrue. His unrecognizable face put his friends at a distance for a week (2:12, 13). His nerve system was wracked (3:26) so that his eating was in misery (3:24) and his spirit continuously burned within him (6:4). His skin was filled with maggots (7:5), worms that were destroying his flesh (19:26). He was wasting away (10:8), but a shadow of his former self (7:7), without one moment of ease and comfort (10:20) and never free of being the gazing-stock of all respectable people (17:9). Little wonder he cries to God: "My soul is weary of my life; . . . I will speak in the bitterness of my soul. . . . God, do not condemn me" (10:1, 2). "Oh that I had given up the ghost, and no eye had seen me" (v. 18).

His marvelous graces had not shone to us had we seen only the Job revealed in chapter 10. He gropes through the maze of his comfortless comforters and complaining wife, generally confident it was not due to his sin. At times he was assured that even in this life he would be justified through a Daysman (9:33; 13:8, 22; 16:19) and a Redeemer upon earth (19:25-27). God alone has the answer, and He must reveal Himself. At last out of the whirlwind God puts Job on the spot; Job is nonplussed by God's questions. He recognizes his limited knowledge and folly,

beholds God's power and loses himself in God (38:1-42:4). At "his seat" (23:3) Job exuberantly exclaims: "I have heard thee by the hearing of the ear: but now mine eye seeth thee" (42:5), even as Abraham did (Jno. 8:56). No wonder his last one hundred and forty years were more blessed than his early life. Had he in his affliction remained discouraged, this had not been true.

The weeping, comforting Prophet Jeremiah had just uttered the doom of Judah and Jerusalem (ch. 19). Due to his surrounding conditions, he was tempted to speak no more for God, but the burning in his heart would not permit it. He thereupon becomes despondent (20:14-18), lamenting the days of his birth. Had he remained here, his marvelous portrayals of the Lord, our Righteousness, coming to earth, and of the liberation of Israel from Babylon and God's judgment on the nations would have never been given for their comfort and ours. Leaving this period of depression, he wrote 7.3 per cent of the Old Testament.

From the whale's belly Jonah was saved by a look (2:4). He decided that five hundred and fifty miles northeast were shorter than two thousand miles west. He also decided to preach the preaching bid him. After the Gentile Nineveh repented in sackcloth and ashes, he went to a vantage point without to await the city's destruction. When God visited it with mercy rather than judgment, he was discouraged to the point of anger and justified himself in it even to the despairing of life (4:9). God kindly reprimanded Jonah, reminding him of his great work and God's attendant great mercy. With a new grasp on God, he sits down to write his book.

Elijah lived in the days of Ahab and Jezebel, at the height of Israel's apostasy (I Kgs. 16:25, 30, 33). He declared before Ahab that a famine would continue until Elijah gave another word (I Kgs. 17:1). Elijah then fled to Cherith for God's care and then to Gentile Zarephath. Some three years later he arranged with Ahab a great trial of religions on Mt. Carmel. The God that answered by fire justified His worshipers and the great Prophet Elijah. Elijah then slew the eight hundred and fifty false priests. The victory was to be clinched by the hundred prophets of the Lord preserved by Obadiah. However fearing Jezebel, the great Prophet sought the wilderness where, weary of life, he fell asleep under a juniper tree. Here an angel awoke him and gave a practical antidote for all discouragement: "Arise and eat" (I Kgs. 19:5). The food was there and he ate. He fell asleep again, and the whole scene was repeated. He then had strength enough for a forty days' journey to Horeb. When asked, "What doest thou here, Elijah?" he reiterated his discouragement. Then God manifested His power and finally spoke through His still small voice: "What doest thou here, Elijah?" His lamentation follows again. Then God reminds him that a great work yet remains for him. He is needed for the victory of Mt. Carmel, as leader in the religious reconstruction of the nation. For this nation of broken down altars, God must send in foes like a whirlwind, earthquake, and fire, sweeping them away, consuming and removing them. He must return to civilization and anoint Hazael, king

of Syria, to punish apostate Israel (II Kgs. 8, 9, 10, 12, and 13); he must anoint Jehu king of Israel to punish the house of wicked Ahab (II Kgs. 9, 10). Then he must anoint Elisha to establish the school of the prophets, a new way from henceforth of instructing Israel, whereby God will also use the sharp sword of His mouth (cf. Isa. 11:4; 49:2).

Elijah's lifework had merely been started. The great leader in the restoration of the law must not die now. He must finish his work, which included the destruction of those who persist in breaking down the altars, the preservation and leadership of the seven thousand that had not bowed their knees to Baal nor kissed his image, and the establishment of the school of the prophets, the connecting link now forged with the promised Seed. Then when his lifework was done, God took him in a whirlwind to heaven without dying and God's work went on. What if he had remained discouraged!

May we today with dauntless resolution and unflinching confidence in the providences of an all-wise God, who placed us here and now, be as the flower that opens to the dew of sympathy but closes to the rain of despondency. Many lessons should we learn from the experiences of the ten characters now studied. They recall the words of the cynic Colley Cibber:

"The happy have whole days, and those they choose;
The unhappy have but hours and those they lose."

The Lord has a great work for you, dear brother. So in the trying days ahead, "Arise and eat." Do your bit where you are; it is better further on. Whether time or eternity shall reveal it, seek the silver lining and be happy on the way. Never be despondent. Uncover the acres of diamonds at your feet.

Lititz, Pa.

HIS WHITE ROBE

(Continued from page 194)

was truly clothed in the "white robe" of Christ's righteousness! Then some other words he had learned as a boy came rushing into his mind. "Him that cometh to me I will in no wise cast out." Paul retraced his steps to his bedside, and dropped on his knees.

Paul Davidson rose from his knees knowing that Fred's innocently-spoken words were now true. He had indeed got on "his white robe"—the robe which had been washed in the precious blood of Jesus Christ, and been made whiter than the snow.

From that night Paul Davidson has found a twofold ministry, for not only are pain-racked bodies healed, but sin-sick souls find comfort through the kindly words spoken in the young surgeon's consulting-room! And, as Paul says, it is all due to the fact that now he has put on his "white robe."—Christian Life.

The talent of success is nothing more than doing what you can well, and doing well whatever you can, without a thought of fame.—Longfellow.

THE UNEQUAL YOKE

By Carrie Chupp

Church membership implies separation from the world and a desire to walk in the ways of God. A Christian recognizes his duty and tries to follow its path. If we are members of the invisible Church of which Christ is the Head, as well as members of the visible church which God has instituted for His people on earth, we have great cause for rejoicing as well as solemn obligations to meet. There are two great kingdoms on earth, and all people are subjects of one or the other of them. God is at the head of one kingdom, and Satan at the head of the other. Can anyone agree with both at the same time? The Bible says, "Ye cannot serve God and mammon" (Matt. 6:24). Any church which does not teach complete separation from the world and entire consecration to God, falls short of the Gospel standard.

Among the first essentials to a Christian life is obedience. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). We should obey God because God demands it, because God knows best, and because there are no promises in the Bible for the disobedient. While God is generous with us who humbly strive to do His will and serve Him in spirit and in truth, He does not have one comforting promise for those who reject His Word.

Let us speak for a minute about the unequal yoke in marriage. No spot is more to be prized than a model Christian home. That home upon which God can depend as a missionary center in which the Gospel is installed into the hearts of the children, and from which proceeds the light of the Gospel carried forth by workers, money, consistent living—this stands as a mighty bulwark of faith, which the Lord can use in the extension of His kingdom on earth and His glory in eternity. This kind of home is noted as a house of prayer with grace at table, family worship, and private and secret prayer. Did you ever hear of anyone who lost a cent by taking time for family devotions regularly? Even though it should mean a great financial loss what is that compared with the loss of the souls of the children in your family?

Love is another characteristic of a model Christian home. Can you imagine this model home where one partner in the marriage bond is a Christian and the other is not? Or where there is difference of opinion as to denomination? God way back at the dawn of history realized the importance of two walking together who are agreed. Amos 3:3; Deut. 2:3, 4. The anger of the Lord is kindled against those who disobey Him in regard to the unequal yoke in marriage.

Next, let us discuss the unequal yoke in our social alliance. Sociability is God-given, and should be cultivated, not discouraged. Since we are social beings, care should be taken that these associations are of the right kind. It is a serious loss to be robbed of a good character through the influence of evil associates. Christ had occasion to mingle with publicans and sinners, but He never lost His identity nor associated with them as be-

ing one of them. It is one thing to be sociable and friendly to worldly people, but quite another thing to associate with them in their sinful practices, thereby putting the stamp of approval on their deeds. Being unequally yoked together with unbelievers is of special importance to young people because most young folks choose their life companion from the friends in their social life. The conduct of Christian young people in society should be such that no one would ever have reason to suspect them of being willing to give their heart and hand to an unbeliever. Even courtship with unbelievers is trifling with God's Word. While Christian young people should be courteous and polite toward all people, they should avoid any kind of association which would ever cause them to disrespect the Scriptural admonition: "Be ye not unequally yoked together with unbelievers."

For the honorable business man "honesty is the best policy," but with a Christian, honesty is a sacred principle. The Christian's business life especially impresses others with the sincerity or insincerity of his profession. Much of the criticism directed against church members by unbelievers has reference to questionable business methods. If the world sees that as a rule Christians are engaged in useful, honorable businesses, and that in conducting their affairs they are temperate, truthful, charitable, and conscientious, they will exert a powerful influence in convincing the world that Christianity is worth having. The average successful business man in the world is smooth-tongued, eager to drive sharp bargains, selfish in his dealings, and absorbed in money-making. Can the Christian and un-

THE GOSPEL ACCORDING TO YOU

"There's a sweet old Story translated for man,

**But writ in the long, long ago,
The Gospel according to Mark, Luke, and John,
Of Christ and His mission below.**

"You are writing a Gospel, a chapter each day,

**By deeds that you do, by words that you say.
Men read what you write, whether faithless or true—
Say, what is the Gospel according to you?**

"Tis a wonderful Story, that Gospel of love,

**As it shines in the Christ-life Divine,
And oh, its truth might be told again
In the story of your life and mine.**

**"Unselfishness mirrors in every scene,
Love blossoms on every sod,
And back from its vision the heart comes to tell
The wonderful goodness of God.**

**"You are writing each day a letter to men
Take care that the writing is true;
'Tis the only Gospel some men will read,
That Gospel according to you."**

—Publisher Unknown.

believer join hands in business since their methods are contrary? Can they enjoy God's blessing resting upon them? Paul advises us to suffer wrong rather than defraud or harm another. I Cor. 6:1-8.

"Have no fellowship with the unfruitful works of darkness" (Eph. 5:11). "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. 4:14, 15). This is not a negative teaching, but a positive one. "Let no man deceive you . . . because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

The teaching regarding the unequal yoke can also apply to war, where the Christian must mingle with the wicked in camp and on the battlefield and work together toward the common end of destruction. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners" (Ps. 1:1).

Note.—Acknowledgment is made for material from Daniel Kauffman's book, "A Talk with Church Members."

Bloomfield, Mont.

THE VALUE OF A FRIEND

A blessed thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; who knows the best and the worst of us, and who loves us, in spite of all our faults; who will speak the honest truth to us, while the world flatters us to our face and laughs at us behind our back; who will give no counsel and reproof in the day of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we can. If we have had the good fortune to win such a friend, let us deny ourselves in his favor rather than lose him. We must give and forgive, live and let live. If our friends have faults, we must bear with them. We must hope all things, endure all things, rather than lose that most precious of all earthly possessions—a trusty friend.

A friend once won need never be lost, if we will only be trusty and true to ourselves. Friends may part, not merely in body, but in spirit for a while. In the bustle of business and the accidents of life they may lose sight of each other for years, and more—they may begin to differ in their success in life, in their opinions, in their habits, and there may be for a time, coldness and estrangement between them; but not forever, if each will be but trusty and true. For then, according to the beautiful figure of the poet, they will be like two ships which set sail at morning from the same port, and ere nightfall lose sight of each other, and go each on its own course, and at its own pace, for many days, through many storms and seas; and yet meet again and find themselves lying side by side in the same haven, when the long voyage is past.

—Charles Kingsley.

"Christ showed us that Christianity was practical and sufficient for every human being to use."

EDUCATIONAL

THE TESTIMONY OF ARCHAEOLOGY

*A Series of Articles on Existing Evidences Left by Ancient Peoples
Proving That the Bible Is Historically True*

I. Early Knowledge of the Creation

By Floyd A. Shank

A series of articles on existing evidences left by ancient peoples proving that the Bible is historically true.

Introduction. Most of us from childhood have accepted the Bible unconditionally as being the true, inspired Word of God. When we accepted by faith the plan of salvation set forth in the New Testament, we experienced the new birth which that same Book describes. When we obediently ordered our lives according to the precepts of the Bible, our lives were enriched with an abiding joy and peace which cannot be destroyed by things of earth. As we take the great promises of the Scriptures at face value and step out upon them in simple faith, they are fulfilled before our very eyes—the humanly impossible coming to pass. These spiritual experiences are unanswerable proofs that the Bible is the very Word of God and everything that it claims to be. However, not everyone has had such an experimental demonstration of the truth of the Bible. Those outside of fellowship with God often need material evidence, such as archaeology offers, upon which to build their faith.

In the world today there are many, many people who question spiritual experiences and are ready to declare that they do not believe that the Bible is true. In some cases the cause of this apparent unbelief can be traced back to some subtle lies put out under the pretension of science. Accusations that the Bible disagrees with authentic ancient history and that it is a work of fiction imposed upon the world, and similar charges, have been received by these unfortunate people as proved scientific facts. The facts really are that these charges against the Bible cannot stand the test of true scientific investigation. In the buried remains of ancient civilizations and upon the surface of the earth carved in enduring rock is such a wealth of evidence proving the historical veracity of the Bible that there is no excuse for anyone charging that the Scriptures are fictitious. In fact some of the great universities and museums of the present day have sent out financed expeditions of scientists to examine thoroughly these ancient remains. As a result of years of painstaking labor by these skilled archaeologists, great quantities of ancient, inscribed clay tablets, documents made of papyrus, various implements used in daily life, and other materials affording valuable information have been placed in important museums of the world, and large volumes describing these and other marvelous discoveries have been written. The

evidence from these efforts stands like a great monument giving a unified and convincing testimony that **the Bible is historically true.** It is unfortunate that more people do not study these works of world-known scientists and scientific foundations rather than listening to dishonest or uninformed babblers.

The purpose of this series of articles is simply to hold forth to still more people the scientific light of archaeology which is already shining brightly. The author shall draw freely from the works of recognized archaeologists and shall give credit accordingly. It is hoped that this presentation of truth will help to dispel the darkness of unbelief which has been brought upon some minds by the unscrupulous misrepresentation of facts under the cloak of science, and also give additional support to Christians' faith in the Bible especially during these perilous times.

Archaeology is "that branch of science which studies the art, customs, and culture of ancient peoples through the investigation of the material evidence they have left behind them."¹ Since archaeology deals with the material evidence left only by people, the witness born to the Genesis account of creation by the presence or absence of fossils of plants and animals and other phenomena in the earth not associated with humankind shall not be considered in this discussion. The treatment of such facts is in the sphere of geology.

The Creation. The unearthed remains of an early civilization buried under a deep soil deposit give information about the lives of people before the catastrophe of a gigantic flood (believed to be that recorded in Genesis). But not in those relics have been found stories of the Creation. So far as we know now those people had not developed the art of writing. Consequently the absence of any written record of the Creation among the remains of those early people is no proof that they did not know about the Creation and had not handed down the story orally from generation to generation.

Our search is more fruitful among the remains of civilizations after the Flood. The first written versions of the story of Creation that have been found are on clay tablets left by the people commonly called "the Sumerians" who, long before Abraham's day, tilled the fertile land between the Tigris and Euphrates rivers. And it is a striking fact that these people are now credited as being the first to practice the art of writing (more shall be said about them later). Since narratives

about the Creation occupy some of the earliest known writings, we can at least say that that subject was considered of importance to those ancient thinkers and was evidently discussed long before men recorded their thoughts. It is difficult to regard these early stories simply as local legend when we take into account that other ancient peoples have left similar narratives of Creation and who were so far separated from each other geographically that communication was then nigh impossible. One scholar reasons that this apparently general idea of Creation found in the early history of the scattered human race was the natural and uniform result of the processes of the mind inquiring into the cause of the universe. I cannot agree that the human mind without the assistance of tradition could have arrived at the same conclusion so generally. Furthermore, it should be observed that "In ancient Sumerian and Babylonian documents the stories of the Creation, the Fall of Man, and the Flood usually appear together."² We can be confident that the Sumerians who lived not so many hundreds of years after the Deluge got their story of the Flood from oral history. It is logical to think that since these narratives appear together, they all have some basis in oral history.

Though these ancient narratives of Creation probably had a basis in historical facts, it is quite likely that these facts were adulterated as they were passed down through the centuries by word of mouth before they were recorded and preserved. Various discovered documents show that each group of people attributed the work of Creation to the particular pagan god which it worshiped. It is only to be expected that these people would give the highest honor to whatever they believed to be their god or gods.

It is interesting to read some of the ancient stories of creation. The following lines are taken from the Epic of Gilgamesh:

*The goddess Aruru, when she heard this,
A man like Anu she formed in her heart.
Aruru washed her hands;
Clay she pinched off and spat upon it;
Eabani, a hero she created.³*

The Babylonian Epic of Creation, a long poem inscribed on seven tablets, is sometimes compared with the early chapters of Genesis. It gives the story of primeval water-dragons emerging from chaos:

*When on high the heavens were not named,
And beneath a home bore no name,
And Apsu primeval, their engenderer,
And the form Tiamat, the bearer of them all,
There mingled their waters together;
Dark chambers were not constructed, and marsh
lands were not seen;
When none of the gods had been brought into
being,
And they were not named, and fates were not
fixed,
Then were created the gods in the midst thereof.*

The poem tells of the water-gods, Apsu and Tiamat, being overthrown by Ea and Marduk. Following this Marduk is supposed to have created the heavens and the earth and finally to have created man.

*What in his heart he had conceived he offered as
a plan:
"Blood will I bind, bone will I fashion,
I will produce a man; 'man' is his name;
I will create man 'man';"*

*Verily by the service of the gods he shall give them rest;
Verily I will alter the ways of the gods."*

A Babylonian tablet in the possession of the British Museum states that Marduk assisted Aruru in the creation. It reads, in part:

*Marduk bound a structure of reeds upon the face of the waters,
He formed dust, he poured it out beside the reed-structure,
To cause the gods to dwell in the habitation of their hearts' desire,
He formed mankind.
The goddess Aruru with him created mankind.*

These pagan stories of Creation in entirety cannot be historically true. If they were, then there would be almost as many earths as there were pagan gods. However, in all these epics there is one common element, i.e., the universe was created by deity. This agreeing testimony coming from the traditions of ancient peoples far removed from each other should be given some serious consideration. Archaeology with its stories of first-hand evidence for the accuracy of the Bible, does not place much weight upon these ancient narratives telling about events which happened centuries earlier. Yet all who believe the Biblical statement that Adam, the first man, lived to the age of nine hundred and thirty years have a right to expect that generations living only about two thousand years after the Creation should have at least a vague knowledge as to the origin of the orderly universe. Archaeology testifies that the early peoples had such a knowledge. We should expect that people who have forsaken the worship of the true God to worship the forces displayed in nature would also corrupt the traditional story of Creation. The findings of archaeology give evidence of this corruption of an original account of the Creation. Though the voice of archaeology on the origin of the universe is not conclusive, all that it does say is in favor of the Biblical statement that "God created the heaven and the earth" and "created man in his own image."

It cannot be claimed that the Genesis account of Creation was developed from the ancient stories woven about pagan gods. The early idolatrous peoples have left a strong testimony of the ability of the depraved human mind to hold or produce a true conception of the nature of God when that mind is alienated from the fellowship of God. They were able to remember the simple fact of Creation, but utterly unable to retain a true spiritual conception of God. Their gods were as human and depraved as they were. The conception of God in Genesis has not descended from epics of those pagan gods nor is it the invention of the human mind. The nature and acts of the

God of Genesis are so far above the plane of human thinking that such a conception of deity could not possibly have been originated by human thinking—this knowledge could only have come by a direct revelation from the true God of Himself. Since the conception of God as found in Genesis must have come by divine revelation, the story of Creation in the same book of Genesis must have been also given directly by God. "When one attempts to compare the rather ridiculous pagan epics with the sublime opening chapters of Genesis,

the work is somewhat like comparing the feeble flicker of a tallow taper to the glorious light of the sun. The pagans picture a world created by quarreling, jealous gods: Genesis reveals a universe coming into being at the simple spoken command of Almighty God."⁵ (Archaeology has much to say about the origin and accuracy of the Pentateuch. This interesting store of scientific facts will be considered later in this series.)

(To be continued)

Scottdale, Pa.

KNOWING OUR CHILDREN

V. The Force of Heredity

By John R. Mumaw

Our children resemble their parents in various ways. They possess family characteristics which have prevailed in their ancestors for many generations. Certain types of physical features have continued to follow more or less true to form in the offspring of both homely and handsome people. There is nothing to prevent it, for the biological processes of life transmit likenesses from one generation to another.

Heredity is a life process which propagates characteristics in accordance with the laws of nature. It insures the continuity of certain forms and types existing in parents through their offspring. It is "an orderly biological process" which affects the propagation of life organizations. It holds the offspring within the same type of structure as its parents.¹

It is not to be expected that heredity will hold to some unchangeable norm or standard. Deviations are to be expected. Such variations, however, will always be held within certain limits set by the laws of nature. No one needs to anticipate having a child born with the facial features of an owl. Avian beaks do not appear on human faces. While a child born of parents who wear a "Roman nose" will likely have a prominent resemblance to its parents, it is not impossible for that child to appear with a flat nose.

All hereditary features implicate many families and a large number of ancestors. Heredity involves a complex process. Psychologists have accepted generally Galton's theory that a child ordinarily receives one half of its native endowment from its two parents, one fourth from its four grandparents, one eighth from its great-grandparents, and so on, to the fifth and six generation or beyond. "Though a child seems to be a changeling, like no near relative, yet an investigation into the ancestral lines will usually explain the nature that seems a riddle when considering only the parent."²

Heredity has its basis in biological facts. The discoveries made through carefully planned experiments, through scientific investigations, and through professionally controlled observations have added much to our knowledge of those principles determining the force of heredity. We have learned that life is not a mere accident and that its native equipment has been determined by fixed laws. The two lines of ancestry in every person have both contributed to the total makeup of the individual. Hereditary traits are a combination of determining factors contributed through

both the male and female cells at the time they unite to form the conception of a new life. "From the moment of conception certain constituents in the germ plasm called genes, by method of dividing and combining of the chromosomes, determine what peculiarities shall be passed on."³ The basis of heredity is found in that germ cell, which is what one might call the cell of inheritance. With the uniting of the ovum (female) cell and the sperm (male) cell you have the beginning of life, a life that represents a combination of many traits. In every germ cell, male or female, there are threadlike particles called chromosomes. Every time an ovum is fertilized, there is a fusion of what are known as original determiners from both parents. Within the chromosomes are minute particles called genes. They are the determiners. For instance, the color of the hair or the color of the eyes is already determined when the egg cell is fertilized by that particular combination.

Mendel, an Austrian monk, prepared a paper on genetics (the science of heredity) in 1865. Very strangely this paper was lost for about thirty-five years after which several scientists found it and began experimenting along the same line. Mendelism teaches that the inheritance of a child is a sum of individual inheritance. It classes these inheritance traits into two divisions, the dominant, and recessive traits of character. The dominant is more prominent, expressing itself as a particular characteristic that is recognized above other traits. It also holds that that same child carries what are called recessive traits. It was discovered there were only a few different from all the rest and the most of the offspring had a tendency to revert back to the average. That can be illustrated in the height. Tall parents will likely have more children shorter than themselves than they will have children taller than themselves or even as tall as they. That is the tendency that prevails in the human family. It is rare indeed to find the children of genius measure up to their parents. The child inherits from all its ancestors rather than from one or the other. For that reason it is very desirable indeed to belong to a good family tree.

Children that are born of parents who are cousins or near relatives are likely to have pronounced characteristics which may be either good or undesirable. Whatever is common in their ancestry has a greater chance of being transmitted to them than other traits. If

¹ James C. Muir, *His Truth Endureth*.

² *Ibid*.

³ For complete translations of the Epic of Gilgamesh see *Archaeology and the Bible* by G. A. Barton, American Sunday School Union. See also, *The Babylonian Story of the Deluge and the Epic of Gilgamesh*, British Museum.

⁴ For a full translation of the Babylonian Epic of Creation see Rogers' *Cuneiform Parallels to the Old Testament*; G. A. Barton's *Archaeology and the Bible*.

⁵ Muir, *op. cit*.

the dominant characteristics of the family are good the offspring will likely have that particular strength. If, however, there are undesirable traits in the family, the offspring may show definite weaknesses.

The tendency in nature to revert back to the average is called the law of regression. It serves to hold life within the bounds of human specifications. Exceptional parents will most likely have children measuring above the average but will not necessarily be their equal. "Thus nature in the working of the laws of heredity is always pulling towards the average and so providing for solidarity and balance; at the same time, because of the principle of variation, new possibilities, genius, and talent are continually being produced."⁴ This persistence of heredity makes a strong contribution to life in its stabilizing effects.

The variations that occur in human life are most satisfactorily accounted for by the law of combination. According to this idea the fertilized egg may have within it a new or novel arrangement of original determiners.⁵ With a family tree of 126 persons there are many different traits standing within reach of being transmitted to the offspring. The two lines of ancestry in each generation provide a wide range of possibilities to make up a strangely new combination of characteristics which had appeared formerly in ordinary combinations. Sometimes "changes take place in the genes, possibly of a simple chemical nature, which result, not simply in a fresh combination producing differentiated personal traits, but in a new trait which is itself heritable. The individual is called a 'sport' if this new characteristic breeds true."⁶ Many of the so-called "sports," however, have characteristics which are making merely the delayed appearance of some characteristic that had not shown for several generations. These gene patterns are endlessly shifting from one combination to another so that we can find no two persons exactly alike in every respect.

Heredity is one of the most complex issues among our life concerns. So many people are involved. It is quite natural for us to have some appreciation for our family connections. We must remember, too, that any family history may contain the names of persons whose records are not so flattering. Hardly any ancestral line has escaped some undesirable traits. "A study of family trees is a wholesome antidote for overweening family pride."⁷

Having recognized the fact of inheritance we are now ready to take up the more important consideration of what we inherit. There has been much disagreement on this issue and we must endeavor to hold ourselves open to the evidence of proved facts and to restrain opinions which may have been gathered from unreliable sources and hearsay.

What people have learned to do are called acquired traits. We must give attention first to the question, "Are acquired traits transmitted?" Among the earlier scientists in the field of biology were men like Lamarck and Darwin, who believed there were evidences that acquired traits are transmissible.⁸ Upon this view was built the theory of evolution. Later scientists who were studying in this same field of genetics found through experimental projects and study, by controlled observations, and through their investigation by

case studies, that acquired traits are not transmitted. According to their findings the transmission of hereditary traits includes nothing that has been acquired by any progenitor.

Children do not inherit character.⁹ The godly living of conscientious parents does not guarantee righteousness to their offspring. There is no hereditary transmission of genes for spiritual-mindedness and moral living.

The offspring of well-behaved parents do not inherit the personal habits of their ancestors. Nor does it mean that a child of a swearing father will have his manhood characterized by profanity. A thoughtful mother has no guarantee that her daughter will have a benevolent spirit.

Experience and its values are not transmitted to the offspring of versatile parents. It is similar in nature to acquired knowledge. Well-educated parents must provide as much training for their children, or more, than they themselves had received to give them the benefits of culture. Acquired traits are not transmissible.

Heredity transmits tendencies, capacities, and aptitudes. Heredity has endowed the race with a vast organization of characteristics common to all humanity. Physical resemblances, racial temperaments, and sex specifications are regularly transmitted from generation to generation. In addition to these, inheritance includes tendencies, capacities, and aptitudes which may be quite simple in their nature or they may appear in very complex forms.

We need have no fears that a child will be born with the features of a dog or rat. God

THE MAN BY THE ROAD

If I were the man by the side of the road
Who watches the world go by,
I'd stop every man with a frown on his face
And ask him the reason why.
I'd stop every one with sad, weary eyes
And find out what made him so;
I'd point out to each the Christ on the cross
And help him His love to know.

If I lived in a house by the side of the road
And tried for the friendship of man,
I'd tell him of Christ, the wonderful One,
Who gave us salvation's plan.
I'd show him the road to Heaven's gate,
The way that the Saviour trod,
If I were the man by the side of the road,
I'd try to lead someone to God.

I do not live by the side of the road,
Where the race of man passes on,
But I meet them each day on the path of life,
Those wanderers far from home.
You don't have to live in a house by the road
To scatter the sunshine of love.
But wherever you live, if a man ask the way,
Just point him to Heaven above.

You don't have to live in a house by the road
To offer your friendship to man.
A kindly word and a cheerful smile,
A friendly clasp of the hand,
A word of love to a sin sick soul
Helps lighten the heavy load
And makes you a friend of all mankind
If you are the man by the road.

—Flossie Hughes Robards.

has already specified through the laws of human nature that heredity shall guarantee the upright position with hands suitable for grasping attached to the arms, and feet suitable for balancing the body on the lower limbs. This and many more features of the body, mind, and soul are common to all humanity.

Family traits finding expression in physical resemblances are the most often recognized and the most frequently talked about. There is nothing unusual in having a child which bears resemblances of both parents. He may have inherited his father's Roman nose and his mother's flat ears.

The racial stock of Israel has quite noticeably and even miraculously retained its marks of identity. The offspring of Jews inherit traits which distinguish them from the Gentiles. Recent investigations of racial differences find less variation, however, of intelligence among the races than was commonly thought.¹⁰ The chief characteristic racial differences involve temperamental and other personality traits. Similar differences may also be found to exist between nationalities and the two sexes. The fact of these differences merely indicates the tendency of hereditary influence.

The force of heredity in determining sex differences is difficult to discover because of the close relationship and bearing of environment and training. It is quite clear, however, that motor ability is generally better developed in men than in women while women are decidedly superior to men in memory.¹¹

The tendencies a child inherits include such factors as a liking for some particular achievement. In case of music, a person has not inherited his knowledge of rudiments nor his skill of manipulation but his native endowment included an ear to appreciate chords and an urge to acquire skill of performance in music. This principle obtains in other life interests such as mechanical abilities, artistic sensibilities, and so on.

Heredity bestows the capacity for development. No person can reach an achievement beyond the capacity fixed by the original determiners at the time of his conception. The mental potentiality of any life is definitely limited or rendered possible by the hereditary contribution of its ancestors. Feeble-mindedness is simply another word for mental limitation, far below the average. Brilliance is a superior mental capacity enabling the person to gain marked success in some field of intellectual achievement.

Aptitudes vary greatly among different people. They are born with us. Some people have a natural pleasure in activities requiring precision. Others have an equally strong urge to make broad strokes in life. To acquire skill in either type of manipulation, the person must have purposeful practice. Only the aptitude is inherited.

Having come to recognize the force of heredity in the life of a child and realizing that every child is obliged to accept what it inherits we are now ready to consider what use can be made of native tendencies. This, our deepest concern is to know what can be done about the force of heredity. We know well enough that heredity and hereditary influences are very stubborn facts. We see in-

herited traits manifesting themselves in all the children under our influence. What can be done with them? If they are desirable, how can we encourage them? If they are undesirable, what can be done to correct them?

The task of parents and teachers largely consists of modifying and controlling the instinctive tendencies that are present in our children. We must turn desirable traits into acceptable habits of behavior. It is our business to lead the child through processes of elimination of the undesirable traits for the building of character.

The pull and power of original tendencies dare not be ignored. They must be dealt with in some manner for the good of the child whom we would influence for God. Children are born into the world with an outfit of native tendencies which represent predispositions and capacities that have been thrown into their lives from all their ancestors. These become marks of personality and are to be encouraged in acts that produce worthy conduct. Desirable attitudes need to be strengthened. Good habits and noble ideals must be built up through their proper recognition and use.¹²

Since learning involves the motivation and control of native urges or drives which our children inherit, the Christian teacher has the task of dealing with them in such ways as to produce a Christlike character. Many of these native tendencies can be used for the formation of good habits, for the planting of ideas, as well as in the building of ideals.¹³ Some of them need to be strengthened while others must be eliminated. Still others can be redirected and all of them must be reckoned with to help the child reach the desired goals of life.

Native tendencies can be used in the formation of good habits by encouraging them with a proper environment. When a certain tendency to act expresses itself, encouragement to repeat the response will help to establish the habit. When native tendencies lie dormant in the life, they need to be awakened by some stimulation from the environment.

A negative effect may be secured through disuse. In order to accomplish this, it would be necessary to remove the occasion. It must be remembered, however, that this is not the most constructive way of training the child. To remove an object which the child should not have, does not train the child to restrain himself from grasping something forbidden to him. It is the business of a parent or teacher to train the child to react properly in the presence of the object.

The reasoning powers of a child representing its native capacity frequently need to be awakened. It may be done by stimulating a tendency to be thoughtful in ordinary considerations. "Unguided instinct is satisfied with little thinking."¹⁴ For that reason we need to encourage the child to a purposive use of his reasoning powers so he learns to exercise good judgment in matters of greater and less concern to his success.

Another use which may be made of native tendencies is to strengthen those which manifest themselves in desirable attitudes and acceptable behavior. One can do this by attaching consequences to the child's responses. Lead him to discover that his persistence in

one thing or another will lead to an accomplishment. Children have a natural love of being the cause of something and they get a reward out of seeing that something has been made or changed because of individual activity. This encourages a child to seek a recurrence of the incident. It provides the child with rewards of satisfaction. We must keep in mind, however, that the reward must be very closely associated in the child's own consciousness with the situation in which he has made a response.¹⁵

The negative approach may have an equal influence with the child when he experiences unpleasant results from his conduct. This resolves itself to the method of inhibition or repression. For instance, a child that is given to quarreling must be made to understand that such attitudes lead to unpleasant experiences. It is nothing unusual to find children quarreling. There is no need to be unduly alarmed about the fact that our children quarrel but a thoughtful parent will seek to weaken such a tendency in the child. His personal

WHO IS MY SAVIOUR?

**Who is my Saviour? It is He
Who shed His precious Blood for me;
'Tis He who died on Calvary's brow
That I might have salvation now.**

**'Tis He who intercedes for me,
That from sin's debt I be kept free;
Whose blood doth cleanse my heart from sin,
And keeps me ever pure within.**

**'Tis He who walks with me each day,
And leads me in the narrow way;
Who with pity shares my ev'ry grief,
With tender love, gives sweet relief.**

**'Tis He on whom I can depend,
To lead me safely to the end;
Who fills my heart with light and love,
And smiles upon me from above.**

**'Tis He with whom I soon shall dwell,
In that sweet Home where all is well;
Where all is bliss and joy and light,
And where there never comes a night.**

—Virginia Bounds.

ity must not get overbalanced with a strong urge to be constantly overcoming others. This tendency like many others must be kept in check and regulated in the child's life by a trained judgment of his own.

A third use of native tendencies is to substitute or sublimate them. This means there are certain tendencies in the child which need to be redirected. It can be done by the substitution of some other form of expression somewhat like the natural tendency. A child will eat without training but he learns better how to eat gracefully with training. A child learns to leave off certain undesirable reactions when he finds a substitute expression for the urge that drives him to action.

In the use of sublimation a child is led to spend its energy in some other way than it ordinarily would have in following its natural tendency. For instance a child may have a tendency to dominate the wishes of his playmates. It can be made a desirable trait by means of sublimation when the same energy is thrown against the forces of evil. This

means of redirecting a tendency in the child can often be used to great advantage in the building of a strong personality.

Children inherit certain types of nervous systems. One may have a tendency to respond very quickly to stimuli which may be thrown into his experience. A teacher should recognize that trait and use it for the training of the child. Such a child can be appealed to because of his likely desire of approbation. He loves to be actively engaged and therefore can be satisfied by projects that require activity. His interest in competition may be directed to good advantage in the learning process.

It is the task of parents and teachers to study the child whom they would influence for God. You will find in every person a large number of native tendencies. What we are primarily concerned about is to help that child develop a balanced personality. If they desire solitude, make use of that desire in leading them to a deep devotional life with God. If he is eager for society, use that to make him an influence for good among people. If he looks for the approval of his fellows, use that in making him keenly conscious of the heavenly approbation which every Christian should seek. If he is imitative, point him to the master example of Christ. Heredity is a strong ally to the parent and teacher who is interested in directing the life of a child. Good traits can be confirmed and evil tendencies can be corrected in the very early life of our children.

Our consideration of the force of heredity would be incomplete without taking note of the effect Adam's fall had upon his posterity. His sons were begotten in his own likeness after his image.¹⁶ It was not that he passed on any particular guilt to his heirs but that his sin became ingrained in the very nature of his posterity so that all the tendencies of his nature were transmitted to them by natural generation. Because of this prevailing condition brought about by the disobedience of one, the human race inherited a defection, the lack of original glory and perfection. The loss of that original righteousness was an injury to human nature which cannot be overcome through personal effort alone.

The principle of evil in human nature makes its appearance in the life of every child at a very early age. It is an inherited depravity which gives to the child a natural tendency to do wrong. Man that is left to his own inclinations invariably turns toward sin. The deep-seated impulses of the flesh move the child into the direction of wrongdoings. He does not inherit the guilt of his parents but there is in his human nature a strong bias toward evil.

Jesus called attention to this inherited corruption upon different occasions. It was in view of this principle of the corrupt condition of human nature that He declared the necessity of a new birth to enter into the kingdom of heaven.

In the provision of divine grace we have the counter-balance to the force of heredity and its transmission of a depraved nature from one generation to another. Parents and teachers who would have their children delivered from the grip of our corrupt nature must introduce them to the means God has provided for

overcoming this sinful nature through the death of His Son. From the natural viewpoint there is no explanation of this supernatural effect of God's providence. It does not, however, disannul the biological effects which have been discussed above. But rather, it points to the spiritual means by which persons can find divine aid to sublimate undesirable traits. Environment is an essential factor contributing greatly to the awakening, strengthening, and redirection of native tendencies, but the grace of God is a more potent factor when it is applied through faith in the Lord Jesus Christ.

Parents and Christian teachers, in addition to the various means of dealing with heredity, need to appropriate this divine grace and spiritual power in the molding of character and for the guidance of living souls.

Harrisonburg, Va.

- 1 Paul L. Boynton, *The Psychology of Child Development*, p. 26.
- 2 Norsworthy & Whitley, *The Psychology of Childhood*, p. 22.
- 3 *Ibid.*, p. 21.
- 4 *Ibid.*, p. 23.
- 5 Boynton, *op. cit.*, p. 36.
- 6 Norsworthy and Whitley, *op. cit.*, p. 24.
- 7 E. Leigh, Mudge, *Our Pupils*, p. 28.
- 8 Norsworthy and Whitley, *op. cit.*, p. 24.
- 9 Clarence H. Benson, *An Introduction to Child Study*, p. 40.
- 10 Norsworthy and Whitley, *op. cit.*, p. 29.
- 11 *Ibid.*, p. 30.
- 12 Mudge, *op. cit.*, p. 32.
- 13 C. B. Eavey, *Principles of Teaching for Christian Teachers*, p. 137.
- 14 Mudge, *op. cit.*, p. 32.
- 15 Norsworthy and Whitley, *op. cit.*, p. 40.
- 16 Genesis 5:3.

PRAY

"Men ought always to pray, and not to faint" (Jesus).

PRAYER brings man closer to his Maker.

PRAYER is the key that unlocks God's storehouse.

PRAYER tunes the heart to praise God.

PRAYER invigorates the Christian with spiritual strength.

PRAYER of faith shall save the sick.

PRAYER dispels the gloom of discouragement.

PRAYER in secret brings open reward.

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

—Pearl A. Walker.

TO SPEAK OR NOT TO SPEAK

By Grenville Kleiser

Said a father to his son, "John, you have now come to a time of life when you should decide whether you will or will not marry. I don't wish to influence you one way or the other, so will just say this—whichever course you adopt, you are sure to regret it."

Whether you should make a public speech or not is a question you, yourself, should

decide. It is sometimes wise to decline an invitation to speak, particularly if you are not well prepared.

It was said of an old-time orator that he owed much of his success to the fact that he roared like a lion. But if a public speaker today were to use the exaggerated style of fifty years ago, people would suggest that the poor gentleman was off his diet.

Two essential qualifications for making an effective public speech are to have something worth-while to say, and to know how to say it.

The first essential implies a judicious choice of subject and the most thorough preparation. It means that the speaker has carefully assembled the best available material and has familiarized himself with his subject.

The second essential, to know how to say it, implies a thorough training in the technique of speech: A well-trained voice, distinct enunciation, appropriate expression, and judicious gesticulation.

Brevity is most desirable in present-day speech-making. One type of speaker is content to say, "Two and two make four," while the type of speaker, given to amplification, would say:

"I will venture to affirm, I will go so far as to assert and I do not hesitate to declare,

having come here for that purpose,—and my assertion, I imagine, will meet with the general concurrence of all these present, and commend itself to thousands outside these walls, that if you take the numeral two and increase it to the extent of two more, by the process entitled addition, the result, I have no hesitation in saying, will be found to be four—no more on the one hand, while on the other hand it will be no less."

A natural style of delivery is superior to most of the studied methods, although some technical training is imperative.

Definition of natural style: The manner which one naturally falls into who is really speaking in earnest and with a mind exclusively intent on what he has to say.

When you make a public speech, do not indulge in too much action. When you keep on making a rotary motion above your head while delivering a number of sentences, you are not likely to be impressive. And it is possible to be led away in the excitement of the moment so that you begin to perform the rotary movement with both hands, until you end by spinning the whole body around in the style of a whirling dervish.

Your best opportunity for practice is in your everyday conversation. There you are constantly making speeches on a small scale.

BOOK REVIEWS

Home and the Children, by Dwight Edwards Marvin. Here is a very stimulating book for parents to read. It can be read in a short time, and approximately half the book consists of prayers with lofty thought. The material is concise and piercing. The author shows that children are largely what parents make them. When children go wrong, the parents usually get the pity when the children really should have it. The author clearly and convincingly depicts the moral disfigurement that results from wrong attitudes and procedures by parents in dealing with their children. He does not endeavor to set forth any new psychological procedures, nor cast reflection upon the past because of ignorance, but calls attention to important scriptural principles in dealing with children. The book is a challenging message to every parent.—C. K.

Published by Fleming H. Revell. 88 pages. Price: \$1.00. May be ordered from the Mennonite Publishing House, Scottdale, Pa.

Problems of Youth, by W. B. Riley. The author has a genuine love for young people and a keen understanding of youth's temptations and nobler desires. Each of the seven chapters is labeled with a search for vital elements of life. The first is an illuminating message on the natural turn of youth's desires for pleasure. This is followed by a careful analysis of youth's search of education in which he deals directly with the problem of youth's steadfastness of faith. As he proceeds through the remaining chapters—Youth in Search of Employment, Youth in Search of a Mate, Youth in Search of a Home, Youth in Search of Salvation, Youth in Search for God—he provides interesting answers to perplexing questions of young people. The author is not only frank, but he is careful to present sane and sensible counsels for the inquiring youth.

A few quotations may help you to appreciate the fine sense of balance which prevails throughout the book:

Concerning two people who are considering marriage he says, "The happiness of both depends upon mutual appreciation, mutual admiration, and considerate co-operation."

"Until Christ Himself is personally admitted to the home, there is no security for its present and no sure promise for its future."

In the appeal for spiritual decisions from youth he says, "No intelligent decision was ever made without thought. God Himself does not desire thoughtless resolutions, much less thoughtless actions. His appeal is to a sober and reflecting mind."

This book provides pleasant and profitable reading for both our young people and our leaders of youth.—J. R. M.

Published by Zondervan Publishing House. 123 pages. Price: \$1.00. May be ordered from Mennonite Publishing House, Scottdale, Pa.

Coming of Age, by E. Milton Grant. Here is a book which parents, ministers, teachers, and other leaders of youth will find helpful in their counsels with young people. The author presents a frank discussion of the problems of youth. It is a book which may well be placed into the hands of the adolescent and which because of its frank but refined approach to the issues of youth makes a strong appeal. His sane treatment of the problems of personality which arise in the sex life of youth and in their courtship relationships make a favorable contribution to the thinking of young readers. His chapter on "The Development of Personality" is particularly good with the exception of a conciliatory attitude toward "aesthetic dancing" and his complacent feeling toward popular sports. There is much in the book to commend itself to our young people. These slight references to objectionable recreation should not seriously handicap the effectiveness of the book in developing higher sex ideals among youth. It is "a straightforward and convincing presentation."—J. R. M.

Published by Fleming H. Revell. 91 pages. Price: \$1.00. May be ordered as above.

MISSIONS

CITY MISSION WORK IN THE NORTHWEST

By Marcus Lind

No doubt it has been the experience of many a student that, in making a map indicating the city missions in the United States, he can scarcely find enough room for all the dots in Pennsylvania, Maryland, and some of the more thickly populated Mennonite districts. But, in coming out to the vast expanses of the Western States, the student places only one single dot in the whole Pacific North West. That is at Portland, Oregon.

It seems that the work in Portland started as the result of missionary enthusiasm created by the Quarterly Pacific Coast Mission Meetings. According to reports of these meetings, as early as 1912 a substantial fund was raised to start mission work in Portland. This fund, together with the zeal for the work, grew until in the autumn of 1922 Bro. Allan Good was chosen as full-time superintendent. The work began in an old hall in the northwest district of the city, which was then, as now, very little church. Though the old mission hall has long since been replaced by a more substantial building, the work continues on the same site where it was launched.

In some respects this field is considered a very hard place to work. Many churches have started work here and failed. If we were to consider the success of the efforts put forth here by the size of the church that has been built up out of the immediate community, then it would seem more or less a failure. But considered from most every other worthwhile angle, the work on the whole, though never so outstanding, has been very successful.

Though Portland boasts of having no slums, yet we are located in what is classed as one of the poorest residential districts. Not far away are the mills and factories. During these turbulent times, we can often hear the banging of the trip hammer all night long, as it is busily beating plowshares into swords. Up to the docks along the Willamette River come the large ocean liners, many of them for repair these days. Many new ones are also in the process of building. Shipbuilding has grown from a very small beginning to an industry employing many thousands within the last two years. This temporary influx has brought with it problems, not only to the city generally speaking, but also to our mission activity. Many more children roam the streets, but with the general excitement, we find that it is really harder than usual to get them into our Sunday school, and much more so their parents. The general disregard for the Lord's Day is also a factor which,

during these inflated times, tends to cause a great disinterest in the worth-while things of life.

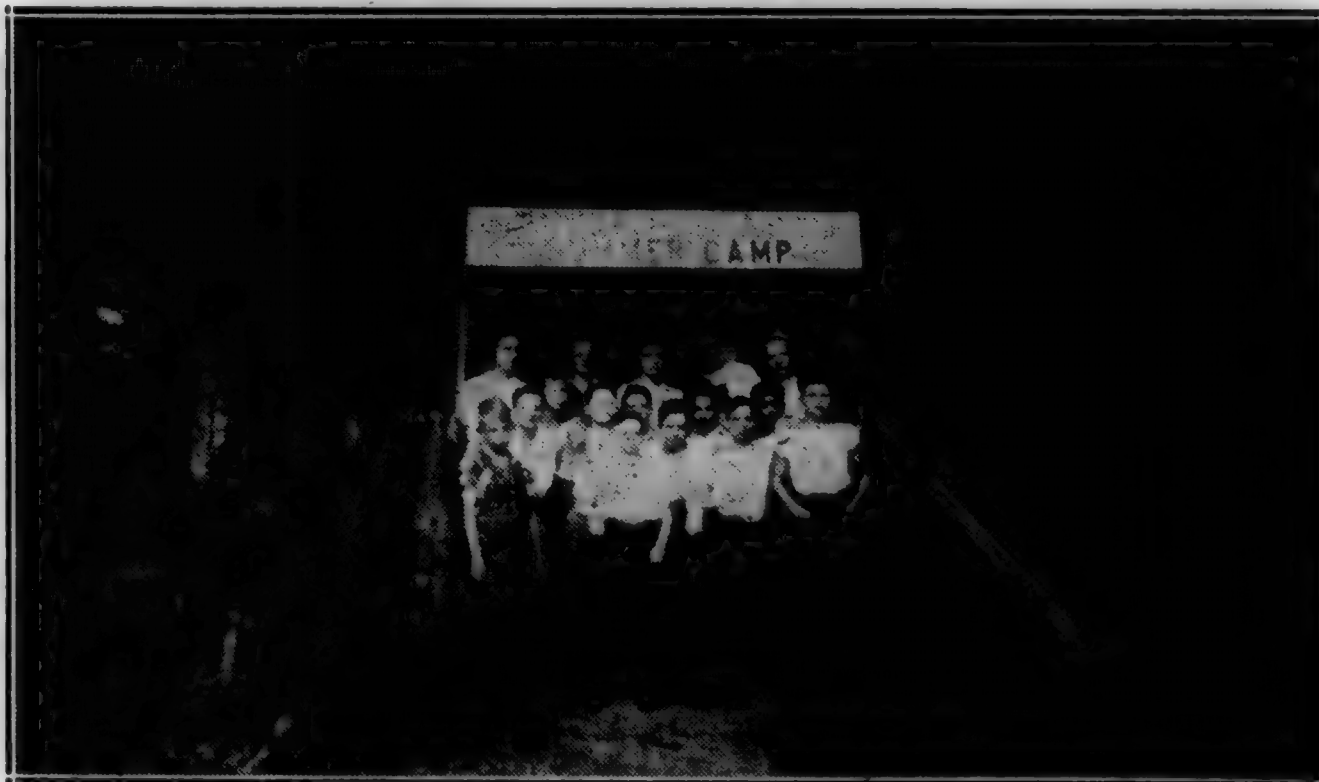
Portland Mission has been a pioneer in Summer Bible School work. The first school was opened in 1924, in which year there were only four in the Mennonite Church, and indeed, the work was completely new in this city to all denominations. Now preparations are under way for our nineteenth Summer Bible School. Through more extensive advertising and an all-out effort, we are trying for an average attendance record of 100 this year. In spite of the many new schools that have sprung up within the last few years, there are still many children on the streets who should be gathered in. How we long to get them into our school for some good Gospel teaching! We are glad for a staff of ten consecrated teachers who have been spending spare time in preparation for about two months now, and are looking forward to June 8 to start teaching.

Another work that started in the infancy of this Mission is the sending out of the "Fresh-air Children." To put these city children, many of whom have never had the advantage of normal home life, out into Mennonite families of the supporting churches, has proved a real blessing to many. But with this there were also some real problems. The atmosphere in some homes was not conducive to the best conduct on the part of the child, and on the other hand, some of the atmosphere brought by the child into the home was detrimental. Some Mennonite parents who were good disciplinarians with their own families, found that they were dealing with new difficulties when they entertained children gathered from the city streets. Result: The "Fresh-air Movement" has developed into a method which we like much better, the Summer Camp.

When the "G.M.C.," which we call the "Gospel Mission Car," picks its way slowly over the rough trail out into the timber of Brother Miller's farm, about thirty miles from Portland, there are usually about 12 young bundles of energy ready to explode into the June sunshine the moment the truck doors open. Suitcases and bedding are unloaded from the trailer behind, and soon there is the sound of happy voices, and perhaps a few discordant notes as the campers are coupled off and set to work arranging their new canvas homes. The Camp Leader smiles inwardly as the children are given their first work assignments. There are the water carriers, the wood-choppers, the potato peelers, the dish washers, the milk packers, and the camp cleaners. The children work eagerly at first, and are encouraged to do all they possibly can. After work has lost all attraction, play period is started—some good rough and tumble games—because the leader has learned by experience the necessity of getting the children just as tired as possible before the first night on the makeshift beds. When it is too dark to play any longer, the campfire is started. Here around the fire many of the lessons learned from God's great out of doors during the day are riveted to stay, songs are sung, and the big day is of course culminated with the usual bedtime story, which is often in the way of evangelistic appeal. Diversion from the regular routine is found by going on hikes, fishing for cray fish, or plunging into the old swimming hole out behind the pasture. During each day the children receive regular Bible instruction, which together with some practical training on the right way to live, is the means of leaving some lasting impressions on their child minds. If only we could have the children in camp longer than the usual seven-day season! Likely most of them could be won for Christ.

We aim to take out four of these groups of campers each summer, taking care to have their ages grouped right, and of course to have only one sex on the grounds at a time. The saddest part of Camp is the farewell, when it is necessary to take the children back into their old environment, realizing that much of the good that has been planted into their lives will soon be undone. But then, when once we stand before the Mercy Seat of Christ, we may be surprised at the harvest from this precious seed.

For longer than any of our present Mission staff can remember, extension work has been carried on in the county jail. A group of workers visits the jail as regularly as possible every two weeks to give the Gospel in sermon and song at the various wards. Within the last year conviction has seized the group that more souls should respond to these messages. Now an invitation to accept Christ is given out quite regularly with occasional responses. We have set our budget to win a certain number this year, and are praying and working toward that end. So far we have seven prison converts since New Year. Will you join us in this prayer?



A Group of Sunday-school Boys with Their Instructors at the Entrance of Our Shady Camp

What becomes of the prison converts? That is a hard question for us to answer. We always try to have a personal interview with each the day following his conversion, but one has to be a bit careful about overdoing this, as the guards sometimes get tired of one's oft coming. It is well to leave the convert with a copy of "The Way," a Bible or portion thereof, and a few post cards with a strong appeal that he keep in touch with you when his sentence expires. Since most of these men are transient, it is hard to keep track of them very long, but it is always a pleasure to send them a copy of "The Way" when they are too far away to reach in person.

Through the courtesy of the Publishing House, we receive 500 copies of "The Way" each month. The distribution of this little paper is quite a work of evangelism in itself. In many respects it is better than to distribute tracts. People look forward to the coming of this little periodical each month. When they do not get it regularly, they often want to know why. We have a mailing list and are thus able to reach many regularly whom we simply could not reach by personal contact. In this very shifting community in which we labor, we find "The Way" mailing list to be a good way to follow our people up. A few weeks ago we received from St. Louis a letter containing postage for a couple of years, accompanied by a letter of thanks for sending "The Way" regularly. One lady who receives this paper through the mail reads it and then sends it to her sister at Salem. The sister also reads it and then takes it to her daughter who is in a hospital. The daughter reads it and cuts out portions for her scrapbook, or to hang on the wall. That's making a little "Way" go a long ways.

To have a handful of these papers in one's hand is also a good means of contact when doing visitation work. The visitation program is a line of service in which one never gets through. It would surely take a large staff of workers to do all that may be done along this line in this part of Portland. At present we have three workers besides the Superintendent and family. One of them, Sister Ruth Kauffman, of Creston, Montana, will leave us to prepare for another line of service at the close of our Bible school. Of the two remaining, there is Sister Myrtle Miller of Mazeppa, Alberta, who has labored here for about eleven years, and Sister Velma Schlaubaugh of Molalla, Oregon, who is still in her first year of service.

Portland Mission is an outlet for people who like to make contributions of food, clothing, and so on to local needs. Much of the food needed by the Mission staff is sent in directly from the farm. The Sisters' Sewing Circles of the district also help to keep the dispensary well stocked. We are able in this way to help clothe children who would be so ragged in some instances that they would not be permitted to go to school. The distribution of Christmas baskets during the holiday season has proved a real blessing to the givers as well as to the receivers.

Thursday evening, December 18, twenty-three workers met at the Mission to help distribute Christmas boxes. It was a rainy night, but nevertheless all were eager to go. According to arrangements, three groups were organized, and when trailers and cars were loaded, they started out finding the various addresses. At each place a short service was conducted consisting mostly of singing and testimony. The following Sunday evening in Young People's Meeting, several of the young people told of blessings they received in this work. One of the most interesting experiences was when one of the groups took their box to the wrong address. The surprised people did not inform the little group of workers of their mistake until they had given a complete program. They then expressed thanks for the program and gave a dollar bill toward the work of the Mission.

Mennonite parents should be very cautious about sending their daughters to the cities to find work. What a blessing it is to have the assurance that the Mission force is concerned about every girl who comes to the city. In Portland we have on an average about twenty girls. We usually have a long list of ladies whom they may contact to find work. When the girls have a day or so off we want them to make this their home. We have a definite understanding with their employers that Mennonite girls must have off their Sundays to come to services, and enough of their

Thursdays off at least to come to the evening Bible Study Class. No doubt many of our young sisters have been kept by the contacts of our Mission.

Does the city mission work in Portland pay? Sometimes we as workers have to stop and just ask ourselves this question, maybe when a convert of whom we had been very hopeful loses out, or when someone makes a pessimistic remark about the work. Does it all pay? Surely it pays! It is the most profitable profession in the world, that of saving souls. Sometimes when a person is prone to feel discouraged it is good to take an inventory of the blessings. Around New Year it is usually quite interesting to look over the year just past, and try to take a rambling inventory of the work. It is nearly always true in mission work that most of the results are unseen. Some of the results that we were able to see in looking back over 1941, and for which we wish to give God the glory are as follows:

Around thirty souls confessed Christ during the year.

Seven souls were added to our membership by baptism.

Two souls were added by confession.

Five were added by letter.

We also had the sad experience of seeing one who was happy in her experience lose out.

"We know that our labour is not in vain in the Lord."

Portland, Oregon.

"THE WOODLANDS"

A Symbol of Love and Service to Aged War Sufferers

By Peter J. Dyck

Eight months ago The Woodlands meant nothing to me. Today, . . . but let me not detain you by telling what it means to me. It is you that I am interested in now. So why not come along and visit The Woodlands to see for yourself what it is possible for the place to mean. Remember, all you need bring is an average-sized packet of imagination. Tea will be provided.

Eight months ago today I landed in England. How well I remember that first day in this country. I almost forgot that a foreigner's first duty here is to obtain an identifi-

cation card, ration book, and gas mask; my thoughts were so preoccupied with other things. I wanted to discover the country's greatest need as it impressed itself on the mind of a newly arrived witness who could look upon the scene with an eye unprejudiced by personal participation in the events which had led up to it; with an eye not yet accustomed to the darkness by long experience of it. When, therefore, the clothing need presented itself, I remembered that Mennonite representatives had distributed American and Canadian clothing in this country almost since the outbreak of hostilities, and when I came up against the problem of food I was reminded of the fact that I had come with the intentions of working with our Mennonite mobile canteen which had already for some months catered to bombed-out civilians in times of crisis when normal supplies were cut off, both in the city of Birmingham and in Liverpool. Was the need among civilians then only for clothing and food?

I looked for the answer and it soon came with unmistakable clearness: No, not food and clothing alone, but evacuation, too. It was to meet this need that The Woodlands came into being.



Cray-fishermen with Their Catch Ready for Cleaning at the Portland Mission Summer Camp

When you find that The Woodlands is used exclusively for old and semi-infirm folk, you may want to ask the oft-repeated question: But why not for children? Most of us believe that the old people have had their day, and that the children of today are the citizens of tomorrow. This sort of reasoning accounts for the fact that in England, as everywhere else, children get preference to old folks when it is a matter of helping one or the other. That in itself is one reason why we help old people at The Woodlands. A second reason is that it gives us in our particular relief work here a fine balance, offsetting the work in our residential nursery home near Seven Oaks, where every evacuee is under five years of age. Thirdly, let us remember that state assistance by way of pensions and homes for the aged is still very inadequate. Their plight has been worsened by war conditions which have taken sons and daughters from home leaving old parents and grandparents helpless and alone, often a bundle of nerves unable to do the simplest task. Lastly, we have chosen to use The Woodlands as a home for old folks because we cherish the hope that by doing so we are providing a real object lesson of what can and ought to be done for old people. We hope that the appropriate authorities will take note and that this project will pave the way for many more like it. Certainly there is need for them, both now and after the war. It is interesting to note that certain authorities are indeed closely watching our experiment, wondering only whether it will function smoothly over a long period of time. So far it has worked out extremely well and we feel confident that it will continue to do so.

The Woodlands, once a beautiful country mansion and then later a girls' school, lies eighteen miles northwest of Birmingham, directly in line with Birmingham and Liverpool. The buildings—a twenty-one-roomed house, stables, shed, garage, gardener's house, and three greenhouses—stand in nine acres of fertile and wooded land. While the ornamental garden is soothing medicine for distressed and war-weary minds, the kitchen-garden is an indispensable and economical green-grocer, supplying not only every vegetable need but some fruit as well. Mr. Clark, the old gardener, who in twenty-two years of service has become an integral part of the place, says that in all the days of The Woodlands' glory, both as a mansion and as a girls' school, the premises and buildings have never been put to better use. He has shown his readiness to make the existing project a success by taking on the extra work of caring for a flock of poultry, and also by throwing all flowers out of the greenhouses and planting tomatoes instead.

We were most fortunate in finding a place as suitable as this one, and even more fortunate in finding the willing co-operation of the friends who supply all the staff. We had hoped that at least one member of the staff would be a Mennonite, but it has up to the present time been impossible for our Canadian nurses to obtain passage to England. Buy-

ing furniture and other equipment for the Home was my first job soon after arrival here; in those days I still reckoned in dollars and cents and paid in pounds sterling. The month of August saw a complete transformation of The Woodlands: local friends lent a willing hand; a student party of ten came from Manchester University to help in the house and garden; and somehow we had obtained the free services of a college lecturer and his student-friend from Ceylon. It was a great occasion when at last everything was in shape and I was able to evacuate the first of our bombees from Birmingham and Coventry. Fortunately our utility van had been completed in time and stood us in good stead from then on.

As we drive up the shaded lane, approaching the buildings from the South, the wardens, a friendly Christian couple, meet us at the door and show us into the spacious main hall where richly panelled walls and hardwood floors reveal the fact that the Home is well built. The ceiling is a mass of M's coiling and winding about each other like mad curls on a young girl's head. There is neither taste nor beauty in them, but there they are. Incidentally, you will find many more such M's on the premises both inside and out. The largest and by far the most pretentious one is hewn into brick directly over the main entrance door on the outside where it forms the centerpiece of a coat-of-arms. Although this "M" was originally designed and intended to mean "Manders," commemorating the first owner and landlord of the place, there is nothing to prevent us from interpreting it as "Mennonite" today. While we have been standing with heads thrown back, gazing at the ceiling and smiling at the curious coincidence, the cook, a strapping young man of six feet three, respectfully waits to announce a cup of tea. Although he conscientiously objects to rendering service that will aid the war, he seems to have no scruples about making tea at all hours of the day and night. True to English tradition, he must extend the offer of that national drink to us all. He really is a good lad, and, what's more, an excellent cook. The first door to the right leads into a spacious sitting room, while the second one leads to the "office." To the left we enter the dining room where three long tables now stand in place of the green billiard tables that once were part of the old mansion. Directly opposite the dining

room is the largest downstairs room, now transformed into a ward for those members of the "family" who are unable to climb stairs. The novel attraction on the first and second floors are the gay quilts which cover every bed. Occupants and visitors have often said that if these intriguing quilts and comforters are at all a reflection of the personality of the Mennonite women who have made them, they should like nothing better than to meet these charming people. Often I have seen some Englishwoman carefully taking down details and diagrams of a quilt; many people have suggested that we make a public display of them; and always I have the joy and satisfaction of seeing the rigid conservation and typical English reservedness break down in front of a Mennonite-made patchwork quilt.

There being some thirty evacuees in the Home at present—and this number will be increased as soon as winter with its colds and epidemics is past—it is impossible to acquaint you with all of them, but here are some of the typical ones:

Mrs. A of Birmingham is a diabetic war-widow from the last war, now 71 years of age. She has been in poor health for some time but had to leave her hospital in order to make room for a more deserving case. Unable to care for herself and very much upset by the air raids, she moved from her home in the target area to relatives. She was very anxious to get right outside of the city, so we arranged for her accommodation. She often speaks of the day when I took her to The Woodlands as "the day life began again."

Mrs. B, one of our more recent arrivals, comes from Coventry where she stayed with her married daughter. Daily when the daughter was out at work the old mother was left alone in a badly damaged house where all glass in the windows was replaced by transparent fabric. At eighty-two years of age and suffering from chest trouble not to mention mental anxiety and loneliness, this existence was no fun. Now she is very happy with us and her health is improving.

Sixty year old Mrs. D is one of the many Londoners who evacuated from that city to Wolverhampton more than a year ago. It is difficult to imagine how conditions in a "reception" area, such as W, must have been when people by the hundreds and thousands arrived there from "danger" and "target" areas such as London, Birmingham, Liverpool, Coventry, etc. Mrs. D, like the rest of the evacuees, had to be taken in by someone in her new location. She remained temporarily at the hospital, but eventually had to leave it. With no friends or relations to whom she might turn, and being nearly blind, she was quite unable to find accommodation in the already overcrowded area. Since being with us she has on several occasions asked me to convey greetings and humble thanks to "the people who are doing so much for me."

The same mad wave that carried Mrs. D from London swept with it a blind couple who had lost all their property. Mr. and Mrs. H found



The Woodlands

themselves separated and sent to billets "somewhere" in the country. Eventually the Blind Association rediscovered them, but able to help them only by way of pensions they asked us to give them a home. The cheerfulness of this couple has been a real boon to the Home. Wherever they go they are seen holding each other's hands, the husband leading by half a step. Both enjoy being talked to or having a book read to them, but out of consideration for others will never ask for such favors. During my visit with them only yesterday, Mrs. H assured us that neither she nor her husband had been as happy as they are now for many years, which Mr. H supplemented by saying that "although we can't see where we are going, we know we shall get there. Everyone is so kind to us."

Our other couple is Mr. and Mrs. T aged 61 and 71. They came from Birmingham last autumn and have been very happy members of our "family" ever since. They had suffered much during the raids, never going to bed until one or two o'clock for months. Mr. T cheerfully but rheumatically hobbles about, leaning on a stick, enjoying nothing better than helping with some such task as doing dishes or sweeping floors, though in reality he is more of a hindrance than a help. Most of his time, however, he devotes to Mrs. T who is completely blind.

Our third and last couple are the N's who have brought their baby daughter aged sixty-five with them. Mr. N, bravely defying his ninety years, devotes all his time and energy to the care of his wife, a helpless cripple of eighty-eight. Having been bombed out of their home during the Coventry blitz, they are most grateful for this "haven of rest and peace," as they call The Woodlands. After many years of faithful service in the Methodist Church, they show a great deal of appreciation now that they are themselves being waited upon. They are able to understand and appreciate the motives and spirit of our work, and wish to send to all our readers and contributors hearty greetings and good wishes.

But look who comes here! It is our "live wire," our ninety-two year old Auntie, without whom the Home would not be what it is. Miss S is only a small and thin which, as she insists, is the result of a life-long practice of preferring quality to quantity. Recently a special visitors' day for anyone interested in The Woodlands witnessed the continual drone of coming and going feet, which was noisily punctuated by slamming doors and loud conversations. Conducting a small party of visitors through the Home I suddenly felt myself pulled by the sleeve, when, looking over my shoulder, I beheld Auntie, with finger on her lips and eyes turning all directions, beckoning me most mysteriously.

"Hallo!" I exclaimed, "Why aren't you . . ."

"Sh-h-h—" came the warning note, "nurse put me to bed because she thought the excitement would be too much for me." In a louder voice she continued: "But I'm not an invalid, I'm not yet old! I want to be up enjoying myself like the rest of you!" With these words she hobbled away because nurse was coming. That is typical of Auntie. How

long she will yet be with us, no one knows. Three evacuees who came to stay at The Woodlands last autumn have passed away. When I realize how a few months at our Home had made them calm and quiet, had enabled them to find themselves again; and if nothing more than this peace and calm are taken into account, I feel that our efforts have already been amply repaid.

Of all investments, those in relief and missionary work must wait longest for gratifying results, and so we feel doubly grateful for these early encouragements. Unlike our nimble Auntie we have Mrs. W, aged only 76 and always happiest when she can "stay put." When I evacuated her, she was in a very bad condition. Her nerves, unable to withstand the prolonged raids which finally brought down her house over her head, broke down completely after this accident. She was very anxious to get out of the city but didn't know where to go. Hardly able to believe that I was really taking her to a quiet and peaceful place, she sighed in a tearful voice as we motored past a graveyard saying: "I wish I could go there and have a long, long sleep." A few months have elapsed since that day which she now recalls with amazement and a smile, so complete has her transformation been. Today she is a new person who herself contributes appreciably to making The Woodlands the quiet and pleasant place it is.

A few typical cases considered in such brevity have, I trust, given a cross section of the type of evacuee and kind of work found at The Woodlands. Most evacuees are without private income. They all receive, however, an equal billeting, allowance of five shillings from the government, and this, together with a pension, enables most of them to contribute from ten to twenty shillings towards their keep. Of this about nine shillings is spent for food. All other expenses such as light, gas, water, repair, etc., as well as the initial furnishing of the Home, are met by our funds.

Whatever other work we are doing in England today and however important feeding and clothing schemes are, not underrating the value of work among children, this effort to help the helpless stands out as an experiment of applied Christianity in a cold and hard world. We cannot measure its success or failure by common standards because our criterion is above such; it is a way of life, the lofty ideal of Christ's perfect love through service. What we can and must do, however, is to "join the great company of those who make the barren places of life fruitful with kindness." Like the blind but dauntless Helen Keller we must "carry a vision of heaven in our hearts" until our home and the entire world correspond to that vision.

Let us not forget that the great enduring realities are LOVE and SERVICE.

Birmingham, England

Not in doing what you like but in liking what you do is the secret of happiness.—J. M. Barrie.

ANOTHER BIBLE COMES FROM THE PRESS

In spite of bombs, labor shortage, submarines and other trials of war, 3,000 Bibles which might easily have been destroyed in the making, are now on their way to the heart of Africa. These Bibles are for the Luba Lulua people, three million of whom live in the heart of the Belgian Congo.

It was almost three years ago that the American Bible Society delivered the corrected manuscript to the printers in England. The work was scarcely begun when the war broke out. Compositors and pressmen were called to the colors. Priorities on metal and paper further impeded the progress. Nevertheless, by March of 1940 the galley and page proofs had been read. Then fell a bomb which, though it did not damage the plates, did destroy the entire stock of paper reserved for the Bibles. After this and other delays the entire edition of 3,000 Luba-Lulua Bibles was finally printed and bound. Because it was too hazardous to ship the precious cargo from England direct to Africa the Bibles were sent to New York where they arrived safely at the headquarters of the American Bible Society in January. As soon as shipping space can be found the books will be sped on the second leg of their journey through submarine-infested seas to their destination in Africa.

The Luba-Lulua dialect is spoken by a great host of black people living between the Kasai and Lulua Rivers in the Belgian Congo. It was first reduced to written form about 1890 by missionaries of the Southern Presbyterian Church. The first complete Luba-Lulua Bible, the joint work of William Morrison and T. C. Vinson and other helpers, was published by the American Bible Society in 1927. By that date, however, the missionaries were already beginning to feel that the language was undergoing such changes, along with the changes that were coming into the lives of the people themselves, that revision must be undertaken. A committee set up in 1929 was engaged nearly ten years in preparing the present edition of the New Testament in such a way that the various dialects spoken in the vast mission area would be fused into a common language which could before very long be understood by all the people.

It is the work of this committee, under the chairmanship of L. K. McMurray, that has produced the Revised New Testament. The revisers have given painstaking attention to the Greek and careful weighing of every native term or word in order to discover its true meaning. The present printing of the 3,000 Bibles binds together the earlier Old Testament with the revised New Testament. The committee is now busy revising the Old Testament.—Bulletin from the American Bible Society.

The life of peace, of patience, of simplicity, of purity, of hope, of love—the holy life—it is the gift, the ever-present gift of God; and it is given through faith in His blessed Son.—H. C. G. Moule.

OUR HOME CIRCLE

THE INFLUENCE OF THE HOME UPON THE CHURCH

By J. A. Grout

Someone has said, "There is much in a name." The name of Abraham brings to mind a man of true faith and unfailing obedience. Moses reminds us of a great statesman, leader and the deliverer of God's people. Daniel fills us with admiration as we view a man who purposed in his heart and refused to compromise or backslide. Judas brings a shudder to our hearts as we think of him who betrayed our Lord. When we think of Luther, Wesley, Fox, and the like, we remember the great reformation and its struggle. The names of Caesar, Napoleon, and Alexander the Great bring to mind burned cities, blood, and war. Mention the church, and we think of the sacred spot where the burden was lifted, where encouragement and blessings have been received. But when you speak of home the universal effect is the awakening of the sweetest and tenderest of memories, for

"Mid pleasures and palaces,
Tho' we may roam,
Be it ever so humble,
There's no place like home."

It is the dearest and most sacred spot of all the earth.

Men may wander ever so far, climb to dizzy heights of fame, gather around them great riches, or descend into the depths of sin and vice, yet the mention of home and mother floods their hearts with the most precious memories and, in truth, they can say with Woodworth the poet:

"How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view,
The orchard, the meadow, the deep-tangled wildwood,
And every loved spot which my infancy knew."

The old English divine, August Hare, said, "To Adam, paradise was home; to the good among his descendants, home is paradise." When God is the supreme element in any home, then it will of a truth be the nearest place to heaven. Be the home ever so poor, let it have only a thatched roof, log or adobe walls, rough plank or mud for floors, but when it is warmed by the fires of love, lighted by cheerfulness, sustained by kindness, and supported by prayer, it will be home indeed.

It is an institution ordained of God and planned by God for the happiness of man. What could be more beautiful than the family gathered around the old log fireplace with father reading the living Word while all

hearts are attuned to things divine. Following this beautiful picture a little farther, we see them all bow to pray unto the Father of love, but before the prayer, mother lifts the old song which all join in singing:

"Fade, fade, each earthly joy, Jesus is mine.
Break every tender tie, Jesus is mine.
Dark is the wilderness, earth has no resting place,
Jesus alone can bless, Jesus is mine."

"Tempt not my soul away, Jesus is mine.
Here would I ever stay, Jesus is mine.
Perishing things of clay, born but for one brief day,
Pass from my heart away, Jesus is mine."

Then in his simple childlike faith and manner, Father brings each of his children unto God; he remembers the missionaries, the unsaved, and ere long his soul is so blessed that he shouts, weeps, and laughs. After they thank the heavenly Father for all the multitude of blessings, they arise with a glow upon their faces and a hidden joy in their souls, to go forth and face a frowning world, living a victorious life throughout the day in the strength of Jehovah God.

An old Spanish proverb states that "an ounce of Mother is worth a pound of clergy." The church and its ministry is one of the strongest organizations for the uplift of fallen humanity and pointing them to Calvary; but if the mother fails in the years when she has the opportunity of molding the habits of the child, it will be next to impossible for the church to reach the child when it is grown.

Napoleon once said, "The future destiny of the child is always the work of the mother." No wonder we as a nation are drifting so far from the landmarks of righteousness when we think how the children are being turned loose and allowed to grow up as they will, while the mothers are idly sitting around in homes, drugstores, and restaurants smoking or playing cards. Our world today is tottering as womanhood has dropped down so far from her high and lofty place. Since "the hand that rocks the cradle rules the world," let us make it a prayer that God will give us some more old-fashioned mothers.

The home has more power over the children than any other earthly force. Back of the Wesleys who shook two continents with their messages of flaming fire, was Susanna Wesley, who taught her children at an early age to keep the Sabbath day holy, to be reverent at family worship, and to pray by signs even before they could walk or talk. She was the mother of nineteen children but she took time to secret herself with God two

hours daily, then took each child alone for a heart-to-heart talk and prayer one hour each week. Of the ten children who reached maturity, all died in the triumphs of a living faith. Back of Nero, the cruelest man of all times, was his murderous mother. Back of the great Patrick Henry was a mother who was eloquent in speech. It was in and around a little old log cabin that Lincoln was reared and zealously cared for. When he reached his zenith, hear him say, "All that I am, or ever hope to be, I owe to my angel mother." John Quincy Adams tells of mother's influence when he says, "All that I am, my mother made me."

The home influences the reverence given to the church. Many times we are confronted with children and young people who seem to have no regard for the house of God. They write in the songbooks, or worse yet, tear them up, disturb the services by talking, and laugh when the minister endeavors to speak to them about their souls. This reflects on the training they have received at home. Oftentimes they respect not the minister because they have heard their carnal parents talk in an unbecoming manner about him. Because he delivered the truth and it hit them, they are now trying to run him down but by so doing they kill the hopes of that pastor ever being able to do the children any good. Often the children's misbehavior in church is a result of the mother's looseness when they were babies. We have actually been ashamed of some mothers who let their children run loose around the church, go up and look into the offering plate, run around on the platform, etc. When such children grow older they have no respect nor reverence for the house of God. But at the judgment day these thoughtless mothers and fathers will be held largely accountable.

Again the influence of the home determines the finance of the church to a great extent. It is said that Rockefeller told this to an interviewer: "Commencing at the age of seven or eight, each of my children received an allowance of thirty cents a week, the understanding being that out of it they were to save and to give, as well as to spend. Ten cents was to be saved, ten to be given for church and Sunday School, and ten for spending. Today the ministers have a hard time to get the church to take up the tithing system, and much of the fault lies in the home training. If the mothers and fathers would teach children in youth that one penny out of every ten is God's it would be only natural for them to follow this up in the future."

Again the home's influence is responsible for the church attendance. A child who is taught to go to church will generally stick to the habit even though he makes no pretense of religion. It becomes second nature, and it seems altogether out of place to lie around on Sundays or be off pleasure seeking and Sabbath breaking. It is not enough for the parents to send their children, but let us do as the man whose son was sick—let us bring them to Jesus and the church.

Lastly, the home's influence is largely responsible for the spirituality of the church.

Let the family altars glow with the fire from Heaven and the secret altars be daily washed with tears of love and devotion, and groans and cries over the lost. This will result in great victory when we assemble ourselves together. I one time read of a missionary who had been twenty-five years in the foreign fields who, upon returning, was questioned by a newspaper reporter as to what impressed him most upon his return to America. Naturally he thought it would be the great inventions and modern work-sav-

ing devices. But the answer was altogether different. "When I went away from America," said the missionary, "almost every home had its family altar, but now on my return I find that a family altar in the home is the exception and not the rule." If our homes are filled with prayer and God's spirit we personally will have the victory, and the natural result will be that collectively we will have victory and will see the church pressing forward from one victory to another.—Pilgrim Holiness Advocate.

DO YOU HAVE A FAMILY ALTAR IN YOUR HOME?

"The father to the children shall make known Thy Truth" (Isa. 38:19).

Richard Baxter was one of England's greatest ministers. In early life he went to a large parish and a community which was composed almost entirely of rich, cultured people. He found that the congregation was cold, and all was not as he had expected it to be in the ministry. He was disappointed and disheartened. The young pastor said, "The way to save the church and this community is to establish religion in the homes of the community, and to build the family altar." Thus Baxter spent three years in his visitation and in his determination to establish a family altar in every home in that community. He succeeded amazingly, and this condition in the homes was the fountainhead that filled his church to overflowing, and started that magnificent ministry and life. Fundamentally, Christianity must involve the family relationship. You cannot have a thriving church without a family altar in the homes of its members. Baxter was right and proved it.

Now I will take you to the opposite side. Thomas Boston was likewise a great minister, but unlike Baxter, he spent the years of his early ministry in the slums of a city among the poor people. There he discovered the same condition—the church was cold and empty. He had no influence. He was disheartened and discouraged. He said that the only way to save the church is to save the family. He went all through that community and established family altars, where they worshiped God every day in the week. He built up the altars, and he says he spent three years doing it. Then Thomas Boston's church started to revive, and the community was filled with spiritual power and influence.

One of the noblest of missionaries was John G. Paton. No man evidenced more heroism and sacrifice than did that kingly, wonderful soldier of the Cross. Read the biography of this devoted missionary. You will find on the first page the secret of that life of service, the one memory around which all the rest of Paton's ministry centers. That recollection is of his father with his old family Bible twice a day at the family altar, children all around him hearing the message of God, then down on their knees together. Paton says that in that old home his father's mighty religious influence made him all he was, and started his

missionary life and work. As you read the rest of his biography, you will find this spiritual influence in operation all through his life. I know two men who lived in a country home in their boyhood, and became rich men when they went away from home. They went occasionally to visit their father and mother living in the old home. Finally the father and mother went to Heaven. The sons did not know what to do with this old home. One of them said to the other, "If you'll sell out your interest to me, I'll tear down the house and I'll build a summer home there, and let you come out to it when you want to." Accordingly they took a trip out to the old homestead to tear it down. Around the spot there swept many sacred memories.

Then these two brothers, past middle life and rich, went into the house and looked around through it. One walked up and down in front of the old fireplace, and the other sat down. Finally one said to the other:

"You know, Bob, what I'm thinking about? I've changed my mind since I've been here. We're not going to tear down the old house."

"UNTIL I WENT INTO THE SANCTUARY"

**Hidden away in the depths of His love,
In a quiet and secret place,
There He speaks to this heart of mine,
And I meet Him face to face.**

**The little things that so annoyed,
The troubles that so oppressed,
I find in the depths of His love,
A balm for an aching breast.**

**He seems to say, "I understand,"
His touch removes all fear;
"I led you long this path, my child,
For others will travel here.**

**"And they may also weary grow,
And sink beside this place,
Their strength may fail, as yours, my child,
They may not seek My face.**

**"Go, from the darkness of this hour,
With a calmer, surer pace,
Reach, with a kind and loving hand,
To another, till he's safe.**

**"Point to the One who took you through,
Lift, with a hand of love,
Encourage the helpless one, my dear,
With strength that's from above."**

—Edith Lindley.

This house is going to stand here; it's not going to be torn down."

"That is a strange thing," the other said, "because when I was walking up and down in front of the fireplace, that is the same thing I was thinking about." He looked over at the chair in which his father used to sit. "Here is the old chair that father sat in when he read the Bible when we had family worship—the chair around which we knelt as father lifted our hearts to God."

They stayed there two hours to talk things over. They both got down on their knees by the old chair, repented, and wept their hearts out before God. They went back, saved men, and gave their money to God.

The old house stands. Not a single thing was moved out. It was too sacred to touch, because the family altar had stood there. It is a great thing to go back to the old house. If you cannot go back any way but in memory, go back.

I can make such a journey tonight. I am back there now, in that old farmhouse, in that old kitchen, around that great fireplace—father, mother, twelve children, twice a day, the old family Bible, and the wonderful prayer lifted to God! I am remembering that old house, that old center, that marvelous influence.

Do not be surprised when I tell you that every one of those children was saved by the grace of God. Four of them became ministers of Jesus Christ, all the rest of them Sunday-school teachers, and God's chosen men and women. They all found that inspiration and life at the family altar when father opened the Bible and then lifted his heart to God. That is the greatest heritage in the world.

The greatest inheritance is the influence of Christian blood and life, moral character, and spiritual uplifting power. Now if your old home gave you that, you do not need to have anything else. My father and mother never left me a shilling, but they left me the greatest riches in the world.—Elim Evangel.

THE FORGOTTEN LEMONS

By George W. Tuttle

We discovered them only yesterday; two layers of forgotten lemons. Once they were the choicest of fruit, juicy and delightful, but now they are withered and worthless. We had other lemons curing and it chanced that this lot had become covered with old gunny sacks and so, in accordance with the old proverb, "Out of sight, out of mind," the lemons had been forgotten until their hiding place was uncovered many months later.

What of our good intentions? Do they ever become covered and forgotten, left to wither and die? Are they ever covered with the sacks of pleasure or of selfish ambition, or even with some blanket of foolish self-conceit or of pride? Good intention seed must be planted or it loses its germinating powers and becomes as worthless as were those forgotten lemons.

What of that deed of kindness we planned only yesterday? Did we not plan to put heart o'cheer into a weary fellow traveler, or to

make victory more easy for some one who was sorely tempted? Will the deed come to fruition today or will the sacks of thoughtlessness and forgetfulness soon cover it, and the intended kindly deed fade away into oblivion? The juice of human kindness and of God-given love for others must needs flow freely. "Freely ye have received; freely give." Mark you that those lemons had received freely; sun, water, fertilizer, care, etc. Freely they would have given had they not been covered and forgotten, and thus withered and lost.

Deferred duties often wither until they seem nondesirable and juiceless in our lives. Why not respond swiftly to the call of duty? The "living present" means today, not tomorrow. Surely the Bible injunction to do

good as we have opportunity means to do good today.

The witness we should bear in prayer meeting becomes warm and living and vital if spoken now: a testimony to the goodness and care of our Father, praise for new light and peace, or possibly an acknowledgment of the joy that comes to us in fellowship with those who love our Lord. Speak out today before experiences wither and seem to lose their juice and joy.

Past blessings and joys should not be forgotten like those lemons. Shall we not cultivate a lively sense of gratitude that looks back joyfully over past blessings, and that exclaims? "There hath not failed one word of all his good promise."—The Gospel Messenger.

DISOBEDIENT PARENTS

By Lulu R. Tinkle

Everybody admires an obedient child. Every parent is filled with inward satisfaction when the children obey their wishes and commands. People say that obedience is a mark of good training, and the parent whose children obey naturally feels a degree of success. Willful obedience carries with it respect, and again the parent is pleased to be respected. So the parent is doubly gratified by the obedience of the child.

I wonder many times that children obey as well as they do, when they see so little example of obedience in their own parents. How many times do we parents disobey God's laws. Every day God sees parents breaking every one of His ten commandments. Every day parents are disobeying the laws of health. They suffer for it, and so do their children. How many times our Master must be grieved because God's big children heed not His words, "If ye love me, keep my commandments." Those are the very words we like to instill into the minds of our children. "Keep my commandments." Yet we, ourselves, forget to obey so many of the commandments given to us—

"Love one another."

"Neglect not the assembling of yourselves together."

"Thou shalt not bear false witness."

"Forgive, even as your heavenly Father forgives you."

"Love your enemies."

"Confess your faults."

"Be thou faithful."

"Abhor that which is evil."

On and on we might go. Looking into the concordance, one finds there two long pages of commandments, given in love for our benefit, that we might be happy, bearing much fruit and inheriting eternal life. Yet daily all these commandments are being broken by those who expect obedience from the little child!

Not only do we break God's laws, but many are breaking the laws of our land. I have seen parents breaking traffic laws, evading taxes, violating labor laws, and ignoring school laws. If they escaped the eye of the police or the government officials they smiled about it. Disobedient? But they expect their children

to obey their every wish and command. If the children follow the example of these parents, which they are likely to do, of what value will that childhood obedience be when they have grown into adulthood?

Parents, would we not accomplish more if we thought more about showing ourselves obedient to God's commands, and our country's laws, and depended less upon strict obedience to our every command and wish? At least we would be better examples and more deserving of the respect and obedience we desire to see in our children.

You ask, "Who does obey?" The angels obey. Legions come at God's call. Nature obeys Him; even the wind and the sea; and the flowers lift up their heads at the call of the sun. Only man does not obey. And that disobedience is so glaring when seen in the lives of parents who desire that they have obedient children, but afford so little example of obedience in their own lives. Some of these parents are depending upon their unselfish sacrifices to win the respect and obedience of their children, and many are disappointed. We will do well to remember that to obey is bet-

READY

Ready to go, ready to wait,
Ready a gap to fill!
Ready for service, small or great,
Ready to do His will.

Ready to suffer grief or pain,
Ready to stand the test!
Ready to stay at home and send
Others, if He sees best!

Ready to do, ready to bear,
Ready to watch and pray!
Ready to stand aside and give
Till He shall clear the way!

Ready to speak, ready to think,
Ready with heart and brain;
Ready to stand where He sees fit,
Ready to share the strain!

Ready to seek, ready to warn,
Ready o'er souls to yearn!
Ready in life, ready in death,
Ready for His return!

—Unknown.

ter than sacrifice. Close to the heart should be the motto, "Do not expect obedience from your child until you, yourself, are obedient."—The Gospel Messenger.

CONTROL YOUR THOUGHTS

Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work, and destroying all happiness in your heart. Are you going to continue it all day today, and by so doing waste more of your life in the foolish, if not insane, habit of tormenting yourself now because someone or something made you unhappy in the past?

That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it, or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work, never shut yourself up in a room alone to brood over your sorrow, but do those things which will make you forget it; live in the open air as much as possible; get acquainted with the birds; watch the clouds; study the flowers; talk to the streams or trees; and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book near at hand, and compel yourself to read a few lines or a few verses, visit a friend, and above all else, read the Bible and pray, do some work which demands close attention; study a picture; and whenever the hateful tormenting thought presents itself, turn your back on it and your attention to something else till you can say: "Not at home."—The United Evangelical.

"THOU HAST DOVES' EYES"

These are the words of the Bridegroom to the bride. Is that how the Lord can address us? Some Christians are hawk-eyed, keen, penetrating, quick to discern evil, making them swift to pounce upon it. Doves' eyes may not be brilliant, but they, and not hawks' eyes, please the Lord. Purity, peace, love; these are the features that should beam from us whether we look up to Him or abroad upon His cherished saints.—Scripture Truth.

It is right to be contented with what we have, never with what we are.—Mackintosh.

BIBLE STUDY

CHRISTIAN DOCTRINE

XXXV. The Holy Spirit in the New Testament

By the Bible Study Editor

The study of the subject of the Holy Spirit is here concluded, but not because of the lack of material or the exhaustible nature of the matter connected with it. It is not possible to appreciate the greatness of the subject, He being as infinite as God, and as inexhaustible as our Lord Jesus Christ in His being and nature. There are a few points in which it is possible to suggest His nature, His relationships with the Godhead and with man to whom He ministers. But to know Him in His fulness is not possible for man in his earthly condition.

The whole of Christian experience is related to the Holy Spirit. Every teaching in the Gospel of Christ is contingent upon the revelation of the Holy Spirit, for it is He who unfolds the things of God to man. When one feels that He has reached the limit of understanding, he has but begun to know a little of the depth of the wisdom of God, and another occasion of study may reveal more of the wisdom which is hidden from men but is understood by those who are led by the Spirit. Even now one may be led by the Spirit and may understand the things of God to a degree, but in this knowledge we may see through a glass darkly; now we may know in part, but then shall we see face to face and shall know even as we are known.

Jesus' Estimate of the Spirit's Ministry

It is remarkable that Jesus had not much to say concerning the nature and work of the Holy Spirit during His ministry on the earth. It was at the close of this ministry, even during the last night of His presence with His disciples, that He told them of the Comforter and the mission of the Holy Spirit among them and through them. This does not indicate that the Lord knew nothing of the ministry of the Holy Spirit. He was the Son of God through the Holy Spirit. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 2:35). Nothing more is said concerning the Holy Spirit and the Lord except that through the Holy Spirit, Jesus was made known to the aged saints who visited the Temple at the time of Mary's first visit there with Jesus. But when Jesus began His ministry, it was revealed to John that upon whom he saw the Spirit descending and abiding, the same was He who would baptize with the Holy Ghost and with fire. Later Jesus was led out into the wilderness by the Holy Spirit. But these instances are records concerning Christ and not His own testimony.

At the time of the first authentic ministry of Jesus, when in the synagogue at Nazareth, He read from the Scriptures, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. . . . And he began to say unto them, This day is this scripture fulfilled in your ears." See Luke 4:16-21. According to the Gospel records, this occasion was the first upon which Jesus referred to His relation with the Holy Spirit. It was not so much the purpose of Jesus to tell about the work and power of the Holy Spirit as it was to display the power of the Holy Spirit in His life. There is no doubt that the people were able to see in His work, and in His teaching the same Spirit as that which possessed the prophets and holy men of old. They were moved by and they spake by the power of the Holy Spirit.

When Jesus was challenged by the Pharisees concerning His power in casting out devils, He took occasion to refer to the importance of the power of the Holy Spirit in His life and in the ministry of the apostles who had power also to cast out devils. "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:27,28). It was on this occasion that Jesus warned men concerning the blasphemy against the Holy Ghost, which sin could not be forgiven.

In Luke 11:15, the Lord told the disciples that God would give the Holy Spirit to those who would ask Him. This declaration was in explanation to the request of the disciples to be taught how to pray. God will give the best gifts to those who ask Him, even the gift of His Holy Spirit. The Scripture referred to tells us the source of the Holy Spirit and assures us of the gift when we ask God for it. The fact that Jesus taught His disciples that God would answer their prayers, even to the giving of the Holy Spirit, does not mean that the promise of the Holy Spirit to those who receive Jesus Christ by faith is contingent upon a special prayer to God asking for the Holy Spirit. The Holy Spirit came upon Cornelius and his household when Peter preached Jesus Christ to them and before he had ended his discourse. Acts 10:44-48. Apollos knew only the baptism of John, but when instructed more fully in the way of God, he mightily convinced the Jews. Nothing is said as to how he received the Holy Spirit, whether by asking or in response to the prayers of his helpers. Acts 18:24-28. The disciples of John in Ephesus similarly were

more fully instructed concerning Jesus Christ and the Holy Spirit, and received the Holy Spirit when baptized in the name of the Lord Jesus, and when Paul laid his hands on them, they received the Holy Spirit. There seemed to be no formal manner of receiving the Holy Spirit, but there was a definite fulfillment of the promise of the Lord, that those who would believe on Him should receive His promise of the Holy Spirit.

The Holy Spirit Essential

Jesus taught that the Holy Spirit is essential to those who would see, or enter, the kingdom of God. John 3. There can be no regeneration without the presence of the Holy Spirit. The two elements of regeneration are the water and the Spirit. Both must be spiritual in their nature in order to produce a spiritual result. Consequently there must be a spiritual nature in connection with the water, a spiritual nature which is supplied by the testimony of the Lord: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jno. 3:6). The two elements which constantly cooperate in the work of regeneration are those to which Christ referred in His last conversation with the disciples—the Word and Spirit. Jno. 14:23; 16:13, 14; cf. Eph. 5:26. The body takes on and retains the nature of the flesh from which it is born. It is the Word and the Spirit which effect the new birth from above.

The Holy Spirit is essential in providing the Comforter who abides with and guides the believer in the new life that results from faith in the Son of God who was lifted up as Moses lifted up the serpent in the wilderness. John 3:13-17. Jesus has **gone away** in order that the Comforter might come to the believer. Jno. 16:7. The only possible presence of God or Christ in the heart of a believer is through the presence of the Holy Ghost. For this reason it is scarcely consistent with the facts of Christian life for one who has accepted salvation through Jesus Christ to continue to supplicate God for the gift of the Holy Spirit. When one has been born again of the Spirit and has accepted Christ in the heart for redemption from sin and for the forgiveness of sin, there is evidence of the presence of the Holy Spirit and manifestation of His revelations. I Jno. 4:1-3. It is the Spirit who takes the facts of Christ and the things of God and makes them known to those who believe and trust in Christ. There should be no necessity of asking God to send Him when He is already present in the heart and life. Evidently many people think that the absence of some of the Spirit's manifestations is the evidence of His absence from the heart. It is reasonable to say that the presence of some of His manifestations and gifts is the evidence of His personal presence in the heart. No gift or

quality or grace of the Spirit could be present without His own personal presence. Where the Spirit is, there is the possibility of knowing the blessings of Christ by faith, knowing some of His qualifying gifts for service, and being assured that any gift which He desires to bestow will be manifested when such a gift is required.

The day of Pentecost brought the first manifestation of the Holy Spirit to men in this Christian dispensation. There were certain manifestations of the Spirit on that day which had never before been revealed. The prophets had spoken of the occasion, when the Spirit would be poured out on all flesh. There would be prophesyings, visions, and dreams given by the Holy Spirit. But not all of the gifts and powers of the Holy Spirit were manifested on that day. The Spirit revealed to men on that day just what the occasion required. He also gave to certain men on that day the gifts which they as individuals required. The apostles spake with other tongues and performed miracles. At a later time the gift of healing was bestowed on Peter so that the sick were healed by the passing of his shadow over the afflicted. No such gift was given to each of the apostles. From the Scriptures we may also learn that at later periods of time even the gift which the apostles received were not generally bestowed upon all believers. In the days of Paul it was he who performed the miracles, but the gifts were not bestowed upon his helpers, according to the Scriptures.

From the testimony of the Scriptures, then, every child of God, who has received salvation in the name of Jesus Christ and who accepts Christ for His peace with God and life in God, should be assured of the presence of the Holy Spirit as a gift of God. The presence or absence of certain gifts of the Holy Spirit should not be taken as evidence that the Holy Spirit has not come into the heart and needs to be invoked by some special entreaty or by some special method or by some particular act of intercession or consecration. The secret of a Spirit-filled life is that of letting the Spirit manifest Himself in the life as occasions may require for service or testimony. "If we live in the Spirit, let us also walk in the Spirit." Paul did not question the fact of the Spirit's presence in the lives of the Galatian Christians, although he reminded them of some of their fleshly tendencies. He encouraged them to permit the manifestations of the Spirit in whom they lived and after whom they should walk.

Apostolic Estimate of the Holy Spirit

We have pointed out the few occasions in which Christ spoke of the Holy Spirit in His own life and the fact that He told the apostles of the coming of the Holy Spirit and of His mission when He should come. Matthew and John have given us the records of Christ concerning the testimony of the Holy Spirit. Of the Gospel writers John is the only one who has written a later epistle. It is rather remarkable that John should say so little concerning the Holy Spirit, although He says much concerning Jesus Christ. He tells us of the "Unction" and "Anointing" (I Jno. 2:20, 27), and of the Spirit of God which con-

fesses that Jesus Christ is come in the flesh. I Jno. 4:2, 13. His closing chapter speaks of the witnessing Spirit I Jno. 5:6, 8. He tells us that "It is the Spirit that beareth witness, because the Spirit is truth" (v. 6). With the same testimony concerning the truth, John writes of the believers walking in the "truth." II Jno. 4; III John 3, 4.

According to the testimony of John, those who are in Christ have the unction and the witness of the Spirit in which they live and walk. For the Christian there should be no difference between living in Christ and living in the Spirit. They are both members of the same Godhead. He that possesses one possesses the other also.

Jude mentions the Holy Spirit as being absent from those who had "crept in unawares." These persons were not the children of God. They may have desired to be numbered among them, but they were not of them. It is possible that there are in the Church or among the believers those who are false in life and profession. Their fruits reveal their nature.

Peter mentions the Holy Spirit as in connection with the Christian's life. I Pet. 1:2, 22. In this connection the believer is "elect . . . through the sanctification of the Spirit" and obeys "the truth through the Spirit." In verse 12 of the same chapter he declares that the Gospel as preached to men is by the Holy Ghost sent down from heaven.

Peter does not teach anything differently from that which the Gospels record and the apostles have written. The Holy Spirit continues to do the work of Jesus Christ and is the source of the life and inspiration of each believer.

Rather strangely, James says nothing concerning the Holy Spirit or the Holy Ghost. We should not imply that he knew nothing of the gift and power of the Holy Spirit. He speaks of the spirit that is in the body (2:26) and "the spirit that dwelleth in us lusteth to envy" (4:5). But the relation of the believer to God, according to James, is through faith and the Word of God. Faith is inspired by the Holy Spirit and the Word of God is the medium of the Holy Spirit's life and power.

Paul is the chief exponent of the Holy Spirit and His work in the Christian life. The Acts of the Apostles is pre-eminently the book of the Holy Spirit. There are fifty-three references made to the Holy Ghost and the Holy Spirit. The Holy Spirit continued the testimony of Jesus Christ both as to how and what the Lord would have done by His apostles. The records of the Acts are very largely those of the work of Paul and those who were associated with him in the beginning of the Gospel among the Gentiles.

The Epistles of Paul are full of the witness of the Spirit. Only one letter which he wrote had no mention of the Holy Spirit in it, Philemon. But the "Grace and peace of God our Father and the Lord Jesus Christ" breathes through it in wondrous fragrance, to "abide with the Spirit" of Philemon. (vv. 3, 25).

The Dangers of Today

One of the grave dangers relative to the Holy Spirit is that of mistaking every good work or quality of mind and spirit as the

fruit of the Holy Spirit, whether or not the individual is a believer and follower of Jesus Christ. Good works are commendable, but neither justify the soul nor commend the life as one of godliness.

The wisdom of the world and human reason and judgment are good in themselves, but they will come to naught. I Cor. 2:6. Modernism is based on the assumption that wisdom of men and reason will enlighten men concerning the things of God. The Word of God and the Spirit of God come from above and are above the judgment of the human mind. I Cor. 2:9-13.

There is a danger that men will allow themselves to look for some special revelation of the Spirit and open their hearts and minds to subtle impressions, believing such to emanate from God. John suggests that we "try the spirits," for they may not be of God. Every spirit that is contrary to the Word of God or that denies the divine Sonship of Jesus Christ is not of God.

There is danger of men taking only the letter of the Word of God as the guide of their lives without giving opportunity for the application of the truth by the Spirit of the Lord. Such may be legalistic even under the Gospel when the Spirit would give life under a divine guidance. Every interpretation of the Scripture must agree with the Word and Spirit of the Lord.

Spirit guidance will be reasonable, agreeable with the Word of God, consistent with the Spirit of Jesus Christ, and fitting to the occasion of Christian service and testimony.

There is danger of misjudging the spiritual life of men who may differ from others in the nature of their gifts or talents. Those who have not certain specific gifts of the Spirit may be judged as not possessing the Holy Spirit. The Spirit bestows His gifts as He wills, and not as any individual may desire. He bestows His gifts for the profit of the Church and not for the pleasure of individuals. I Cor. 2:7-11.

There is danger of individual Christians doubting their own possession of the Holy Spirit because they do not have certain gifts of the Spirit and certain graces of Christian life. Such persons should know that as they possess faith in Christ and enjoy the love of Christ they are in possession of the Spirit of God and of Christ, who sheds abroad the love of God in their hearts. Rom. 5:1-5. The Holy Ghost is **given** unto us. He is not merited because of personal or acquired virtues. He is not induced to come into the heart by ardent persuasions and prayers. He is not bestowed by the virtues and prayers of others who become intercessors. He is **given** unto all those who repent and believe on the Lord Jesus Christ. For its to those to whom the showers of refreshing shall come from the presence of the Lord. Acts 2:37-41.

The Holy Spirit will abide with the Church through all ages until the Lord shall come. It is He who shall be able to withstand the persecutions and assaults of the ungodly against the saints. Mk. 13:11. It was in the Spirit that God revealed to John the things concerning Christ. Christ closed the revela-

(Continued on page 221)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

ADAM AND EVE: TEMPTATION AND SIN.—Genesis, Chapter 3

Lesson for July 12, 1942

Golden Text.—The soul that sinneth, it shall die.—Ezek. 18:4.

The human heart is deceitful above all things and desperately wicked. There is no doubt of the presence of evil in the world. A good God would not create it. There must be an explanation for a different origin. The story in our lesson gives that explanation.

Genesis 3:1. The sacred writer divides the animal kingdom into three groups: beast of the field, cattle, and creeping things. Gen. 1:25. The serpent belonged to the creeping things and was more subtle or crafty than any of the beasts of the field. The serpent was on a low plane of creation and it was also on a base plane of character. But could a serpent talk? The Lord spoke through the mouth of a dumb ass to rebuke the madness of a prophet. It is not strange that Satan would speak through the mouth of a crafty reptile. He uses generations of vipers (human) today to carry on his nefarious work. They have sunk much farther than the original serpent. The higher the plane on which one was created, the more terrible the fall when he sinks to the depths.

Verses 2, 3. There is little or nothing to be said against the conversation between Eve and the serpent as recorded in these two verses. Eve's answer is honest and frank, and were it not for the sinister motive in Satan's heart, one would conclude that it was just a nice way to open conversation. Satan has been called "the world's greatest theologian." It may be a reflection on theologians to put him into their class, but there is no doubt that his knowledge in spiritual matters far exceeds that of mortals. He knew what God had told Adam and Eve concerning their conduct and its regulations while in the garden.

Eve in her answer does not use the same words that God had used when He gave the regulations (one doesn't when he repeats what others tell him) but she gave the sense.

In regards to not touching the fruit, I think that was implied in the Lord's prohibition. I know it is true today that those that handle forbidden things soon partake.

Verses 4, 5. Here Satan lied. He deceived Eve with his falsehood and beguiled her with hopes of becoming as gods. We have here the germ of the idea of a college of lesser deities, the beginning of polytheistic idolatry. Satan does not say that she would become as God. God's purpose for His created human children was that they might become like Him. Satan's temptations suggest a goal

that is similar but suggest the wrong way to attain it. To gain right results you must do the right things; wrong acts will never accomplish right results. You cannot do evil and bear fruit that is good.

Verse 6. Evil does not appear evil to the innocent. In its first appearance sin is appealingly attractive. The first dance, the first game of cards, the first reefer, the first drink, the glory of war: these all have a strange fascination and glamour. It is only at the last that they bite like a serpent and sting like the adder. In the preparation for the battle, you have the thrill; in the fruit of that battle, you have the horrors.

Verse 6. Adam was not deceived. But man's love for his companion has always been such that she can persuade him to do almost anything she wants him to do. He will usually go with her no matter where she goes. In man's constitutional makeup the emotions are stronger than the will.

Verses 7-10. Perfect innocence has no shame, and deep moral degradation becomes shameless. The average mortal has enough shame to want to hide his nakedness and his sin. He is also afraid. Even the saintliest of men now approach the presence of God with fear. Only perfect innocence has no fear of the perfect God.

Verses 11-24. God is life; separation from Him is death. Once separated you can be reconciled only by an atonement. The animals from which the skins were taken to clothe Adam and Eve were probably vicarious sacrifices to make atonement for their sin. So Christ, the sinless and perfect Sacrifice, crushed the heel of the serpent when He allowed Himself to be slain to atone for the sins of the world.

Man's suffering, consequent to man's sin, is greatly mitigated by God's mercy. Eden would have ceased to be Eden if fallen man had continued in it; heaven would have ceased to be heaven if fallen angels had not been cast out.

CAIN AND ABEL: A CONTRAST

Genesis, Chapter 4

Lesson for July 19, 1942

Golden Text.—By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.—Heb. 11:4.

Genesis 4:1. Parenthood is the greatest blessing vouchsafed to man. But the abuse of the sexual powers is probably the most common sin of the race. Because of this God has given to all the instinct to shield the sex organs from vulgar gaze. The child that comes into your home in every sense comes

from the Lord. It may be that Eve thought that this child was to be the seed that would bruise the serpent's head. If so, she was to be greatly disappointed. But the hope that her son was to do a great work for the race was an inspiration to her during all the years that she directed his little feet. We, too, have great hopes in our offspring. We want them to be better and greater than we are, and to succeed especially in the things in which we failed. But our hearts, too, become sick as our hopes are crushed.

Abel means vanity. Why did Eve give this name to her second son? Was she already being disillusioned with life? Had all become vanity and vexation of spirit? Or was the name a prophecy of the brevity of his life? Carlyle wrote, "Blessed is the man who has found his work. Let him seek no greater happiness." Even in the garden man had work to do, and the first sons of the first family did not depend upon the parents to provide their food. They were willing to contribute their share to the general store. Cain raised grains and vegetables while Abel produced meat.

Verses 3-5. Worship is as old and as common as the human race. It is the one thing that in a superlative degree differentiates man from the brute creation. But not all worship is to the one true God, and not all worship offered to Him is acceptable. God reveals Himself to those who worship Him. In some way He showed His approval of Abel, but Cain's offering was not approved. How was this done? We know not, but both Cain and Abel perceived God's attitude.

Verses 6, 7. There is no reason why God should reject Cain's offering, because it was plant food, or why He should accept Abel's because it was animal food. The reason lay in the spiritual life of the two men. He that regards iniquity in his heart shall not be heard of the Lord. Cain was not doing well but Abel was. The temptations of city life were not the cause of Cain's aberration from the way of truth. The trouble lay in a heart that was open to every seduction of Satan. Abel turned his heart God-ward as well as his offering.

To the evildoer, sin "coucheth" at the door. That word ("lieth," in A.V.) is descriptive of the position of a beast of prey ready to spring upon its game. Sin is ever ready to spring upon us and would feign destroy us, but God gives us the injunction to rule over it. We are to exercise dominion over sin and not let sin have dominion over us to our destruction.

Verse 8. What did Cain tell his brother? Did Cain tell Abel what God had told him? Not likely. But the things he told Abel were words of burning anger. Cain slew his brother because he was evil and his brother righteous. The evil hate the good.

Verse 9. He that is not with me is against me. He that will do nothing to keep his brother will do plenty to destroy him. The problems arising from human relations would all be solved satisfactorily if no one sought his own, but each his brother's weal. He that casts away his brotherly obligations is brother to a murderer.

Verses 10-12. Sin has other consequences besides death. Murder calls for vengeance, and even Mother Earth refuses the fullness of blessings to those who walk in the ways of sin. That community whose God is the Lord is blessed far more in the things of this life than that community which has gone far from Him.

Verses 13-15. Cain was not sorry at the enormity of sin; he was only grieved at the severity of the punishment. In later years he seems to have labored alway to escape from the consequences of his sin. The soil no longer produced abundant crops for him as aforetime; so he starts a city, depending on others to till the soil. He is driven forth from the presence of the Lord; he sought no reconciliation but fled to the land of Nod (trembling) and their congregated with others of his kind.

He was afraid of death and was constantly working to make the best of this life. Utterly uninterested in the city whose builder and maker is God, he and his offspring gave themselves to the solving of earth's problems in enjoying pleasures while living in sin. How little has mankind changed since then!

NOAH: GOD'S COVENANT WITH MANKIND.—Genesis, Chapters 6-9

Lesson for July 26, 1942

Golden Text.—I will remember my covenant.—Gen. 9:15.

Genesis 6:1, 2. In the days of Seth, men began to call themselves by the name of the Lord. They were the sons of God. Separation is a doctrine taught from the first chapter of Genesis to the last chapter of Revelation. But it is easy for saints and sinners to intermingle and intermarry. This fusion in whatever form is always hurtful to all. The saints lose their power with God and their testimony among men, and the sinners, having no examples of godliness to shame and check them, sink to ever deeper depths of shame and infamy. This condition finally ends in apostasy and judgment. It is only by continued separation that the saints can keep their savor. This they must do if they do not want to be thrown out and trodden under the foot of man.

Verse 3. All the years that a man has upon the earth are days of grace lent him to prepare to meet his God. The more time he thinks he has, the more likely he is to waste the opportunity of reconciliation. When men lived nine hundred years and more, they began to think themselves immortal and spent their centuries in defiance of the Spirit of God. The 120 years here referred to were, first, years of grace to give final opportunity for repentance before judgment fell, and, second, were a prophecy that the years of man's life would be cut short by seven eighths. This shortly came to pass after the

Flood. Sin not only produces death but shortens life. The more wicked people are, the shorter their span of life.

Verse 4. Crosses between races result in offspring that have the vices of both and the virtues of neither. This was true in this case. The offspring of the intermarriage of the sons of God and the daughters of men were mighty men—giants if you please, but their main demonstrations of might were in their utter abandon to sin and violence. It is excellent to have a giant's strength, but it is tyrannous to use it like these giants did.

Verses 5-8. When there is in a man an evil heart of unbelief in departing from the living God, then Satan works through his imagination to conceive every form of wickedness.

Is God sorry that He made man? It may be that He is in the same sense that a father of a wayward son wishes he had never had the child. But if that child would reform, how he would gladden the Father's heart. Every time that a soul goes to perdition, God has to say, "Good were it for that man if he had never been born."

Verses 9-13. If in a generation like the one preceding the Flood, it is possible for one man to walk with God and to be perfect and just, there is no excuse for any to corrupt his way upon the earth. When God sends judgment, He does it only after much warning. With it He provides a way of escape for those who heed.

Verses 14-22. God reveals His purposes to those who walk with Him. Those who walk with Him do as He bids them. Follow Noah's example.

Chapter 7. The word "come" is found in this chapter for the first time, but it is found 240 times in the Bible. It is usually in the form of an invitation to safety and fellowship. One invitation should be sufficient. How many have you spurned?

When the Lord shuts us in against the terrors of judgment without, we are much safer than when we ourselves lock the door. The Lord is our keeper, and He never slumbers nor sleeps. Those in the ark could not look out or down; they could only look up. Had they been able to look out or down, they would have had the vision of the horrors of judgment, but looking up they had the vision of a loving Father's face. Look up when life's storms rage. It will keep you calm.

Chapter 8. The raven never appreciated the ark because there was no death there. At his first opportunity, he left to feed on the carrion without. The dove found a congenial home in the ark. Are you a raven or a dove? It was just as important for Noah to leave the ark at the command of God as it had been to enter it 355 days before. You come to the Lord for salvation and safety; you go forth for service. The first act of service for these people was worship; then followed fruitfulness, multiplication, and replenishment for the world in a new day.

Chapter 9:1-16. A covenant is an agreement, usually between two or more contracting parties. In this covenant the terms are all of God's making. Man, the imagination of whose heart is evil from his youth, is the

beneficiary of this covenant of grace. God will not again smite in judgment as He did in the days of Noah. There will be judgments of individuals and of nations, and finally of all mankind, but ever the rainbow in its exquisite beauty can be seen in the sky, a reminder that even in His wrath, God remembers mercy.

ABRAM: A PIONEER IN FAITH.—Genesis 11:31-12:9; Hebrews 11:8-12

Lesson for August 2, 1942

Golden Text.—Fear not, Abram: I am thy shield, and thy exceeding great reward.—Gen. 15:1.

Genesis 11:31-12:1. These three verses go together, the last explaining the preceding. The call had come to Abram in Ur, and Abram's father encouraged his son to heed the call—so much so in fact that the father led the way. If Terah was a hindrance to Abram, the sacred writer is silent on the fact. Why should it have been wrong for his father and nephew to desire to be heirs together with him of the promises, and was it any more wrong to take them along than it was to take servants along? Abram gives evidences of growth in grace through the years, but where God does not condemn, we have no right to fault. The people whom Abram was to forsake were his fellow kinsmen of Ur who were worshipers of the moon-god. It would be contrary to all the Scriptures that he should be asked to forsake those who were willing to go with him and separate themselves from idolatry to serve the true God.

Genesis 12:2, 3. God is no respecter of persons. The reason that He could make such rare promises to Abram was because He knew Abram. Gen. 18:19. The reason He will not make such promises to us is because He knows that we would not meet the conditions requisite to their fulfillment. The last clause of this remarkable promise has its fulfillment in the person of our Lord Jesus Christ who according to the flesh was the seed of Abraham. Physically, he was the father of the Jews together with some related nations of the East, but spiritually he is the father of all them that believe, the father of the faithful.

Verses 4, 5. Haran was the jumping-off place from Mesopotamia. It was here that they tarried while they were gathering substance and servants in preparation for their migration into Canaan. It was here also that Abram's father had passed on to the land of promise better than the earthly Canaan, at the ripe age of 205 years. But Lot, Abram's nephew, went along. Lot's presence was not a detriment to Abram. It was profitable to both and ceased to be profitable to Lot only after his lust for the luxuries of Sodom caused him to separate himself from Abram.

Verses 6-9. When Abram came into the land of Canaan, it was occupied, and those people would continue to hold the land for another four hundred years. Although the land was promised him, yet he himself sojourned there only as a stranger. The Canaanites were only displaced after their cup of iniquity had filled. God will not remove

(Continued on page 224)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

There is a spirit that comes to many individuals, not from above, that makes them despise anything that reflects a lesson or sermon on the way of life. It makes men hate the preacher sent from God because his reflections and lessons place the heart of the unwilling hearer in a condemned feeling. That spirit, I pray, may never possess my heart. May the Lord give me a Spirit from on high that will incline my heart to welcome the messenger of God who unfolds lessons of truth that unveil the conditions of my heart and show me the way of victory and of acceptance with God. The favorite preacher should have a warm welcome by us all as he finds such a welcome before the Lord God. How our hearts should glow with love and gratitude to God for the messenger whom He has sent!

Compassion from heaven has prepared a plan of salvation that applies to men in every land and in every condition. As we think of the African as being under the bonds of ignorance and sin for many years, we might be tempted to think him to be so despicable that he is unfit for us to labor with him for the salvation of his soul. But the love of Christ constraineth us also so that we are moved to suffer with the unlovely and the vile, and, through the love of Christ dwelling in us, to reveal the love of God in Christ by which they may be lifted up and made heir of eternal life. Shall we feel our part in the Great Commission in bringing the Gospel to Africa?

Integrity comes from a word meaning **wholeness**. Shall our business dealing reveal that we are not whole morally and spiritually? If so, we need to come to the Great Physician who can make us whole and fill us with such a spirit of love for all men that we would not conduct our business in a way that would injure them. Also our business should not interfere with the greatest productiveness of our life in its relation to God and His glory.

God has always had a place for the woman who takes her place before Him. It is refreshing to find women in all the walks of life who have found their place of favor before God and before those who love the people of God. It is an opportune time to bring a message to the youth concerning the favorite women of the Bible that they may bear the thoughts through life and may find the way to enter into a similar relationship of favor which these faithful women enjoyed.

Union With God

Strong are the walls around me,
That hold me all the day;
But they who thus have bound me
Cannot keep God away:
My very dungeon walls are dear,
Because the God I love is here.

They know who thus oppress me,
'Tis hard to be alone;
But know not One can bless me
Who comes through bars and stone.
He makes my dungeon darkness bright
And fills my bosom with delight.

Thy love, O God, restores me
From sighs and tears to praise;
And deep my soul adores Thee
Nor thinks of time or place:
I ask no more, in good or ill,
But union with Thy holy will.

'Tis that which makes my treasure,
'Tis that which brings my gain;
Converting woe to pleasure,
And reaping joy from pain.
Oh, 'tis enough, whate'er befall,
To know that God is All in All.

—Madame Guyon.

FAVORITE BIBLE PREACHERS (Jr.). —Acts 3:12-26; 17:22-31.

Topic for July 12

MOTTO

"Preach the word."

MEDITATIONS ON THE TOPIC

I. Bible Preachers with Favor.—We think of the favorite preacher of the Bible as having qualities acceptable with God and hence worthy of us being moved to place our favor upon them as well.

In considering the list that could be made of these favorite preachers, we do well to study their life and work and see what there is in it that makes them favorites.

First of all we note that they preach the doctrines which have their origin in God's own revelation either by His first hand inspiration to them or through the revelation which He gave to other men of God whose word they have digested and given out by the leading of the Holy Spirit.

We note another mark of favor is that they are wholly given to their work. All other tasks and occupations must give first place

to the work which God has assigned them as preachers of His Word.

Such a preacher not only preaches all the counsels of God but observes in his own life the counsels which he preaches. He takes heed to himself and checks up his own life by the doctrines which he preaches so that his example to the people who hear may proclaim more loudly than his voice that he believes them.

The favorite preacher is a servant of God and feels first accountability to God. He may also be a servant of men in the sense that his stewardship of God is in behalf of his fellow men and brings to them a worthy service. Though he may be made accountable to his brethren in the Lord as members of the Church, he is nevertheless subject "as unto Christ" and serves them with a conscience of loyalty toward Him.

He does not sacrifice the truth of his message for the sake of finding favor with men. His eloquence is not in pleasing the ears of men but in convincing men that every word of God is more important than to make his speech sound pleasing in their ears.

II. The Text.—Acts 3:12-26. Peter corrects the error of man worship and points people to the power of faith in Jesus to heal

and to save. He pleads the cause of Christ so earnestly that many are convinced of the truth and are saved.

Acts 17:22-31.—Paul, who was called into midst of heathen philosophers to give an account of the religion which he preached, brings clearly before them the error of their thinking and points them to the true way of salvation in the Christ which God has appointed to be the judge of the quick and dead.

III. Suggestions for Junior Programs.—It will be helpful to select Bible preachers of interest to the boys and girls, who are expected to give their life stories or the stories of their preaching and to develop the varied characteristics that make them approved unto God and to us who love God and the truth which He gives us through His messengers.

There should be a sufficient variety of selection to fill the time but not so many as to make the time laborious and crowd out time for the consideration of the qualities that make a preacher a favorite of God. The aim should be to impress the importance of having a greater appreciation of the service of our own ministers as servants of God in our behalf.

OUTLINE STUDY

I. Some Faithful Bible Preachers.

1. Moses.—Deut. 32:1-47.
2. Joshua.—Joshua 24.
3. Samuel.—I Samuel 12.
4. Elijah.—I Kings 18:21-46.
5. Isaiah.—Isaiah 1.
6. Jeremiah.—Jer. 2.
7. Ezekiel.—Ezek. 33.
8. Amos.—Amos 7:1-17.
9. John the Baptist.—Matt. 3:1-12.
10. Jesus.—Matt. 5, 6, 7; Jno. 6:26-70.
11. Peter.—Acts 2:14-36.
12. Stephen.—Acts 7:1-53.
13. Paul.—Acts 13:16-41.
14. James.—Acts 15:13-21.

II. Marks of the Faithful Preacher.—Tit. 2:1; II Tim. 4:2, 5; I Tim. 4:14-16; Acts 20:26-31; Tit. 1:6-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Preach."
2. Select a Bible Preacher and Give His History and Some of His Preaching.

For Seniors.

1. Marks of What a Godly Preacher Is.
2. Select a Bible Preacher Who Fulfills the Plans of God, and Give a Brief History of His Life and Work.

SEED THOUGHTS

Let him who would move and convince others be first moved and convinced himself.
—Cuyler.

Remember that there are only a few model preachers. We have read of only one perfect Model, and He was crucified many centuries ago.—C. H. Fowler.

Elegance of language must give way before simplicity in preaching sound doctrine.
—Savonarola.

Style should be like window glass, perfectly transparent and with very little sash.
—Emmons.

Always carry with you into the pulpit a sense of the immense consequences which

may depend upon your full and faithful presentation of the truth.—R. S. Storrs.

It is easier to declaim like an orator against a thousand sins in others than to mortify one sin in ourselves, to be more industrious in our pulpits than in our closets, to preach twenty sermons to our people than one to our own hearts.—Jno. Flavel.

FULFILLING THE GREAT COMMISSION—AFRICA—I Tim. 2:1-10

Topic for July 19

MOTTO

"Preach. . . the unsearchable riches of Christ."

MEDITATIONS ON THE TOPIC

I. Africa, a Field for Gospel Preaching.—People that do not know the truth about God nor the way of salvation through Christ Jesus are a fruitful field for false religions and superstitions. The enslavement of the body, mind, and soul to corrupting lusts is usually found among them.

It is a mercy of God that falseness and corruption bring trouble, sorrow, and dissatisfaction in this present life and that the way of transgression becomes hard before the soul is brought to the judgment where the eternal destiny of man is forever sealed. Such persons who have been made to feel that their way of life is unsatisfactory are often prepared thereby to see the great difference in the lives of the Christian and to be open to hear the message that has brought salvation of freedom and life and joy. It is a blessed thing to be an instrument in the hands of God to bear this message to those who are in darkness and to show by precept and example the way of salvation from their bonds and hopelessness.

We should not lose sight of the Great Commission as it applies to "all the world." Africa is a part of that world field of which Jesus spoke. The fact that there are souls in darkness should be an appeal to those who know Jesus to seek to bring the light to them. We are all obligated to do, "as much as in us is" and to preach the Gospel to the whole world. Not all can go in person as missionaries. Not all are able to preach. Not all are able to learn the language and understand the needs. But all are able by the grace of God to pray, to send, and to give that others may be enabled to bear the message and bring the Word of Life to those who know it not.

II. The Text.—I Tim. 2:1-10. Prayer for all men is an obligation of the believer. It is God's will that all men should be saved. To do this they need the Gospel preacher that they might come to the knowledge of the truth. The lives of men should be holy. The lives of women should also be holy and they should manifest their holiness by modesty in dress and by good works.

III. Suggestions for Junior Programs.—The boys and girls may be enlisted to tell of the ways our missionaries work in Africa to bring the message of the Gospel to the people by teaching and by example of life. Assign the subtopics to different ones to develop, and from the accounts written or told by our missionaries, let them develop their talks by living illustrations. This topic will furnish an occasion to describe the work of our African Mission and to learn the names of the missionaries who serve there.

OUTLINE STUDY

I. Making the Gospel Known to the African.

1. Rolling away "the stone"—
 - a. Of ignorance.
 - b. Of superstition.
 - c. Of Mohammedanism.
 - d. Of Animism.
 - e. Of immorality.

2. Bearing the Message—

- a. In personal testimony.
- b. In medical treatment and nursing.
- c. In public teaching.
- d. In schools and Bible teaching.
- e. In church services.
- f. In evangelism.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Witness."
2. Witnesses for Jesus in Africa.
 - a. By a living example of the Christlife.
 - b. By testifying of His salvation.
 - c. By helping the sick and afflicted.
 - d. By kindness to the poor.
 - e. By giving the message of the Bible.
 - f. By showing the error of their ways.

For Seniors.

1. Heathen Religions and Their Evils.
2. Social Conditions among the Africans.
3. The Power of Christ to Save.

PERSONAL THOUGHT

I can give my thoughts and time for prayer, and gifts of money and powers of mind and body for the service of bringing the Gospel to the people of Africa. I can follow the Lord's leading in what I shall do for my part of the service.

SEED THOUGHTS

When the way seems hard and steep we are "accounting that God is able."—Elva E. Leaman.

Oh, what an effective balm is the precious Word of God and how the Holy Spirit brings us just the message we need in just the time we need it as we prayerfully search the Word.—Phoebe Yoder.

Not mere pity for dead souls, but a passion for the glory of God is what we need to hold on to victory.—Sel.

Let the people that are at home not care only to hear about the successes; we must train them to take an interest in the struggle.—Sel.

As the year closes we thank God for our continued opportunity to labor on, and we pray for guidance to buy up the time that yet remains to extend the gracious invitation to salvation.—Elam Stauffer.

BUSINESS INTEGRITY.—II Kings 22:3-7; Rom. 12:11

Topic for July 26

MOTTO

"Clean hands and a pure heart."

MEDITATIONS ON THE TOPIC

I. Integrity in Business is a way of saying that a man is true in his business dealing. His promises are faithfully kept. His goods are delivered for value received. His purchases are made with a mind to give true payment for what is purchased. He does not indulge in any schemes to deceive his fellow men for the advantage that he may gain through the deception. He will not allow himself to be turned from the path of uprightness for the sake of gain. Bribery has no place in his program in seeking to gain a decision of judgment from others or in the decisions of judgment which he himself makes for others. He chooses that course of life in which he can do the right regardless of how much gain may be in a course of life contrary to the way of righteousness. When there is an opportunity to exact more than the product is worth, because the buyer must

have it, or to pay less than it is worth because the seller must sell it, he takes the way of justice toward his fellow men. He treats his fellow men in business as he would have his fellow men treat him under the same circumstances. He will not compromise the statement of truth for the sake of temporal advantage. True business integrity holds to a standard of godly living with reference to earthly treasures and makes God's kingdom and His righteousness the first consideration. In this he does not hoard his wealth but rather labors to have to give to him that needeth. He trusts God to provide for the future that he cannot see when he walks in the ways of God in uprightness and with an eye single to the glory of God.

Lord, give us hearts of purity and truth that we may discern the path of righteousness in all the affairs of life.

II. The Text.—II Kings 22:3-7. Here is an example of men who were so faithful that all the people trusted them with money without checking up on them as to how the money delivered into their hand was disposed of.

Rom. 12:11.—This is an injunction to activity in work avoiding laziness.

III. Suggestions for Junior Programs.—Business integrity is a subject that is a live issue for growing boys and girls. At this period of their lives they are beginning activities in certain forms of business and will need to have impressed such life principles in business that they may know how to apply them in their dealing. Not only should justice in business be impressed in which just weights and measures are given, but the danger of covetousness in which inordinate desire for gain will lead to many forms of evil-doing. The higher and Christian principles of life need a place in the heart so that our life is motivated to do good to our fellow men rather than to draw unjust gain to ourselves or even to accumulate justly overmuch for personal aggrandizement. The suggested subtopics will be suited to develop various applications of integrity in business. These may be assigned and the subjects developed by the aid of the Outline Study.

OUTLINE STUDY

I. God's Estimate of Integrity.

1. He who exercises himself in integrity is just and worthy to live.—Ezek. 18:5-9.
2. He fulfills God's requirement.—Mic. 6:8.
3. God rewards him with a secure dwelling.—Jer. 7:5; Isa. 33:15, 16.
4. Integrity is more acceptable than sacrifice.—Prov. 21:3.

II. God's Laws for Business.

1. Weights and measures.—Lev. 19:35, 36; Deut. 25:13-16.
2. Against bribery.—Psa. 15:5.
3. Oppression.—Isa. 33:15; Deut. 24:14.
4. Extortion.—Ezek. 22:12; I Cor. 6:10.
5. The Golden Rule.—Matt. 7:12.
6. Seeking the welfare of others.—Phil. 2:4; I Cor. 13:5.
7. Motives of helpfulness.—Eph. 4:28; Acts 20:35.
8. Trust God and give.—I Tim. 6:17-19.
9. Against hoarding and luxury.—Jas. 5:1-6; Amos 6:1-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Integrity," "Uprightness."
2. Business Integrity.
 - a. Just weights and measures.
 - b. A fair price.
 - c. A worthy article to sell.
 - d. Honest work and honest wages.
 - e. Keeping the Golden Rule.
 - f. Unjust gain refused.

- g. Robbery or theft outlawed.
h. Increase by God's blessing.

For Seniors.

1. A Straightforward Business.
2. Business Injustice.
3. Rewards for Christian Business Dealing.
4. The Motives of Gain.

PERSONAL THOUGHT

We need unselfish Christian hearts to fit us to conduct our business along lines of true Christian integrity.

SEED THOUGHTS

Thou that in life's crowded city art arrived,
thou knowest not how—
By what path or on what errand—list and
learn thine errand now.
From the palace to the city on the business
of thy King
Thou wert sent at early morning, to return
at evening.
Dreamer, waken; loiterer, hasten; what thy
task is, understand:
Thou art here to purchase substance, and
the price is in thine hand.
Has the tumult of the market all thy sense
confused and drowned?
Do its glittering wares entice thee, or its
shouts and cries confound?
Oh, beware lest thy Lord's business be
forgotten, while thy gaze
Is on every show and pageant which the
giddy square displays.
Barter not His gold for pebbles; do not
trade in vanities;
Pearls there are of price and jewels for the
purchase of the wise.
And know this—at thy returning thou shalt
surely find the King
With an open book before Him, waiting to
make reckoning.
Thus large honors will the faithful, earnest
service of one day
Reap of Him; but one day's folly largest
penalties will pay.

R. C. Trench.

FAVORITE BIBLE WOMEN. (Jr.)—Ex.
15:20; Rom. 16:1, 2; II Kings 4:8-10;
Acts 9:36.

Topic for August 2**MOTTO**

"A woman that feareth the Lord, she shall be praised."

MEDITATIONS ON THE TOPIC

I. Bible Women in Godly Favor.—As we study the list of Bible women, we shall see the traits of character in their life which brought them into favor with God and with godly people.

Faith and courage in the life of one who is naturally of the weaker sex is something that is to be admired and it is something which God will honor. Such women as Deborah and Esther are especially noted for a faith that brought forth courage.

Devotion to God and to the children of God, as in the lives of Ruth, of the widow of Zarephath, and of the Shunamite, is a characteristic that leads the life, to secure a marvelous fruitage for time to come.

Surrender to do the service of God, as found in the mother of Jesus and the mother of John the Baptist, . . . accepted the service of motherhood that they might be the instruments of bringing into the world boys that were to render a worthy service to mankind, is one of the highest positions which a favorite woman can render.

Sacrificial love and worship as expressed in the widow's mite and in the service of Mary and Martha and the deeds of kind-

ness of Dorcas and Lydia is one that ennobles the position of woman to a place of favor before God and man.

Spiritually illumined minds because of a pure life before God, as found in Mary, Elizabeth, Anna, and others, are worthwhile attainments that enable effective service and bring glory to God.

Hospitality toward God's servants, as illustrated in Lydia and others, has been used of God for the furtherance of the cause.

Sincerity as found in Lois and Eunice will make the life shine out to the building up of the character of those who come in contact with such a life.

II. The Text.—Ex. 15:20. Miriam was a prophetess. She was inspired to lead the women in a song of triumph that was calculated to bring worship and adoration to the mighty God who had saved them from certain destruction.

Rom. 16:1, 2.—Phoebe was a servant of the Church and a relief worker.

II Kings 4:8-10.—The Shunamite was a great woman and hospitable toward the holy man of God.

III. Suggestions for Junior Programs.—Select such Bible women for study and discussion among the Juniors as will make the meeting helpful and fill the time in a way that interest can be held to the end. Select the traits in these Bible women that should be emphasized in the meeting and seek to develop these traits in the discussion, giving special place as to how these same traits may be made practical in the lives of the boys and girls.

Workers should ever discern the difference between the ideal standards of life being held forth as a goal which are striven for by the determination of weak and unregenerate hearts, and the same goal reached by way of spiritual power that is given to those who yield their lives to the plan of God in making us children of God.

OUTLINE STUDY**I. Bible Women.**

1. Deborah.—Judg. 4:4, 5.
2. Naomi.—Ruth 1, etc.
3. Ruth.—Ruth 1, etc.
4. Widow of Zarephath.—I Kings 17:8-24.
5. The Shunammite.—II Kings 4:8-37.
6. Esther.—Esther 4:15-17.
7. Mary.—Lk. 1:26-38.
8. Elizabeth.—Lk. 1:6, 41-45.
9. Anna.—Lk. 2:36, 37, 38.
10. The widow who gave the mite.—Lk. 21:2-4.
11. Mary and Martha.—Mk. 14:3-9; Jno. 11:1-46; Lu. 10:38-42.
12. Mary Magdalene.—Lk. 8:2; Mk. 16:1; Jno. 20:1, 2, 11-16.
13. Dorcas.—Acts 9:36-42.
14. Lydia.—Acts 16:14, 15.
15. Priscilla.—Acts 18:26.
16. Lois and Eunice.—II Tim. 1:5.

SUGGESTIVE ASSIGNMENTS**For Juniors.**

1. Text Word, "Woman."
2. Select a Bible Woman and Tell Her Story and Give Reasons Why She Is a Favorite.

For Seniors.

1. Bible Women Who Were of Influence for the Kingdom of God.
2. Select a Favorite and Give Reasons.

PERSONAL THOUGHT

May the Lord enable us, because of our self-surrender to His will, to become such characters before Him as will make us to have favor in His sight.

SEED THOUGHTS

I asked the Lord to let me do
Some mighty work for Him;
To fight amid His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquests see."

—Selected.

CHARACTER DYE

(Continued from page 195)

grey and a little stooped from trying experiences and disappointments. Through financial reverses and physical infirmities the yellow and blue had vied with each other to predominate. But Gran was true to her Lord and He had been faithful, and now in the sunset of her life there was a perfect blending with red predominating. The blue had given depth until that night there was almost a halo about her head. Like after the sunset there are a few faint streaks of red then all disappears in a translucent white.

"The process of dyeing is not pleasant, but when I think of what it did for Gran I know it is worth everything it costs," Allen told himself as the train stopped at his destination.

BIBLE STUDY

(Continued from page 216)

tion of His messages to John with the declaration, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "And the Spirit and the bride say, Come." Rev. 22:10-21.

The Holy Spirit is God and Jesus Christ with us, and may our devotion to the Lord be proved by our following the guidance of the Spirit and by our giving Him a fullness in our lives which will enable Him to accomplish the will of God through us unto the coming of Jesus Christ.

If there were no ups and downs in life the Christian would be on a dead level.—J. L. Perham.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

OUR CHRISTIAN COLLEGES AND THE DEPRESSION DEBT

A wise man will increase learning.—King Solomon.

Institutions of learning are not mere luxuries but an absolute necessity. Without them and the research carried on within their walls, we would be deprived of some of the best things in life. Christian educational institutions are a prime essential. Our colleges have served us in a large way. They have not been without their faults. Their grade of conduct has not been much higher or lower than the Church which gave them birth. They sprang from us. They need our continuing support.

Recently the Mennonite Board of Education inaugurated a fifteen month effort to reduce, and if possible, to wipe out the "depression days debt." This debt of some \$70,000, owed by Goshen and Hesston colleges is not large when one considers the number of years during which it was incurred. It will not be hard to wipe out if we co-operate as individuals. Lately, when one of the solicitors canvassed our congregation, an aged widow with a meager income, earned by very hard work, handed the writer some money towards this debt reduction. Knowing the circumstances I could not face the situation without paying five times the amount personally. If rich and poor will approach the debt rightly, it will soon be annulled. Then also it is a fine way of investing the surplus income these days when the world is suffering, bleeding, and dying. With this debt wiped out, the Church at large will have a clean slate.

The war is changing American life. The world is on a rampage. The government asks us to curtail the use of nonessential commodities so that the nation may have the vital things. But shall we curtail the work of our Christian colleges? Dare we sidetrack their work? America needs more than armies, navies, and air fleets!

The greatest essentials are ideals—something worth holding. The nation has called its manhood to the front to save material things, protecting what is all too often used for selfish purposes. The Christian Church buttressed by the Christian college has given this country of its best things. In the early days practically all the great universities were Christian and true to the ideals found in the Word of God. Would that it were true today! This nation needs men of high ideals, trained minds and determined purposes. Men trained in Christian colleges, where Christ has had "the place of authority at the heart of the campus," have given their talents to the nation in no meager way.

Then, if the Lord tarry, there will be grave postwar needs—dire needs. When civilizations crumble and fall, there must be a new order. When the Hebrew civilization lost its saltiness, the Christian Church gave the world a new lease on life. When the Christian Church during the Dark Ages lost her saltiness and was trodden under foot of men the Reformation with its attendant revival brought into existence a new world order. Cannons cannot fashion a new world. We must have character to fashion a new world. While millions are buying defense bonds, won't you write a check for Christian higher education? The Mennonite Board of Education supports these colleges, which are real

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

defenders of the righteousness which "exalteth a nation."

The success and failure of the undertaking will depend a great deal upon the ministry. Words fitly spoken will be effective. Our people expect this leadership. Our Boards merit wholehearted support. We have appointed these men; they have given of their time gratis; may we unitedly assist them in this hour of need.

FIRE FIGHTING CONSCIENTIOUS OBJECTORS

Do good unto all men.—Paul.

Heartening news comes from Canada for those C.O.'s, who want to make their contribution to the welfare of the nation but do not incline to farm work. The way has been opened to engage in fire fighting in London, England, under civilian control. Indeed this is a good fight. It is constructive. It is seeking to save what man seeks to destroy. It is a way to bear our testimony to a nation which has been very generous to the Conscientious Objectors to war.

Canadian fire fighters have given generous monetary support to the fire fighters of Great Britain, but felt they should give more effective assistance by sending a unit overseas. This unit is being trained at Ottawa, Canada. Six Mennonite young men have left the cities of Kitchener and Waterloo for this service. Others from the Dominion elsewhere have also entered the training unit.

The first trained fire fighters for overseas service gave a demonstration of fire fighting exercises on Parliament Hill, Ottawa, Ont., on the evening of June 8. The Governor-General of Canada, the Earl of Athlone, watched the proceedings and spoke highly of their fitness and skill. He said, "It requires courage to fight without a chance to strike back." This is what Paul meant when he wrote, "Overcome evil with good." The Prime Minister Mackenzie King congratulated the 175 men on their trim appearance and the skill shown in the demonstration.

The organization is known as the Canadian Fire Fighters Unit. Some 400 men are required. These will be sent to England in small detachments of twenty-five or fifty at a time. They are paid the same ratio of wages as soldiers, with added provisions also for the support of the wives of married men. Those who make good in six months will leave the junior corps for the senior corps. Such will have rapid chances for advancement. An opportunity will be afforded for Christian fellowship with our Mennonite commissioners and nurses in relief work, London, England, and an enlarged testimony by the Mennonite Church to England.

This kind of service is in line with the lecture given in one of the Mennonite Colleges this spring by an international citizen and missionary:

The first major question the speaker asked was, "How far can force go?" It can go a long ways. Force crucified our Lord, force sealed the grave, but the third day force met God and Jesus rose from the dead. He recounted the

thoughts he experienced when on a journey from France to India. In the course of his journey he passed over Corsica from whence Napoleon went forth to conquer the world. He passed through Italy, the center of world power at the time of the Roman Empire. He came to Greece from whence marched the huge army under the command of Alexander. He passed through the ancient kingdoms of Persia and Assyria. But all these kingdoms had fallen. They were founded on force. Then he thought of the kingdom which a lowly Nazarene inaugurated,—a kingdom founded on love. The Kingdom of God is the only one that has stood the test of time. The world can only be conquered by a cross, and the only possible way to overcome evil is by good.

THE WAR CAN BE LOST ON THE SPIRITUAL FRONT

There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength.—King David.

There is plenty of talk about this being a war to save Christianity and religious freedom. The oratory waxes eloquent. It is not our intent to discuss the winning or losing of the war. There is much of senseless talk. The war can be lost and Christianity survive. The Christian Church has never been dependent for her existence upon military success or, for that matter, upon the survival of any particular nation. But we are most concerned about the fact that the war can be won on the battlefield and lost on the spiritual front of the home base.

While it is true that the Christian religion "fares better" under democracy than any other form of political life, it is not true that if democracy falls, religion, too, will fall! Churches may be burned, the faithful may be killed or burned; atrocities of all kinds may be perpetrated against those who acknowledge God and Christ as superior to der Fuehrer, but the true religion of God cannot, will not, shall not, be destroyed! because God Himself cannot be destroyed, and religion or rather Christianity is of God, not of man!

We lose on the spiritual front when we desecrate the Lord's Day. "Six days shalt thou labour and do all thy work," cannot be violated with impunity. The so-called "all-out" effort does not annul the laws of God. They still operate in the sphere of the body and spirit. The fourth commandment requires the Holy Day to be set aside for the worship of God and things of the spirit. What a strange paradox that men who make the laws of the nation and expect people to obey them at the same time set aside the laws which God has made for man's highest good. It cannot be done without suffering.

Imagine an Elder of a church being absent for four Sundays for meetings on a local Defense Board on Lord's Day mornings. Committees collect waste materials choosing Sunday morning as the time to do the task, even sending out circulars that the citizens should put out the material on Sunday morning. The alibi given for this action to the ministry of the city was: "The people did not want to give up their holiday on Monday the following day." When the ladies of the church protested, the Chairman of the Committee said, among other things, that "such a protest is perfectly silly." He also said that

"other committees did the same thing in other places." We might ask the honorable gentleman, Are the laws of God silly?

In the March of Events section of the "Evangelical Christian" is penned the following comment on working seven days:

It is interesting to read in the newspapers that the Ford Company building aircraft have abandoned seven-day-a-week work. Similar moves are expected in various other plants that thought they could increase production by keeping men at work for the seven days, and have found to their cost that it was not so. It is the ill effects of the long hours that have been responsible for the decision to have one day's rest for men in seven. Here is what the dispatch telling of this decision says in part:

From the War Production Board labor division comes the report of one New England war plant that worked its men seven days a week while its production curve dropped seriously. England had the same experience. Long hours increased the number of absences, impaired efficiency, raised accident rates, and finally defeated its own purpose.

The United States apparently is to learn the same thing—the hard way. We are trying to work men seven days a week as a solution to the full work-week problem, whereas the only answer, as we will find out, is more workers rather than more hours.

Men violate the laws of God because the penalty is not immediate.

An atheist once wrote Horace Greeley that he had plowed and planted and cultivated his corn on Sunday, while his neighbor in the adjoining field, being religious, had been careful not to break the Sabbath. "This week," he said, "we have gathered the crops and the yield on my land was a little better than that of my religious neighbor." The great editor published his letter with this note, "God does not make full settlement in October."

Chester M. Davis, D.D., writes in the "Presbyterian" warningly:

The enemies of the Church know the vital place, and it seems today the most vulnerable for them to attack us is the Day of Worship. If they can make people believe that it is silly and old-fashioned to look upon that day as sacred, they have dealt us the fatal blow.

More and more the world has encroached upon the Church by robbing us of the Day of Worship. We have been pushed back. There is one institution that is fighting the battle on this front with a like dauntless courage and fidelity. That is the Lord's Day Alliance of the United States. It needs reinforcements, but with what it has it is doing an incredible work. Why does not the Church feel the importance of protecting this life line which insures her the opportunity to preach the Gospel to larger numbers?

Two facts stand out more clearly than ever today. First, the Church has not sensed the power of propaganda. While our enemies have spent millions to attack us by this method, the Church has continually lessened her gifts to this organ commissioned by the Church to keep before the public the need of worship. Second, the alarming decline in Sabbath School attendance is due, more than anything else, to the lack of reverence for the Lord's Day on the part of parents and the general public.

I once knew a farmer who said he could not afford to buy fertilizer for his farm because his crops were so poor. Was he any more foolish than the Church that does not see the value of investment in literature and legislation that has proved its effectiveness in protecting the Day of Worship?

The war can be won on the battlefield, and lost in our schools. The following is but one of thousands of instances which might be cited. It comes from the pen of O. Wilbur Fix:

When the Y. M. C. A. tells us of certain conditions existing in our high schools such as the "Godless Club," which is definitely anti-God in principle and conduct, we might be a little slow to believe. When we hear about some of the ex-

isting moral conditions found in certain schools we would much rather not believe until we have been shown. Herbert Cook, one of our young men, teaching in a Los Angeles High School, asked for a term paper on the work and contribution of some American Scientist.

A girl, in her junior year, prepared a paper on John Fiske. In part she said, "It was his work in this field (speaking of evolution), that classes him among our greatest scientists. He made palatable to orthodox theology the science of Darwin and Wallace, and it is to his eloquent and earnest words that we owe the fact that evolution is taught in most of our schools today. It was also he who showed the American people that this theory could be fitted to the Christian religion without destroying it in any way."

The war may be won on the battlefield and lost in the marshes of immorality. Dissipation was the symptom of prewar France. More than fifty years ago, at the height of his fame as an essayist, Matthew Arnold foretold the downfall of France. He said, the nation was suffering from a "strange disease." The disease to which he referred is "that of lust; that of over-stimulation of sex, of pornography, and of general lewdness." To this he added:

Once admitted and fostered, it eats like a canker and with difficulty can ever be brought to let go its hold again, but forever tightens it. Hardness and insolence come in its train; an insolence which grows until it ends by exasperating and alienating everybody; a hardness which grows until the man at last can scarcely take pleasure in anything outside the service of his goddess.

He further declared that the disease spreads in any country at war. He pointed out that the readers of popular French novels, the spectators at the plays, the millions who read the press, are under a "malign influence." When France fell it was largely the fault of the minority which had fed the rot to the nation at large through the movies and by the radio. This Arnold did not see, know, or foretell.

In France much of the literature of late years has to do with the sexual relationship and the gratification of mere physical appetite, rather than the exercise of the creative faculty and the encouragement of spiritual values.

This disease is rapidly spreading. That is a bad sign. There are plenty of worshipers ready to bow the knee to the goddess of lust. A London, England, newspaper recently declared: "The war has brought about a great change in British authorship . . . you see openly sold now some 'raw novels' that a few years ago would have raised a popular outcry. One of the 'rawest' of these has now passed the sale of 200,000 copies. The covers and the jackets proclaim the order to which they belong and are put forward to attract attention." All this and more is true of the United States and Canada in the movies. Smut is evident everywhere.

The war may be won on the battlefield. God only knows when. But it may be lost in the floods of the liquor traffic. We are fast becoming a nation of drinkers and drunkards. The liquor traffic is the nation's "fifth columnist." Most of the accidents upon the highway have some connection with the drinking of liquor. Those who point out the dangers confronting the nation through drink and drunkenness are called cranks, fanatics, and uplifters, but these epithets do not change the nasty condition in the United States and Canada.

Judges and magistrates have charged that more than 50 per cent of our crimes as well as our accidents are traceable to the use of intoxicants. The terrible record of Ontario for the last year in highway accidents should stab us wide awake—793 were killed in Ontario in 1941.

No wonder mothers are becoming alarmed when the liquor interests are making the boys of the training camps their special target.

They aim to put the bottle to every soldier, sailor, and airman. Whole groups are being supplied with free drinks. When the appetite is begun, then the sales will continue. In camps it singles out a man as being "peculiar" if he refuses to do what the majority are doing. The writer has seen officers in charge of young men on the train force young men to drink against their own wills with considerable abuse being hurled at them for refusing.

The breakdown of the Lord's Day affects the Church adversely; the breakdown in the schoolroom breaks down Christian faith in the most formative years; the entrance of lust and liquor breaks down the morals of the nation with lightning rapidity. May the Lord in mercy move upon the hearts of the people and may He speedily grant the nation a spiritual revival. **The war can be lost on the spiritual front.** Our chief defense is spiritual and moral. Victory or defeat cannot save the nation when she sinks into spiritual and moral depravity.

GEHMAN'S MENNONITE CHURCH

(Continued from page 196)

or, "Christian Gehman, sein Buch." This would imply that members made sure of having a book to help sing. The writer is familiar with the water pitcher used in this church for sixty years.

Gehman's Church was so named in memory of Daniel Gehman, son of Christian Gehman, the immigrant ancestor. From 1774 to 1911 there always was an ordained man by the name of Gehman in the ministry of this congregation, either as deacon or preacher, and most of the 138 years both preacher and deacon.

It is known that since about 1880 Samuel Gehman, Jr., was sexton at Gehman's Meetinghouse for some years; then the Solomon Gehman family had charge. In the spring of 1892 the key was handed to Noah M. Weber who since that time has cared for the house. He lives on what was the deacon Daniel Gehman farm. Twenty interments have taken place in Gehman's graveyard since 1892.

On April 4, 1915, the Sunday school was organized. To this day Sunday school is held in the afternoon.

In the fall of 1919 a group of brethren met and organized a Bible study class. Bro. J. B. Gehman was named as teacher. Among other things, the Book of Acts was included in the studies. Some of the number soon felt the urge of the Book of Acts to do more definite mission work. On January 8, 1922, the Bible study class leader found himself engaged in superintending a Mennonite mission in Reading, Pennsylvania. Today there are three teaching and preaching places instead of one, with two of Gehman's Sunday school scholars ordained as pastors.

In the fall of 1935 a group of young people organized a mission study class. Bro. Irvin B. Horst of Gehman's Church was appointed teacher. The class met in the homes of the brethren of Gehman's and Bowmansville section during the winter months. By July 4, 1936, it had taken on the form of a Young People's Bible Meeting which meets in the Bowmansville Church every Saturday evening. Along with this mission class was also born a reading circle. This circle also functions as a sort of circulating library sponsored by the Young People's Bible Meeting.

The New Testament in Basic English

THE PUBLISHERS EXPLAIN.—The 414,825 words in the English language have been reduced to a Basic English vocabulary of 1000 words for this translation. The result is a simplified Bible which can be read and understood by everybody, including those with a very limited English vocabulary. It is intended for anyone from whom the rich and musical speech of the Authorized Version sometimes conceals, by its very familiarity, the real, basic meaning of the text. It will be a revelation to all who seek new and clearer meanings from the original writings. Missionaries and churchmen in foreign lands will find this Basic Bible vastly helpful in their work among people who are just beginning to use English. It will also be a blessing to the children of all the world, who, for the first time, will have a Bible they can really understand.



BRO. PAUL ERB, ENGLISH PROFESSOR AT GOSHEN COLLEGE, SAYS.—It is obvious that a Bible translation in a language of this kind will be especially valuable. There will never be any debates as to what the language of the translation means. Scholars and Greek exegetes may sometimes question the accuracy of the translation, but both they and we will know what the translation says. Children will be able to read the New Testament in a language which they understand, and people to whom English is not a native language will read this translation with a minimum of difficulty. Even experienced Bible students will have the exhilarating experience of reading a fresh and new book that they have never read before.

This translation does not profess to rival the literary beauty of the Authorized Version. It sacrifices everything else to clearness, but even then comes the nearest to retaining the cadences of the Authorized Version of any translation I know.

This translation should find a very useful place in family worship, where it is desirable to have the Bible in a language that even the children can understand.

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At present it has forty-two books on biography, missionary work, character building, poetry, devotion, history, travel, and so on. Bro. Horst, who figured in this movement, finds himself at the Grottoes, Virginia, C.P.S. Camp, supporting the Church's peace testimony.

The first series of meetings at Gehman's Church was held in December, 1915, by Bro. David H. Mosemann of Lancaster. Preaching services are now held every two weeks, mornings and evenings alternately. We are laboring at the edge of the Bowmansville congregation. Our Sunday school is small, but we enjoy the presence of visitors. Come and see us any Sunday afternoon at Gehman's.

The cross of Christ teaches that love is stronger than death.

SHE SPOKE IN TIME

By Julia Graydon

She was a young woman whose early environment had not been religious, but she allied herself with those who were church-minded, and tried to do her best.

One day she went to a hospital to see a friend and in the same ward was an old man who seemed very unhappy.

She tried to comfort him and later his son who had come in thanked her for speaking to his father about God and the afterlife, and then he broke down and cried. She asked him, too, if he had made his peace with God, and he accepted Christ then and there in the hospital hall.

Hers was an opportunity not lost.—The Gospel Messenger.

NUGGETS IN S. S. LESSONS

(Continued from page 218)

you to make place for one of His friends unless you have proved yourself unworthy of the place you occupy. Later also the seed of Abraham were also expelled from that land for they also had defiled the land.

Abram had a noble habit, and he is worthy of our imitation. Wherever he settled, he reared an altar unto the Lord. The one exception to this rule was when he went down into the land of Egypt. God shielded Abram even there and caused him to be blessed, but we do not find that he had peace of heart or sweetness of fellowship while he sojourned there.

Bethel was not known as Bethel until the time of Jacob. It was called Luz aforetime. It is called here, Bethel, by Moses because the place was known by that name at the time that these Scriptures were written. And surely it was Bethel (the house of God) even then when Abram reared there an altar unto the Lord. Wherever people call upon the name of the Lord; there, to them, is the house of God.

Hebrews 11:8-12. Faith in God is confidence in His Word. It results in implicit obedience. It is not conditioned upon the evidence of the senses, but persists though all circumstantial evidence points to the contrary. When Abram was first called, the Lord revealed Himself to him, but a step at a time. As Abram took that step, the Lord gave him revelation for the next step. He didn't know whither he was going, but knew that he was walking with the Lord. That was enough. Is it enough for you?

Abram, after he entered Canaan, tarried there only by the grace of the Canaanites. He expected the fulfillment of God's promise to him to be fulfilled in the time when it pleased the Father. He was persuaded of the promises and embraced them and confessed that he was a stranger and a pilgrim on the earth. A temporal home for the oppressed Jew in Palestine may be a desirable thing, but far more important to Abram and to them is the city which hath foundations, whose builder and maker is God.

Natural progeny brings happiness on earth; spiritual children are our crown of rejoicing in heaven.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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AUGUST, 1942

Summer's Glory Is Reflected by the White Birches along Lake Placid, N.Y.

THE GIRL WHO WOULD NOT SACRIFICE CONVICTION FOR POPULARITY

YOU know, Clara, we don't often miss the services at the church, and I can't see but what we are entitled to at least one Sunday in the year."

"Can't we go some other day, Thelma?"

"Elma writes that she can be there only for a week-end visit, as she expects to start on Monday morning for Greyson, where she will attend college. You know, too, that she really would be offended if you didn't go, for you were always her favorite," concluded Thelma in her most persuasive tone.

"We are to go Friday, you say, and return Sunday evening. Do you suppose we could get home in time for the church services? Yet if we did"—she added thoughtfully—"we would be so tired—"

"Yes, there you go, old goody-goody, I thought you would object," interrupted Thelma. "I tell you, Elma can't go any other time, for next week she enters college, so that really there is not any other time to go," she concluded decisively, as though her argument could not be refuted.

"I don't know how the other girls feel about it, Thelma, but really I would rather not be out camping on the Lord's Day. My conscience tells me that it isn't right."

"Oh, bother your conscience," replied her companion, scornfully, as, thoroughly exasperated she walked away, leaving her companion standing on the corner of the street. Elma Townsend, former member of the Major and Minor Music Club, was expecting

to visit Burgin for several days, and the girls had planned to spend the week-end in camping near Magic Lake.

At this place there was a bungalow, furnished with every convenience for those who wished to enjoy camp life, and the girls were looking forward to the proposed event with great anticipation.

"I just can't go with the girls if they plan to spend Sunday there," Clara said to herself, as she turned her steps toward home. "What would Mother say if I suggested going?"

Many times, a little story the dear mother once had told her, recurred to her memory. It was about a woman who had the spirit of the famed Spartan mother who, when in the company of women one day, while displaying their jewels, heard them exclaim:

"What brilliant gems! What valuable clusters, rubies, diamonds, onyx, opals and sapphires!" But the Spartan mother did not

have such gems. The story goes that she sent for her four daughters, all noble, talented young women, and, as they entered the room, she presented them to the company saying, "These are my jewels."

Clara knew that her mother was of that spirit and type. Her early training had been one of the indelible impressions of her life, and it was evident that that training was now bearing fruition. Clara was endeavoring to live an exemplary Christian life, and in no way dishonor her profession.

On reaching home, she walked over to the swing in a shady corner of the garden, in-

of them had entered her mind while she had been trying to decide the vexed question which was annoying her. Now she realized that she could not teach these boys the importance of the Lord's Day observance if she herself were a transgressor. Should she be over-persuaded and yield to Thelma's wishes, could she have any influence for good over them? Did she deserve to have a share in their religious training? Surely, this was the testing-time. If she did not go, it would be just like Thelma, who was an extremely outspoken girl, to publicly call her a Puritan.

Clara began to realize that even young people have to experience some of the greatest battles that have been fought, sometimes; not in the open, but in the secret battlefield of the soul, where only the eye of God can

see, and only an approving conscience applauds. She was aware, too, that the Lord's Day desecration was one of the greatest evils of the times.

She had often told "her boys," as she called them, that anyone who would resist temptations was more of a hero than the one who yielded to them, even though the world looked on and applauded.

"If I yield to this temptation, I can not talk of heroism to the boys," she mused. "If I am a heroine on this occasion, my heroism must reveal itself in outward action. This is only one of the battles I'll have to fight, and I had just as well be conqueror now, though I'll have to take a lot of chaffing from the girls, and maybe others."

Clara did not exactly relish the thought of being the only one to refuse to go. The girls would probably call her a Pharisee, for her decision showed a plain dis-

approval of their actions. Yet, by so doing, she reasoned, her position on the vexed question was at once established, and she would scarcely be subjected to another test of this kind.

Several days later Thelma caught up with Clara on her way home, and, familiarly slipping her arm about the girl, said: "Well, are you going with us?"

Observing her hesitation, she continued: "How much longer are we expected to wait for your decision? You know that if you don't go, Elma will be quite disappointed."

The wily girl knew that Clara had always been rather proud of being one of Elma's favorites. She accordingly used her name as a "bait," thinking in this way to win Clara's consent. Now, Clara had thought the battle was fought and won, but that remark almost upset her.

"Maybe I am selfish. If I don't go, I will

(Continued on page 249)

IN THIS ISSUE

The Girl Who Would Not Sacrifice Conviction for Popularity	226
Love Worketh No Ill, by Arline Yoder	227
Educational Needs—Endeavors to Meet Them, by John Umble	229
Editorials	231
Sin, by Maurice O'Connell	232
Private Prayer in a Christian's Life, by Esther M. Rosentrater	233
God's Ideal Marriage, by Lois G. Baer	234
Sunday Evening Blessings, by Chester E. Shuler	235
The Effect of Environment, by John R. Mumaw	236
The Testimony of Archaeology—Man and His Fall, by Floyd A. Shank	238
The Mennonite Commission for Christian Education and Young People's Work	239
Church School Day	240
Glimpses of African Life, by Merle W. Eshleman	241
Mennonites in Paraguay, by Vernon H. Schmidt	243
The Doctrine of Man, by S. F. Coffman	244
Sunday School Lessons	246
The Sunday-school Attendant's Saturday Night	249
Young People's Bible Meetings	250
World News	254
Book Reviews	255

tending to fight the battle there alone, before going into the house. In a short time she was aroused from her meditations by the sound of voices.

"I'm sure she will," were the words which first attracted her attention.

"No, sir-ee, Clara Gordon wouldn't go to a picnic on Sunday. Mother says you couldn't make her believe it," the reply.

"Well, you see, I heard my sister Thelma say that the girls' Music Club was going to Magic Lake Friday and stay till Sunday evening. So there!" he concluded, in an important way, as though his words could neither be doubted nor disputed.

Clara readily recognized the voices, and knew that Harry Tyson and Jimmy Crowles were the participants in the argument. These boys were members of the True Blue Class in Sunday school, of which she had been the teacher for nearly a year. They were "her boys," as she often called them. No thoughts

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No. 8

"LOVE WORKETH NO ILL"

By Arline Yoder



SARAH Barnette tucked the last pie into the oven, and as she walked toward the kitchen sink, she spied through the open window a familiar figure coming across the lawn.

"My—my—Minerva Whipple again—wonder what she wants today? Sometimes I wish we'd live out on the farm yet. In those days we weren't pestered with neighbors runnin' in every day, borrowin' things—and that right at the busiest time o' the day."

"I guess neighborhoods are all alike these days, Grandma, especially when people live closer together, and with cars, and all, each neighborhood has its pest," consoled the slim eighteen-year-old granddaughter, Leona Barnette.

"Well, none could have a worst pest than Minerva Whipple—an' her husband making almost again as much as your ole grandpa. It ain't right, that's what it ain't. Somebody oughta tell her how awful unbecomin' it is—and how rude it is to the neighbors, but it'd make her mad—yes, powerful mad it'd make Minerva."

"Does she borrow from the other neighbors around?" asked Leona.

"Doesn't seem to—just picks on us—must think we're runnin' a general store. I have a mind sometimes to lock the door and pretend I'm not home. She sure disgusts me!" Grandma frowned. "Sometimes she brings back what she borrows—sometimes she doesn't—and never an ounce over when she does bring it back."

"Hello—anybody home?" Minerva Whipple stood in the doorway in the front of the house, knowing the question was needless.

"Out here, Minerva—just put my pies into the oven. You're out bright and early this morning. So glad you came over. Meet my granddaughter, Leona. It's my son, Fred's daughter. Isn't she pretty as a peach though? Of course, we wouldn't want her to know it, though." Grandma chuckled and beamed as she looked proudly at Leona.

"You ought to see my niece—she won a beauty prize last year in Seattle," Minerva's head tilted higher.

"Oh, well, we don't go in for such stuff, that's vain and worldly. We want Christian beauty, that's what counts."

Minerva's head lowered a bit, and some complicated thoughts rushed through her mind. "Well, that's neither here nor there,

Sarah. What I came over for, is to know if I could borrow a cup of cake flour. Johnny can't eat his cold lunch without cake, and I forgot to tell him to bring cake flour last night. I used the last drop I had the other day. I could use pastry flour, but my cakes don't get as high and light with that. And there really is no need to use that if you have some I can borrow."

"Oh, sure, I'll be glad to loan you some, Minerva. Don't bother about bringing it back, I've got to get another box this week anyway. Glad to do it—glad to do it."

Leona looked at her grandmother, amazed, as she saw how cheerfully she heaped a cup with flour.

"And I might as well use your telephone while I'm here—save me a trip back. I've got a lot to do today."

"By the way, Minerva, before you start your hour-long conversation, (and, by the way, it's all right to talk a long time, for the rest on

the line do, too) did you hear about Mrs. Smith? She bought a lot of groceries Saturday and the grocerman forgot to include the bag of prunes in the bill. And, mind you, she knew it all the time. But she never said one word, and she never went back and paid it either. That's a sin—she's going to have to give an account o' that someday. She ought to go to church so she'd learn how to live a Christian life."

"Maybe I ought to go to learn how, too, Sarah," Minerva teased.

"I was just thinking that too, Minerva—would do you a world o' good—indeed it would. It's easier to live a Christian life when you go to church, Minerva. I sure couldn't live it, if I wasn't a church member. This sure is a wicked neighborhood. So many work on Sunday, and no one goes to church. It's our duty to win them, though—but, what a tough job! Yet it's one of Christ's commands. We observe the 'all things' of the Bible. Whenever I speak of religion they just laugh at me. They're sure hardened—it would almost take dynamite to blow them into church."

"Well, that is neither here nor there—think I'll call Karen and get over home and get my cake in the oven," as she rose to go to the phone.

"There's Mrs. Jewel, too. She bragged on the money she took in from her sour cherries. She sold some to the milkman. I asked him how they were, because I thought she'd be the kind to cheat a bit. He didn't want to say at first, but he finally told me that at least half were rotten-specked."

"I bought some of her, and mine were perfect. But, I must use the phone and go..."

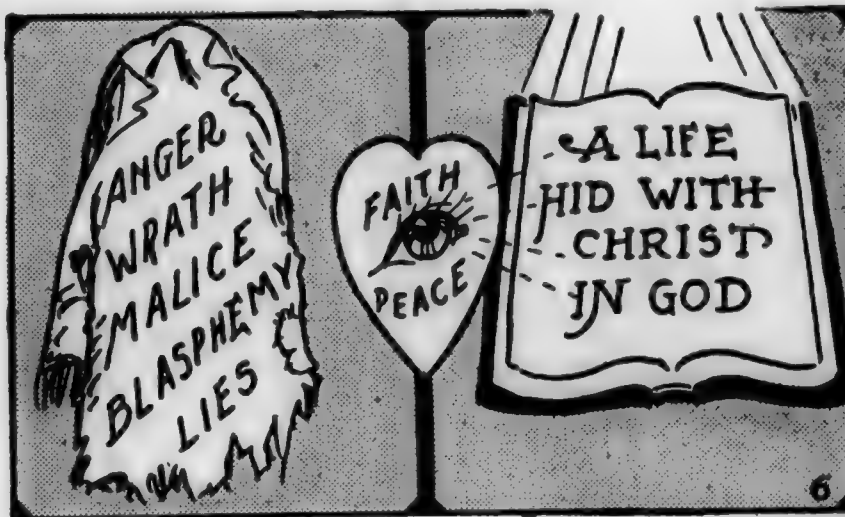
"And the scandal that's out about Mrs. Harvey's daughter—and only sixteen. I sure would be ashamed. Mrs. Severans told me that Mrs. Harvey was proud of it. What's this world comin' to?"

"Well, it's coming to an end if I don't get home and get my work done," and again Minerva started to go.

"Indeed it's soon coming to an end—the neighborhood will have to go on without me—I'll be caught up in the air to meet the Lord—me, grandpa, and Leona. Then they won't have to hear about church, but they'll wish they could."

"Well, that's neither here nor there—guess I'll wait and call Karen tomorrow. I'll see you later—I'll bring the flour back tomorrow."

Grandma stared at Leona. "There you have a sample—took up a whole half hour of my precious time right in the busiest part of the day. She'd have stayed longer if I'd



THOUGHTS

**I had an angry thought one day;
It made the whole world gloomy gray;
In everything I did and said,
It thrust its vicious, ugly head.**

**I didn't smile; I could but frown;
The corners of my mouth turned down;
And all because within my mind
I had a thought that was unkind.**

**At last I said, "This will not do;
You are becoming quite a shrew.
You are so angry and so cross
This day has been a total loss."**

**And so I turned my thought dial round
Until a happy thought I found.
I tuned it in, and, lo, behold!
The world from gray had turned to gold!**

**Our lives are governed by each thought.
We are upset when we're distraught;
But if our thoughts are loving, kind,
Then we have joy, and peace of mind.**

—Southern Churchman.

have given her half a chance, or she'd have used the phone yet. See, she never thanked me for that flour, and if she does bring it back, she won't bring an ounce over."

"The cup was rather full to begin with, Grandma."

"Well, she wouldn't make it any fuller—not her." Grandma was indignant. "Borrow—borrow—borrow—that's all she does—must think we run a general store. Sometimes I have a mind to lock the door and pretend I'm not home. Guess I'll do that next time," Grandma chuckled.

"Guess all neighborhoods are alike, Grandma," was all Leona could say.

"If they'd only go to church and learn how to be Christians! This is such a wicked neighborhood—work on Sunday—cheat—be immoral—my-my!"

Across the way, in Mrs. Jewel's house, Minerva and Martha were engrossed in exciting conversation.

"Oh, no, I didn't tell her, Martha. But the milkman told me that he told her the cherries were rotten just to satisfy her curious mind. She wouldn't have been satisfied if he had told her the truth, that the cherries were perfect. I never saw anyone who tried harder to make other folks appear so terrifically wicked, and herself so powerfully good."

"She says they observe the 'all things' of the Bible, and that it's so easy to live the Christian life when one goes to church. I can't put two and two together. If that's Christianity—to speak unkindly about your neighbors,—I'm better off without it. I don't make a practice of that myself."

"And another thing, Minerva. Mrs. Severans told me that she is marvelous to your face but talks terrible to your back. I don't go over any more for that very reason. She was always talking about your borrowing from her. She talked about church to me—but the things she does and says turn me so on church I don't care if I never step inside one."

"Me too, Martha—sometimes I think we neighbors have more Christianity about us than she does."

That evening Fred Barnettes came after Leona. Tommy had been attending Bible school and wanted to repeat for Grandma the verses which he had learned.

"Let's hear them, Tommy. I'm so glad you're learning verses."

"Well, Grandma, the ones we learned today are,

Romans 13:10: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

Matthew 5:42: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

II Corinthians 9:7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

"That's fine, Tommy," but Grandma did not meet Leona's gaze. No preacher could have preached a better sermon to Sarah Barnette that evening.

The next morning Tom Barnette could not start his car. It had never before refused to start, and now of all times when he was almost late for work.

"Minerva's car is standing out, I'll have her take me to work," he called to Sarah.

When Minerva brought the flour back that evening, Sarah was somewhat subdued.

"Minerva, you should have let Tom pay you for taking him to work. He wanted to."

"That's neither here nor there, Sarah. When I do things for people I do them because I love to, because I want to help them, and then I forget all about it. I don't talk about it all the time like some folks do."

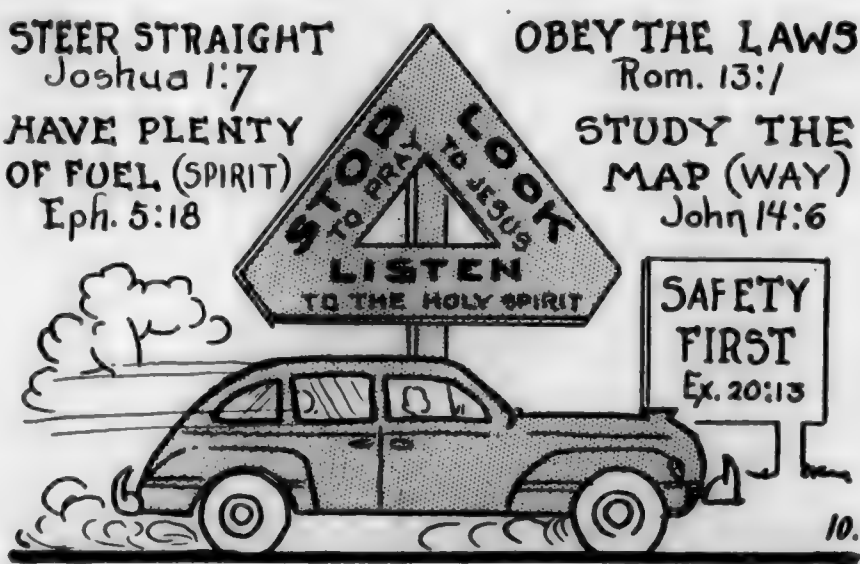
"Minerva, I'm truly humiliated. I believe I see myself as I really am—and have been for years. There is one of the commands of Christ I have not kept. May God forgive me! I think we should be mighty careful when we say that we observe the 'all things.' Will you forgive me, Minerva? I want to ask forgiveness of the other neighbors, too."

"Minerva's eyes opened in astonishment. "Oh, sure, Sarah, I'll forgive you; it's neither here nor there—but we'll wait and see. However, if you can prove that your Christianity is worth it—I'll go to church with you some Sunday."

"Dear Jesus, make me truly like Thee; 'Create in me a clean heart, and renew a right spirit within me,'" was Sarah's prayer as she laid her head that night on a pillow dampened with tears.

Barberton, Ohio.

It is easier to declaim like an orator against a thousand sins in others than to mortify one sin in ourselves, to be more industrious in our pulpits than in our closets, to preach twenty sermons to our people than one to our own hearts.—Jno. Flavel.



THE MOTORIST'S PRAYER

This prayer which first appeared in the London Church Times, is a reminder that good driving is a Christian obligation. It follows:

Grant me a steady hand and a watchful eye.

That no man shall be hurt when I pass by. Thou gavest life, and I pray no art of mine May take away or mar that gift of Thine. Shelter those, dear Lord, who bear me company.

From the evils of fire and all calamity. Teach me to use my car for others' need. Nor miss through love of speed The beauties of Thy world; that thus I may.

With joy and courtesy go my way.

—Pentecostal Sunshine.

THE JEWEL BIRD

Alice G. Duffill

I shall never forget the delight I felt when a ruby-throated humming bird first visited our honey-suckle vine. His wings made a humming sound as he flew from flower to flower, pausing before each blossom to sip with his long tongue, scarcely ever touching the flower with his long slender bill.

He flew so swiftly, darting from flower to flower, that he was only a blur. But when he alighted on the clothesline, I saw distinctly the beauty of this jeweled bird, upper feathers emerald green, under feathers pearl gray, and his throat a glowing ruby red. A moment only he was quiet; then, whisk, away he flew.

Although a half dozen varieties of humming birds are found west of the Rockies, the ruby-throat is the only species found east of the Rockies. These birds do not live for beauty alone, sipping only the sweets of the flowers, as was formerly supposed. Their main diet is harmful insects that they find in the blossoms they visit, and in the air as they fly.

The thimblelike nest of the ruby-throat is made of plant fibers and is lined with softest plant down. It is covered with bits of lichen that are fastened skillfully to the outside with spider web or caterpillar silk. Because it looks just like a knot of the branch on which it rests, it is very difficult to be seen.

In this tiniest of nests, this tiniest of birds lays always two pure white eggs that are like two beans. The baby birds look for all the world like two little black bugs. The mother feeds them food that she has already partly digested.

The humming bird shows great bravery when an enemy approaches his nest. This midget bird has been known to drive away a crow, or even a hawk, with the rapierlike thrusts of his long, sharp bill. All the while he is dashing at his enemy, he makes a little squeaking noise, like a mouse. This is the only sound he can make with his throat. He cannot sing.

He can, however, do one thing no other bird can do. He can fly backward and sideward. When he is courting his mate he flies forward, backward, and sideward as she sits admiring him.

On a fall night, after migrating to one of the southern states, the ruby-throats start for their winter home in southern Mexico or Central America. They make the five hundred mile journey across the Gulf of Mexico without stopping. It is said they sometimes steal a ride on the backs of wild geese during the crossing.

Humming birds are found only in the New World. Most of the five hundred known varieties live in the tropics of South America. Many are smaller than the ruby-throat. Many are more brilliantly colored. When we consider his gemlike brilliance, his skill in nest building, his endurance in flight, and his brave spirit, we must agree that this tiniest bird in all the world is God's masterpiece of the bird family.—Selected.

EDUCATIONAL NEEDS—ENDEAVORS TO MEET THEM

By John Umble

This is one of a series of articles furnished by our Mennonite church schools. Articles from other church schools will appear in the September number.

When J. S. Coffman encouraged the organization of the Elkhart Institute, he envisioned an institution that would give Mennonite young people vocational training, especially in the field of teaching, provide Bible knowledge, and inspire missionary interest.

Until the election in 1897 of the first Mennonite principal who had the degree, Bachelor of Arts, from Northwestern University, the courses were short and piecemeal: brief courses in shorthand and typing and courses in the review of the common branches to enable prospective teachers to pass examinations in the common branches. At that time many schoolteachers had carried their educational program no further than the grades. But when a college graduate was made principal of the Elkhart Institute he planned the courses in such a way that students would be encouraged to pursue their education beyond the high school. Students could complete four years of high-school work and the freshman year of college in four years of forty weeks each.

This innovation produced a more stable student body and led to the graduation in 1901 of six young people, all Mennonites,—five men and one woman. All the five men subsequently saw service as instructors or administrators in Goshen College. One result of the enlarged program was the opening of a new field of teaching for young Mennonites who previously had served solely in the elementary schools.

In 1903, when the institution was moved to Goshen and renamed Goshen College, it discontinued the "Latin-Scientific course" and introduced a four-year academy or high-school course and a two-year college course. On account of student demand, teacher training still received the major emphasis, but there were courses also in general education, commerce, music, public speaking, and Bible. As the work in academic subjects became more advanced, more advanced courses were given in Bible. As time went on, the work of the teacher training department was enlarged and broadened to include instruction in such branches of pedagogy as educational psychology, principles of teaching and school management. Although one of the avowed purposes of the institution was the training of missionaries, most of the missionary instruction was

given in the Saturday evening mission study classes or in meetings of the Foreign Volunteer Band.

Summarizing, then, one might say that in the early years of the institution, there were two, or possibly three, main objectives: to prepare Mennonite young people for service in the Church both at home and on the mission field by Bible teaching and by fostering a strong missionary spirit; to foster a program to provide vocational education, especially in teaching and in commerce; and to give basic preparation for continuing their work in higher institutions of learning. Throughout the years these seem to have continued as the general objectives of the institution.

There is a vast difference between the student body of the Elkhart Institute in the late 1890's and the present student body of the early 1940's, and a vast difference in the conditions which students and administrators face.

Increased high-school attendance and the consequent growing demand for college training is one of the principal differences in conditions that the administrator faces, and this in turn influences the Church in many ways. The young people of the Church and the Church itself demand more Bible teaching and more advanced courses. The trend from the country to the city has affected the Mennonite Church. More young people demand advanced training as a means of entrance into an increasing number of urban or at least nonrural vocations and professions. Finally, the changing standards of licensing prospective teachers have created a demand for a longer and more intensified course in teacher training.

Standards for the training of elementary

teachers have been changed greatly. First the prospective elementary teacher was required to take more and more high-school work, then one year of college work, then two years. Then, instead of merely completing two years of work beyond the high school he was required to take a highly specialized course in methods and practice teaching. Now most states require four years beyond the high school—four years of general education, teacher training, and practice teaching before the student can be elected to a teaching position in the elementary schools. And at least one state, Indiana, now pays the elementary teacher the same salary as the high-school teacher with an equivalent amount of training.

To meet the rapidly changing demands of accrediting agencies has been a perpetual struggle throughout the years, but the administration of Goshen College has been able to meet the demands for the highly specialized training required by the state. Goshen College now prepares elementary teachers for practically all the states in the East and Middle West. Where formerly one or two Mennonite teachers might be found in a county or in a section of a state, there are now townships in middle western states served almost exclusively by teachers who have had their training at Goshen College. Hundreds of Goshen-trained young Mennonites are teaching in the elementary schools of Pennsylvania, Ohio, Indiana, Michigan, Illinois, Iowa, and other states.

In the early days of the Elkhart Institute, practically no Mennonites were teaching in high school. Very few had completed a high-school course. In this field also teaching standards have been raised, but in spite of these raised standards, and in spite of the carefully prescribed requirements, Goshen College is prepared to meet the needs of young Mennonites who are interested in entering this teaching field. Goshen College graduates are teaching in high schools in all of the above-named states. They are teaching nearly all of the subjects offered in the complex setup of the modern high school.

Two fields of high-school teaching have grown tremendously within the past few years—home economics, especially vocational home economics, and public-school music. Goshen College is preparing teachers for both of these fields.

Under the encouragement of the state and federal subsidies provided in the Smith-Hughes Act, hundreds of smaller high schools have added a course in vocational home economics during the past few years. Several Goshen College graduates are among the newer teachers in this field of growing interest. One



Officers of the Mennonite Board of Education—Front Row (Left to Right): H. R. Schertz, Treasurer; J. B. Smith, Vice President; David A. Yoder, President; Clayton F. Yake, Secretary. Back Row: Edwin J. Yoder, Endowment Custodian; Oscar Burkholder, Member Executive Committee; Orie O. Miller, Financial Agent.

advantage of this work is that it provides a year round job for the teacher. She helps students in gardening and food preserving projects in the home during the summer.

Strange as it may seem for an institution which prefers to be primarily a College of Liberal Arts and a Bible School, Goshen College has been obliged to introduce a secretarial course to train the increasing number of young men and women who wish to engage in this type of work. Demand for this course has increased greatly during the past few years since the state requires a four-year course in preparation for elementary teaching.

Young women, especially, are averse to spending four years to prepare for what normally results in a limited period of service as a teacher. Formerly they could prepare for elementary teaching in one or two years, then teach a few years before they settled down to domestic life. But the four-year teacher training program has greatly lessened the number of students interested in preparing for teaching positions. And the increasing number of young women who wish to spend at least one year in college prefer some course which will enable them to earn money.

Since the College has been forced to give a secretarial course, the Administration has decided that it might as well do a conscientious piece of work. Goshen College offers a good secretarial course. Graduates holding a diploma from Goshen's secretarial course are in demand and are doing more than satisfactory work in many good secretarial positions.

To meet another growing demand the Goshen College catalogue for the first time this year printed an entirely new course leading to the degree, Bachelor of Science in Nursing. In this course two of the agencies of the church are co-operating—the La Junta, Colorado, Hospital School of Nursing and Goshen College.

This course provides for two full years of general education at Goshen College and a full course in nursing leading to the R.N. degree from an accredited school of nursing. The work in general education may be taken before or after the R.N. is secured, but both the School of Nursing and the College recommend that the course in general education precede the course in nursing.

An increasing number of Mennonite young women are engaging in this laudable work for the relief of suffering and caring for the sick. Whether a young woman expects to follow nursing as a life profession or whether

she expects to make use of her training in the rearing of her family and assisting her neighbors, she will always find this work useful and practical. Four of the wives of Goshen College faculty members are registered nurses. They find it not only interesting but an appreciated addition to the family budget to spend an occasional few weeks in hospital duty or in private nursing.

Another recent trend in Mennonite education is the growing interest in pre-professional courses. Goshen graduates have been accepted by the leading medical colleges of the country for many years. An increasing number have been accepted during the past ten years. At present Goshen College has more than a dozen alumni studying in the medical colleges of the midwest and east. Three young men who completed the junior college course at Eastern Mennonite School this spring transferred to Goshen College at the

beginning of the Summer Session to prepare for the study of medicine.

beginning of the Summer Session to prepare for the study of medicine.

Some Goshen College graduates are among the most successful practitioners in their communities. One M.D. who is a Goshen alumnus received \$3,000 for his services in one month. Another did \$20,000 worth of business during the past year. However, a doctor's services cannot be computed on a money basis.

There is considerable current interest in the pre-dental course and in pre-engineering, especially in the field of chemistry. Goshen College students are making a vital contribution in other scientific fields, also, especially in plant pathology, the study and control of plant diseases.

Current trends in education in the Mennonite Church are not determined entirely by changing educational requirements in the professions or by the vocational interests of young Mennonites but also by certain changes in the Mennonite Church itself. In the late 90's when the Elkhart Institute was getting under way, a Mennonite high-school stu-

dent was almost a curiosity. Large Mennonite communities with a membership of several hundred might have no students in the local high school, at the most only one or two. Interested neighbors questioned the wisdom of a father in sending his boy to high school or pitied him because he had a son so lazy that he was good for nothing but to go to school.

How the picture has changed! In some Mennonite congregations the majority of the adult members are high-school graduates. It is not unusual to find a dozen or more college graduates in a Sunday morning Mennonite Church service. This has led to an appreciation of and a demand for a different type of spiritual leader and preacher than the farmer-minister of a half-century ago. Within the past two months Mennonite congregations, one in the East and one in the Middle West, have called college graduates and seminary trained young men to serve them in the Christian ministry. Another ordained a college graduate without seminary training. The Church has long recognized the need of an educated leadership in foreign missions and somewhat more recently in the home mission stations. Mennonite Mission Boards now prefer, other things being equal, to send out graduates from a college course with considerable Bible training in addition.

During the past ten years the Administration of Goshen College has given a great deal of thought to the problem of providing sound and adequate Bible teaching for the young people who feel called to serve the Church as Bible teachers and preachers. During the past year Goshen College, in co-operation with her sister college at Hesston, Kansas, has outlined a five-year course leading to both the Bachelor of Arts and Bachelor of Theology degrees. This course will give the student two years of basic courses in general education and three years of work in Old and New Testament, Systematic Theology, Church History, and Christian work. It is the most carefully planned and most comprehensive Bible course yet undertaken by any Mennonite college. Four of the instructors have the Doctor's degree, another has completed all the work for the degree and is finishing his thesis this summer, the sixth has the degrees of Master of Arts and Master of Theology. Not only is the course well outlined but it is taught by thoroughly prepared instructors, sound in the faith and deeply loyal to the principles and practices of the Mennonite Church.

(Continued on page 253)



The Goshen Memorial Library—From the Southwest

Editorials

The Times Are a Challenge to the Nonresistant Christian

They are a challenge to us as nonresistant Christians in a number of ways. First, they present to us a fine opportunity to show to the world that nonresistance is not merely a beautiful ideal, but that it is a way of life that can be lived out in war as well as in peace. Jesus taught the principles of nonresistance and love to His followers, and He intended them to be practiced at all times and places by those who profess to follow His way of life. For us to claim to follow them at one time and then to fail in times of stress shows the shallowness of our profession. Let us then meet the challenge of living the nonresistant life with all its implications in the present time.

It is generally admitted that if one is conscientiously opposed to war it is inconsistent for that person to engage in business or industry that is taken up with direct war work. This presents in some cases real difficulty in deciding what work to give up or to take up and the whole matter has many implications. But the main point is clear, and it is a matter for the nonresistant Christian to make the necessary adjustments and readjustments in line with his conscience and the teaching of the Bible.

It is likewise generally conceded that the purchase of war or defense bonds is incompatible with the nonresistant position. This has caused considerable concern in the recent past, but it seems that this problem is practically solved now that the Treasury Department has agreed to sell nonwar or civilian bonds to conscientious objectors in lieu of war bonds. The plan is now about ready for operation, and there should be no hesitation on our part as C. O.'s to buy amounts of civilian bonds comparable to what people in general are expected to buy of defense or war bonds. If right approaches are made, purchases of civilian bonds should satisfy every solicitor for war bonds, since the government is ready to count the purchases of these bonds into the geographical quotas for war bonds. Participation in the purchase of civilian bonds should be a real challenge to us to show our willingness to help our government along lines that are in harmony with our nonresistant faith.

The challenge to our young men of draft age is quite obvious and compelling. Theirs is a unique privilege of serving their country and their fellow man in ways that are constructive instead of engaging in the destructive activities of war. We are glad to know that the scope of this service is constantly being enlarged. The work on dairy farms seems to meet with general favor and will no doubt be increased greatly in the future. Hospital and research work are now a reality, and the first foreign work will soon be undertaken in Puerto Rico. This is but a precursor of much larger foreign service that will probably open up as time goes on.

But the challenge of the times to nonresistant Christians is not simply to a certain age group or physically fit class. It comes to all of us. The call comes to each one to be faithful to the Lord in the times in which we live. We were not placed into this world at this time by accident. The Lord knew what we would be facing of trials, difficulties, and opportunities. He expects us to meet them in the same spirit with which He met them in a hostile world, which has never changed its complexion. He expects us to be true to His teachings, to obey His commandments, and to live up to our opportunities, until He comes to receive His own unto Himself. To do less is to fail to meet the challenge of our times.

* * *

A Faithful Servant Gone Home

To many of us who knew him it was quite a shock to learn that Bro. Abner G. Yoder of Parnell, Iowa, was stricken with what seemed to be a fatal illness. A few weeks later the news came of his death, thus confirming the fears of those who were

familiar with his physical condition. The news came as a special blow to the editor since he had spent a few weeks just recently in traveling with Bro. Yoder as we visited the Pacific Coast and Dakota-Montana Conferences in the interests of the work of the General Problems Committee of Mennonite General Conference. We also fellowshipped with him at the recent Mission Board meeting in Ontario. Bro. Yoder seemed in comparatively good health and was able to take part in all the activities of conference and committee work in his usual capable and helpful manner.

Bro. Yoder was a man who had the interest of the Lord's work at heart, and the Lord saw fit to use him widely in the work of the church. Not only did he serve his home congregation and conference faithfully, but he served also in many churchwide boards and committees. He was a member of the Mennonite General Sunday School Committee for many years. He was moderator of General Conference from 1937 to 1939. He was member of the General Problems Committee at the time of his death, as well as moderator of the Iowa-Nebraska Conference.

And now his active life on earth has ceased. His many friends and co-workers will miss him. His place in the family circle will be vacant. We will no longer have the benefit of his helpful counsel. His voice is stilled, and we will no longer enjoy his characteristically practical expositions of the Word. But we have the assurance that our loss is his gain.

Our hearts are touched as separations come through the Lord's servants being promoted to higher service in His kingdom, yet at the same time we have confidence that His work will go on, for He is constantly calling in new recruits to fill the ranks that are made vacant as one after another of His faithful servants goes home to glory.

* * *

A Chat with Our Readers

There are a few features in this month's paper to which we want to call your special attention. In the Educational Department you will find a corner devoted to the work of the Mennonite Commission for Christian Education and Young People's Work. At a recent meeting of the Commission at Kitchener, Ont., it was decided that the Monitor should become the official organ for the promotion of the work of this agency of the church. This does not mean that Commission activities will not be publicized in our other church papers, but merely that the Monitor will become more particularly the mouthpiece of the Commission in keeping our constituency informed concerning its work in behalf of strengthening the teaching agencies of the church and building up the spiritual life of our young people. The first article of this type appears in this number.

You will notice on another page the announcement concerning Church School Day, which is to be observed on August 30. The Mennonite Board of Education in its last annual meeting took action establishing such a day and has now prepared an attractive bulletin calling attention to our church schools and giving the objectives of such a day and suggestions for observing it. The material found in this month's Monitor is taken from that bulletin. Church schools are filling an increasingly large place in our denominational life, and the observance of such a day should be a great help in informing our people concerning the value of our schools and the work they are doing. In this connection we want to call attention to the new church school to be opened this fall—Lancaster Mennonite School, R. 4, Lancaster, Pa.

Other features of this month's paper that might be mentioned are the new series of articles on Bible Archaeology by Floyd A. Shank and the article on the Sunday-school Attendant's Saturday Night. We believe you will be interested in following Bro. Shank's articles from month to month as he shows how recent excavations confirm absolutely the records of the Bible. The article on how to spend our Saturday nights in carries a timely and important message. May we take it to heart.

We again want to express appreciation for the way in which our subscription list is growing. We have now passed the 7200 mark, which means that we are making real progress toward our goal of 8000 subscribers. We solicit your continued co-operation and prayers in behalf of the work of the Monitor.

CHRISTIAN LIFE

SIN

By Maurice O'Connell

The following is the gist of an address delivered by Bro. O'Connell at the Ohio Mennonite and Eastern Amish Mennonite Joint Conference on May 26, at the Bethel Church near Wadsworth, Ohio.

Sin is an ugly word that should strike terror in the hearts of God's people. We have not recognized its awfulness, because we have become too familiar with many forms of it. Things that used to shock us now hardly disturb us. It is hardly necessary to point out instances. If we do a little serious thinking we will admit that this is true.

The Bible gives us a number of definitions for sin. (1) "The thought of foolishness is sin" (Prov. 24:9). (2) "Whatsoever is not of faith is sin" (Rom. 14:23). (3) "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). (4) "Sin is the transgression of the law" (I Jno. 3:4). (5) "All unrighteousness is sin" (I Jno. 5:17). The story of sin runs all through the Bible, but somehow we hear few sermons on the subject. People seem to want to ignore the fact of sin, and some deny it altogether. But the Bible and history and experience show indisputably that sin is a hideous fact with which we must reckon. There are more pleasant subjects to consider, but we dare not close our eyes to the ugly things that threaten the souls of men.

We will remember the origin as far as man is concerned. It came when Eve yielded to the foolish thought that God did not mean what He said when He commanded that they should not eat of the fruit of the tree in the midst of the Garden of Eden. We know that the serpent enticed Eve, and we know something of the fate of disillusionment and sorrow and heartbreak that came with the introduction of sin, but we can not give a true picture of it. Hell only can tell the true story of sin and its terrible destiny, and the contemplation of it should strike terror to our hearts.

Let us think for a moment of the causes of sin. We would say first that it is transmitted from one generation to another. In other words, it is inborn or inbred because we are all descendants of parents and ancestors who have had within them a sinful nature. David recognized this when he said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). Paul taught the same truth: "By the offence of one [Adam] judgment came upon all men to condemnation" (Rom. 5:18). "There is none righteous, no, not one" (Rom. 3:10). "For all have sinned, and come short of the glory of God" (Rom. 3:23). Sin also comes to us through the inducements and enticements of evil environment, and there are many such today. Temptations are all about us, and we need to

be on our guard lest we yield in some way or other to the subtle wiles of the evil one. People also at times dabble into sin because of ignorance of its nature and results. If the confirmed drunkard had realized what the final results would be he probably would have shunned his first glass.

Sin assumes many forms, some of which are very attractive. Nearly always there is some disguise so that the terribleness of it is not apparent to those who indulge in it. It reminds me of a joke two men played on each other by mailing a small box back and forth in different sizes of packages. Sometimes it was sent by parcel post, and at other times it came by express. The wrappings were different and various disguises were used, but each time when the recipient came to the bottom of the package the same little box was there. So sin comes in many packages, but when it

PSALM NINETY-ONE

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.
For he will deliver thee from the snare of the fowler,
And from the deadly pestilence.
He will cover thee with his pinions,
And under his wings shalt thou take refuge;
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he will give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder;
The young lion and the serpent shalt thou trample under foot.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble;
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

—American Standard Version.

is stripped of its wrappings it is always there in all its awfulness.

There are also sins that are creeping into the church, one of which is the sin of selfishness. People are too much inclined to be as Paul says, "lovers of their own selves" (II Tim. 3:2), which is destructive of spirituality and saps the strength out of people and churches. Matthew 8 is a good scripture to illustrate how Jesus dealt with sin. We have a record here of a number of miracles—the healing of the leper, of the centurion's servant, of Peter's wife's mother, and others. Disease here is a type of sin, which is the most dreaded of all diseases. It is like a cancer, which eats its way into the vital parts of the body, almost unnoticed, and by the time the victim may become conscious of the seriousness of the malady it may be too late to effect a cure. Fever also acts like sin, because the sufferer is restless and dissatisfied. Sin robs of rest and peace and never satisfies. We are told of a plant that is edible and fills the stomach, but never satisfies the hunger nor provides nourishment. Blindness also is illustrative of sin, which finally leads its victim into the denseness of outer darkness, away from God and everything that is good.

Leprosy is one of the most realistic types of sin found in the Bible or anywhere else. We have heard stories of how it separates from loved ones. One time a mother discovered a white spot on the body of one of her children, and later one on another child also. Remedies failed to remove the spot, and finally after thorough examination the doctor diagnosed the trouble as leprosy. Imagine the feelings of the parents when they heard the news. The father collapsed. It was discovered that the disease was contracted through some laundry that had been sent away. The upshot of it all was that the children had to be sent away from home to a place where lepers are segregated and treated. That is the way sin does,—it comes into homes and separates families and often not only for time but for eternity.

Death is the final outcome of sin. "The wages of sin is death." All death is the result of sin. The whole subject of sin is a dark one, but we must teach it in order to warn people of its dangers and of its terrible results. Its ultimate end is one of darkness and death and tragedy. But there is a remedy for it. God provided it through the gift of His only begotten Son, and all who believe on Him need not perish but may have everlasting life.

Lima, Ohio.

God Himself—His thoughts, His will, His love, His judgments are men's home. To think His thoughts, to choose His will, to judge His judgments, and thus to know that He is in us, with us, is to be at home. And to pass through the valley of the shadow of death is the way home, but only thus, that as all changes have hitherto led us nearer to this home, the knowledge of God, so the greatest of all outward changes—for it is but an outward change—will surely usher us into a region where there will be fresh possibilities of drawing nigh in heart, soul, and mind to the Father of us all.—Geo. MacDonald.

PRIVATE PRAYER IN A CHRISTIAN'S LIFE

By Esther M. Rosentrater

Private prayer is one of the most important factors in a Christian's life. Few people realize its true value. Many think if they say a short prayer upon retiring, arising or at the meal time, that is sufficient. Too, perhaps they may offer a prayer in public once in a while and think they have done their duty.

The one who has any Christian experience to speak of, finds that he cannot survive on this little amount of prayer. He finds that private prayer, and much of it, is a necessity. It is as essential to his spiritual life, as breath is to the physical life. From two standpoints we can see the necessity of private prayer. First: God commanded it in His Word. Matthew 6:6, says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." If this were not necessary, surely God would not have commanded it. He could see that the human tendency was to be heard of men, but He wants people to realize the importance of private communion with the Father. Second: Christ, Himself, felt the need of private prayer. He loved to pray. Sometimes praying was His way of resting. He prayed so much and so often that it became a part of His life. In the four Gospels, we find fifteen times mentioned when Christ prayed. Each time He had a great task to perform. He went before His Father in prayer. At times He spent nights in prayer. If it were necessary for Him to engage in private prayer, surely we should not pretend to think that we can get along without it.

Private prayer holds within its realm three special benefits. The one who prays in secret will be rewarded openly. This is promised in Matthew 6:6. God honors those who honor Him. The one who has spent time alone with God will be rewarded with a peculiar glow upon the countenance. Then, this one who prays in secret grows spiritually. It is during times of secret prayer that spiritual food and strength are obtained. Food and drink will cause any living thing to grow. Thus it is in the spiritual. Also, private prayer brings a closer fellowship with the Father. Secret communion binds the ties closer. It is then that heart beats with heart and the most intimate relationship is manifest.

We have been talking about praying in secret and you may wonder just how much time ought to be given to this matter of private prayer and how often should we give it attention. May I digress to give an illustration. Behold a young couple who are very much in love with each other. We would think it very strange indeed if they were to ask how long at a time they must converse together. We would doubt their love. They never give as much as a hint of wonderment about the matter. When they meet, the visit may last until the midnight hours, but little do they care. They are in love. Never do they ask, "How often must we hold conversation?" They take advantage of every opportunity for conversation, and if no opportunity presents

itself, they make an opportunity. It is not a drudgery to them. So it should be with us. We should be so in love with Jesus that we will spend every possible moment in His presence, communing with Him. If we really love Him, the time spent in His presence will go all too soon. We would not think of asking if we could be relieved of spending so much time with Him. I'm afraid if such were the case, our love will have grown cold. The soul that really loves Christ will find as many opportunities to commune with Him as is possible. This soul will try hard to find time for extra communion.

Let us, as followers of Christ, make it a rule and practice in our lives to spend more time in private prayer; and not only more time than we are now spending, but as much time as possible. Let us demonstrate our love for Him by "sitting much at His feet."—Good Tidings.

THE FOLLY OF GAMBLING

By Grenville Kleiser

That sly old fox, Talleyrand, was asked, "What is the greatest pleasure in life?" He replied, "To gamble and win." When asked, "What is the next pleasure in life?" he said, "To gamble and lose."

Many people otherwise sensible are inveterate gamblers. Horse racing, stock exchange speculation, roulette, slot-machines—these thrive on the gullible public.

Strange are the reasons advanced for this self-indulgence. A leading American is

TODAY

**Upon the threshold of "today" I stand—
It lies before me, fresh from God's own
hand,**

**Without a blemish—mine, for good or ill.
But, if I trust to self, to my weak will,
To keep it spotless, I shall surely fail;
Thy strength and guidance can alone avail.
So now my heart goes out in earnest plea,
That, for today, Thou wilt abide with me.**

**Life's yesterdays forevermore have passed
Beyond my reach; and now, O Lord, Thou
hast**

**Them in thy keeping. Let Thy righteous-
ness**

**Hide the dark stains they bear. Help me
to press**

**On toward the mark. Humbly, dear Lord,
I pray,**

**I may surrender all I am to Thee,
And that Thy presence may abide with me.**

**For, so abiding, doubt and strife must
cease.**

**With Thee to lead me on, the perfect peace
That passeth understanding I shall know;
Alike through calm and gale I needs must
go**

**My way content. Then, on that morrow
fair**

**Which brings deliverance, grant Thou my
prayer—**

**That immortality my part may be;
So shall I evermore abide with Thee.**

—J. H. in "More Heart Throbs."

quoted as saying, "I react favorably to the excitement of roulette and the gaming room. The doctors say it's good for my health."

This is contrary to the opinion of those who have closely watched men and women playing roulette. Here is a case that is typical: A society woman began to play the game in a seemingly innocent way. She would limit her risk to a pound, she thought.

But luck was against her, and soon she lost her pound. Her credit was good, so she "bought from the bank," hoping to recover her loss and then stop. Her luck fluctuated, and soon she was plunging from one loss into another, until she owed the bank one hundred pounds.

In a desperate effort to regain her loss, she bet the maximum, and finally, at three o'clock in the morning, nervous and remorseful, she owed the bank five hundred pounds.

All forms of gambling are enticing, disappointing, and exceedingly dangerous. They lure the victims on with specious promise of great gain, but in the end everyone loses.

Gambling in any form is dangerous. Keep at it and you will lose not only your money but also your self-respect. It is disheartening and disintegrating. One evil day you "stake all"—and lose!

Avoid gambling for these reasons:

It proposes to get something for nothing, or for less than a fair return.

It takes money from legitimate channels and turns it to improper uses.

It breeds disregard for the rights of property of others.

It misuses time.

It is over-stimulating and incapacitates the one who gambles for his work.

It breaks morale and undermines character.

It creates a false idea of gain.

It encourages a false philosophy of life.

It is usually promoted and conducted by persons of unscrupulous character.

It brings the one gambling into undesirable surroundings and unsavory associations.

It is unchristian in its every phase.

New York, N. Y.

HOLD FAST

Some time ago the daily newspapers carried the account of a unique theft. According to the account, the thieves stole practically the entire stock of a shoe store, but left every box in its place, so that the loss was not discovered until at the beginning of another week the clerks endeavored to wait on the customers. This illustrates what happens in the spiritual experience of many people. We face always the danger that "the cares of this world, and the deceitfulness of riches," with their attendant temptations, may steal from us our spiritual possessions. One by one we allow to be taken away those things that we should most carefully guard until one day in a time of need we find that the secret places of our hearts are empty of faith and trust and love—of all spiritual resources. Written nineteen centuries ago, the admonition of the Lord to the church at Philadelphia (Rev. 3) is pertinent to the life of everyone of us: "Hold that fast which thou hast, that no man take thy crown."—Christian Observer.

gave him great joy and pride to have something the others admired.

Then he remembered the other buds that he had touched and then left all brown and torn. Perhaps the other guests may not detect until they pluck them. But when they detect, perhaps they will throw them away.

You say you are a man; you have only wanted the perfect Rose. You don't intend to bruise or break the other roses, but you are handling them because other boys do. You will enjoy their fragrance, but you will leave wounded petals.

God made you so that you have certain desires, certain cravings, that you are to control. Many men say they are to be satisfied, but we know better. The first kiss thrills you, the next seems less of a pleasure, and after a while it becomes a habit. It loses all sense of enjoyment and soon stronger desires than kissing arise and soon you are not the man God intended you to be. You will have a low idea of women. Marriage will not be a sacred fulfillment. It will be a commonplace event.

Every girl wants to be loved. Every boy wants to be loved. There is that desire within each one to build a home of his very own. This is good and right and makes possible the most beautiful of all human relationships. The only trouble is that the world has twisted and warped the whole thing until it is scarcely recognizable as the beautiful thing God created. The world has so perverted the business of making friends and of courtship and of marriage, that it is reaping a tragic harvest in blasted homes and lives. What is more beautiful than a home where love rules, children play, and God dwells? Nothing else will do for one who has caught the vision of the Christian life. But the foundation of such a home must be laid deep and strong. Don't bring to that beautiful home of yours a woman—or a man—that is like a basement bargain: "Cheap! slightly soiled from much handling," or "Damaged." If you hold your ideal home and its pure love steadily before you, you will not be swept away with the excitement of a special occasion, the lure of an unworthy friend, or the perfume of a "glamorous" evening. Things worth having in life are worth sacrificing and fighting for.

No matter how high your ideals may be, you cannot stand alone—keep in vital touch with Christ. He alone can keep you unspotted from the world.

Lust kills ambition, ability, and power. "Quit ye, like men. Be strong!"

It is not easy; you will have to refuse and say "no" often. Read only good books, and think only pure thoughts, and observe the meaning of this one word "control."

Here is a fine quotation, "My strength is as the strength of ten, because my heart is pure."

So dig the foundation deep if you want to build up to your highest ideal.

The married life as God has planned it should be the happiest, purest, richest, and the most sacred relation in this life. It is God's ideal of completeness.

Frostburg, Md.

SUNDAY EVENING BLESSINGS

By Chester E. Shuler

"I don't think I'll go to church this evening. My head aches, and—" Sister Kumplaner sighed dismally. "'Course, I suppose I ought to go. But it's getting real cloudy in the west, and if I were to get wet, my rheumatism would get worse—doctors said so—and, there's never much happens in a Sunday evening service. Oh, dear, here comes old Sister Fuller—and I'm just about sure she's going to church! Why'd she happen along—just to make me feel worse, with my headache, and—oh, good evening, Sister Faith! Won't you come in and have a cup of coffee? I was just getting some ready—"

Sister Fuller smiled as she entered. "Don't bother, Sister Kumplaner. I'm just on the way over to the church, and there's hardly time. But be on hand at Christian Workers', you know—they've given me a part tonight. I'm not much at speakin' but there's so few come durin' the summer months, and I says to Jim, I must be on hand. You're goin', aren't you, Alice?"

Sister Kumplaner sighed and held her head. "I know I ought to, Faith. But honestly, this headache's driving me nearly insane, and—well, you know how our evening services are in summer, so few there, and the preacher seems so dull, and—"

Sister Fuller smiled her slow, kindly smile. "I know how you feel, Sister Alice. 'Deed I do. Felt that way many times myself. But I always think about Thomas—"

"Thomas who?" Sister Kumplaner's ear was attuned for bits of news. "Sister Emily's man's not come back, has he?"

"No, I mean Thomas in the Bible. He was fooled one evenin', don't you remember, Alice? He didn't think there was goin' to be anything special or he wouldn't have been absent from the meetin' the night Christ appeared to the disciples. 'Course, just because the dear Lord was so kind He did come again a week later, when Thomas was there—an' He blessed him, too! But somehow—" Sister Fuller's old eyes rested upon the blue hills far to the westward. "Somehow I've always had a feelin', Sister Alice, that old Thomas was always sorry he wasn't there that night. I guess he must-a often thought 'bout the words the Master said, one day, about bein' 'not faithless, but believing.'"

Sister Kumplaner poured the coffee very carefully before she spoke.

"You make me feel that I will miss something if I stay at home this evening, Faith,"

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### MY PRAYER

My empty cup for Thee to fill;  
My trembling heart for Thee to still;  
My yielded life to do Thy will—  
O Lord, my Lord, I bring Thee.

To watch with Thee while others sleep;  
To feed Thy tired hungry sheep;  
To bring them drink from fountains deep.  
O Lord, my Lord, now use me.

—Scripture Truth.

she said. "I have never thought about the matter in just that way. Well, my head's aching terribly, but—"

"I'm sure this coffee may help it—and I know the Lord will bless you if you go."

"I'll go along. But I don't want you to be late for Christian Workers' meeting. I'll just hide these dishes underneath the dishpan, and do them when I come back!" And Sister Kumplaner bustled about, getting ready, with sudden alacrity.

"We never know just when God has a blessing waiting for us," Sister Fuller commented, as they walked along. "But I guess there's most always one waitin' if we have the faith to receive it."

Sister Kumplaner smiled as she helped the old lady across the street. "Sister Faith, you were rightly named! You have not only the name, Faith; but you have the real thing too! I'm sure God has already blessed me this evening—by sending you across my path. Well, here we are—on time. Dear me, I was afraid we'd be late—and I do want to hear your talk in Christian Workers'!"—Gospel Messenger.

### THE KEY IN WHISKEY

There is a key in whiskey: whisKEY. This key fits many locks. It locks up the human brain, and unlocks the doors to insanity and the "bug house"; it closes the door of a husband's affection for his wife, and at the same time opens the doors to roadhouses, brothels and "strange women"; it locks the door of modesty, and unlocks the door of coarseness and shame; it closes the door against decency, and opens the door to filth and impurity.

This key slams shut, in the face of emaciated mothers and starving children, the door to plenty, and opens wide the door that leads to poverty and rags; it locks the doors of comfortable homes, and thrusts the inmates into the streets as beggars and pariahs of society.

This key, this whiskey key, locks hard and fast the door of good health, and unlocks the door of pain and gaunt disease; it locks the door of happiness, and unlocks the door of misery, woe, and broken hearts; it closes the door of reason, and leads men into the fanciful land of delirium tremens where, with horrified vision they behold demons, snakes, and "pink elephants."

This key closes the door of Life, and opens the door of the House of Death; it opens wide the doors of funeral homes and cemetery gates; it opens the unsatiated mouth of the new-made grave to receive its latest victim.

This key, this whiskey key, locks the door of heaven against all drunkards, and unlocks the door of the dark dungeon of despair and eternal damnation for its countless millions of doomed dupes. Beware the whiskey key! —Marion Daniel Clayburne in the Watchman Magazine.



# EDUCATIONAL

## KNOWING OUR CHILDREN

### VI. The Effect of Environment

By John R. Mumaw

All who are interested in the rearing, training, and teaching of children should not miss these helpful articles by the Secretary of the Mennonite Commission for Christian Education and Young People's Work.

We can be very happy to know that heredity does not tell the whole story about our children. Not all the elements of life are fixed by the laws of natural generation. That is not disputing the force of heredity but is simply giving recognition to other factors involved in the total development of life.

The factors related to heredity and to environment are rather difficult to separate. It is almost presumptuous to claim a certain result is the product of heredity and ascribe another to the effect of environment. They are not so easily isolated. Both have a very strong influence, but neither functions without the other.

This paper does not attempt to discuss the comparative merits of heredity and environment. Too much time and energy has been spent already in unprofitable debates and discussions involving that issue. Our primary concern is to have the reader recognize both factors as vital points of interest to every student of the child. The person who is interested in genetics will likely spend the most of his energies in discovering the laws of heredity, while the parent and teacher become more concerned with discovering the effects of environment.

The mutual interdependence of the two forces in life building have been illustrated in the modern farmer's attitude toward the planting of his crops. He does not stop to debate the comparative value of seed and soil. He makes no effort to assign any fixed proportion of importance to either. He wants the finest seed available and wants the soil best adapted to and well conditioned for the seed.<sup>1</sup> Heredity and environment each have their part in the mutual interplay of influence upon the growing child. Hereditary factors are influenced constantly by the environment and, were it not for the potential strength of hereditary traits, environment would be impotent in building a life. "The recognition of the respective parts played by nature and nurture (heredity and environment) make it imperative to know the child mind in terms of its equipment, and to know the laws by means of which it may be changed."<sup>2</sup>

Heredity provides the capacity for each child. Some children are greatly limited while others have greater capacity. Environment can do nothing to increase or to decrease it. The intellectual ability of an individual is fixed at birth. If a child is born short, all the training and education in the world will not increase its capacity. If a

child is born with above average intellectual capacity a poor environment will limit its development. While original nature conditions and limits the abilities of the child, environment plays a large part in its development. If that were not true there would be no use for education, for teachers, for study and experience; there would be no use to live. The influence of environment is effective because individual traits, original nature, can be modified and adjusted. That is the challenge to every teacher.

Heredity provides all the basic elements of life. They are the foundation upon which environment builds the structure of life.<sup>3</sup> These "birthday gifts" are present with the child from its earliest beginning. It is the task of the teacher to strengthen, to modify, or to redirect its native tendencies. They are the material with which he has to work. Teachers do not have the ability to discover the extent of original capacity, and for that reason must see in the child the greatest possibilities of development. Remember, all possibilities lie on this side of the maximum. Every child that comes under your influence is a potentiality, the limits of which you can not know. Give it a fair chance.

#### The Effect of Environment on the Child's Life

The importance of a wholesome environment upon the total life of the child is inestimable. It helps to establish attitudes and contributes largely to the formation of habits. Environment gives direction to intellectual pursuits and stimulates vocational interests. It is an essential factor in determining the moral standards governing the development of character. It gives tone to the aesthetic nature and is largely responsible for the development of religious convictions.

#### Establishing Attitudes

The early environment of the child establishes quite permanently the attitudes it will carry on through life. An infant's early experiences in the home help to determine its ultimate attitude toward others. Where the gentle touch of a devoted mother and the sympathetic tone of a loving father are characteristics of a home atmosphere, there the environment of the child will make definitely desirable impressions upon the plastic mind. A child living among others who face the issues of life courageously will be likely to imbibe similar attitudes. If he is repeatedly

surrounded by sarcasm, ridicule, adverse criticism, suspicion, and complaints, he can not escape bearing the marks of an unfriendly feeling. When a child grows up under the influence of forgiving spirits and positive good he has a better chance of becoming a blessing to the society in which he moves.

Parents should never subject their children to any common talk bemoaning their lot among the poor. Untold damage can be done to your own children by referring to the more aggressive neighbors, saying, "Oh, yes, they are rich," etc. It is equally as bad for cultured parents of a wealthy home to say, "His daddy is a worthless drunkard," etc. These statements may represent the facts of both cases, but the unsympathetic references are building up hostile attitudes in the minds of children who hear them. The gossip of the town makes poor stuff with which to build a life.

The repeated experience of pleasant sensations will help to develop proper attitudes toward life. If the child from infancy discovers that life is a pleasant journey it will want to live its full capacity. But let that child be subjected to unprovoked cruelty and mistreatment and its reactions will turn against nobility and goodness. It will definitely hinder its otherwise normal development.

#### Forming Habits

Environment contributes largely to the formation of habits. Children are veritable imitators of all that is around them. What others do is an effective example for them to follow. They learn how to do things by watching those who live with them.

A certain mother of our community observed her daughter of six walking about the home with her head slightly tilted to one side. She wondered at the strange performance, until one day she asked her child why she held her head so crooked. "Well, Miss Ella does that way," was the assuring reply. Her Sunday-school teacher habitually tilted her head and this pupil was imitating her.

A short time ago a father noticed something unusual in his youngest child while she was sitting on his lap during the evening worship period. It was a sudden jerking of the head back and forth. He was a bit concerned about it, but said nothing until it occurred again the next evening. He suggested that it does not look so good to shake the head that way. He figured a little discouragement might help to make the idea unattractive to her. After a few days it faded away entirely. Too much notice of the performance might have encouraged it enough to make it habitual.

It is just this sort of thing that many small children pick up by imitation and allow to become permanent idiosyncrasies. The principle obtains in more important matters, too. The unsuspecting child thinks it is "big" to act like big people. Unfortunately so many of the imitations they follow are modeled after undesirable traits.

#### Directing Intellectual Pursuits

There are factors in environment which direct the intellectual pursuits of the child. The



available literature for the little reader has a tremendous influence upon his life. Light reading matter with little or no uplifting effect tends to give a wrong conception of life and fails to challenge the intellect. To answer the child's questions frankly and sympathetically tends to stimulate his mental activity. To ignore them may seriously retard his intellectual development. The boy who has mechanical inclinations needs encouragement in that direction. Give him an old alarm clock and let him tinker with it to his heart's content. Give children a chance to construct things according to their own plan and fancy. Let the little girl make her doll a dress according to the pattern of her own choice. Children need sufficient range of activity to make their own plans and to exercise their own initiative.

### Stimulating Vocational Interests

The vocational interests of youth have often sprung from childhood dreams. The father's work frequently appeals to the son, because of the heroism the child has seen in his "dad." A young girl may express her preference of becoming a mother some day, because she believes her own mother is happy in her chosen calling. The farmer's boy who is given an acre of the best field on the farm to produce a crop of his own is quite likely to regard farming a pleasant occupation. The boy on the next farm may not be allowed to own so much as a dog. The environment of these two boys is quite different and will likely make as much difference in the life results. Such factors may not be the determining influence upon the life, but they certainly have a strong bearing upon decisions that are made in later years.

### Determining Moral Standards

Environment has a direct influence upon the moral code that governs individual behavior. The inherited conscience makes the person aware of right and wrong, but the influence of environment determines what will be regarded right. Moral standards for the growing child are set up by others during childhood, and these prevail until the personality asserts itself with individual judgment. Until that stage has been reached, environment has made a strong and lasting contribution.

It is out of these influences that character is built. Children usually become what their environment leads them to be. The story is told of a mother who trained her boy how to answer a conductor upon being asked his age. One day a relative, a policeman in uniform, came into the home. He wanted to make friends with the little fellow, but the boy was very shy of him. Thinking he would make a point of contact, the policeman said to the lad, "How old are you, son?" The boy looked up at his mother and said, "Is he a conductor?" Not all such influence is planted with as much direct instruction. Far too many parental examples are misleading to the child. Principles of honesty, truthfulness, benevolence, good will, and thrift are all most frequently and usually best learned from the child's environment.

### Developing Aesthetic Appreciations

The feelings of a child are no small part of his personality. There are proper emotions which a child should frequently enjoy, and there are some emotions which should never have been thrust into his experience. His environment will tend to give a definite tone to aesthetic appreciations. It is good for that child whose parents will take time to look at the evening sky and call his attention to the beauty of the tinted clouds. It is no waste of time to help children appreciate the colored leaves of autumn. Such training of the emotions can be used later when the great principles of worship are taught. Such aesthetic experiences in early life serve to form a basis of meaningful worship in mature life. This is one of the religious values in giving recognition to the beautiful about us.

The child's environment has a strong influence over his judgment of things to be called beautiful. Some girls grow up thinking they must have bright colored material to wear. Others always call for modest shades. It is very likely that their differing tastes represent the different standards of appreciation in their parents.

In music, tones of good quality in the child's environment influence it to enjoy good music. A singing mother is most likely to have a child with an ear for music. Hearing the carefully placed tones of the mother's voice from babyhood has more to do with the child's ability to sing well than any amount of good music intended to affect the child through prenatal influence.

### Creating Religious Convictions

Environment is a vital factor in developing religious convictions. The place the Bible is given in the home does much to influence the thinking of each member of the family. The religious atmosphere will determine largely the kind of Christian experience the child will have. He gets his first and most enduring ideas of God from the home.<sup>4</sup> It is a favorable impression the child receives upon discovering his father kneeling in prayer. It is a blessed opportunity for a child to see lessons of faith demonstrated by a trusting mother. Even the pictures hanging on the wall contribute a share of valuable influence. A child in one home insisted she did not want to kneel on the floor to offer her prayers before retiring. Looking up at a picture she pointed to the little girl and said, "I want to pray as that little girl does." She knelt in the center of her bed, folded her hands precisely, then tilted her head slightly and prayed.

It has been demonstrated again and again how indifference to church loyalty and attendance followed in the same family from one generation to another. What the child sees in the religious life of those about him will definitely affect his own spiritual ideals and religious convictions.

Parents who entertain missionaries and spiritual Christian workers of the church bring an influence into the lives of their children which will count for church loyalty and appreciation. It is an influence far different from that of homes where the guests are listed with actresses and sports. It contributes a practical Christian idealism that builds faith and character.

### Developing Personality

To influence a life becomes a process of developing a personality. Instead of trying to change his heredity, we seek to develop the latent talent in the child for useful purposes. Furthermore we want to guide desirable tendencies in the child. This is the great business of the teacher. Intelligent guidance for the child's development through the process of learning is the means by which you can help boys and girls of today to achieve a balanced personality for tomorrow.

The several methods of dealing with original nature have been mentioned before. It can be modified either by disuse or stimulation. By making use of a certain tendency in a child and by stimulating its repetition you can establish certain habits of life. Or if you ignore undesirable traits in a child and give it no encouragement you can by that means influence its development. For instance one should not pay too much attention to the prominent performance of children in front of visitors. I always appreciate the attitude of guests in our home when they pay no attention to the little pranks (showing off) of the child. All children seem to have a dose of wanting to show off, but through disuse they will gradually lose the desire to repeat their performance.

Environment can modify tendencies by creating unpleasant or pleasant results. If a child by doing a certain thing gets a pleasurable experience out of it there will be a tendency to repeat that. If it is an unpleasant experience from the act it will not want to repeat it. The younger the child the nearer to the experience should the unpleasantness come, so it will associate the punishment with its improper behavior.

Environment can use either substitution or sublimation to effect changes in a life. By substitution we mean to attract the attention of the child from one thing to another. A child that says, "I want that pencil," may have its attention directed to something else by, "Did you see the pretty kitty out there? Look! see what it is doing!" Sublimation is a form of substitution in which you direct the same interest to other channels. If a child has a tendency to fight get him engaged in a conflict with several evils in nature. Have him try to overcome the potato beetles in the garden.

### Factors Constituting a Child's Environment

The factors constituting a child's environment are of common knowledge. They consist of all that it takes to make a home, a community, and a church. These are the laboratories of life where inherited traits are confirmed, corrected, and redirected.

#### The Home

The home is the child's prevailing environment during its most impressionable years of life. It provides the atmosphere for its hours of sleep and play and time of eating. Here many habits of life are definitely fixed. Attitudes and ideals are set in permanent molds of thought.

Every child has a right to enjoy filial care, friendly nurture, and faithful fellowships. The home is where these rights can be most



sympathetically recognized and most perfectly realized.<sup>5</sup> What the child experiences in the family relationships, what he hears from the mother, and what he sees in the father are vital influences in the growth of a personality.

The home relations of the family contribute a large share of influence to the growing child. The marks of culture exemplified in the courtesies, the friendliness, the love, and the unselfishness of each member in the family group make lasting impressions. The display of noble character in the honesty, in the integrity, in the temperance, in the clean speech, and in the general good behavior of the family is a definite influence for good. The practical aspects of the family religion, finding expression in happy periods of worship, in regular seasons of prayer, in frequent topics of religious conversation, and in everyday attitudes of trust are certain to leave traces of respect for God and the Bible. The lives of children are definitely molded by expressed sentiments and opinions, by the example of social behavior, and by the demonstrations of religious belief and practices of those with whom they associate most intimately.

The mother furnishes much of the material for the building of the moral and spiritual nature of her children.<sup>6</sup> She is a constant companion and has the most intimate approach. As a regular teacher of the child her presence has an uplifting power. Her discipline is a loving correction. Her stories are an elevating force in molding ideals. Her precepts are essential to nature, and her example of peaceful ways is a stimulating influence. These are only a few of the great possibilities of Christian motherhood.

The father holds a place of authority in the home. It is an office which has been greatly abused and frequently unused. A rule of unsympathetic severity drives children away. A rule of laxity lets children run away. There is a medium where the father takes his business of being a "dad" seriously. He puts the home at the top of his list of life interests. As he shares an equal responsibility with his wife for the home environment he will seek to make it a pleasant place to be; where there is order and freedom happily combined. He becomes the hero of the family and as such yields a far-reaching influence over his children.

#### The Community

The community, consisting of neighbors, the public school, and the "gang," is responsible for a large share of influence, too. Children are attracted to pleasing personalities, whether they have good or evil characters. They are likely to be definitely influenced by those who take a personal interest in them. Some will qualify, in the minds of the children, for the role of a hero and thus have a definite influence upon them.

At six the child goes to school and becomes attached to some teacher. His circle of playmates is enlarged, and a great variety of ideas and ideals begin to influence his thinking. He is subjected to a larger world and finds his former notions of life severely tried. He hears the voice of other tongues that speak

a curious language and which tell of naughty things.

This influence from his associates becomes more dominating as he gets attached to the "gang." This is that unorganized group of his own age who follow an unappointed leader. This leader has a governing influence which his own personality unconsciously wins for him. With girls it is a "set" or "clique" hanging together with similar feelings, but who express themselves in less vigorous activities than boys. The public opinion of such groups forms a prevailing influence upon each member of the gang.

#### The Church

The church is a vital factor supplementing the influence of the home. At the age of three the child is admitted into the nursery class. He gains favorable impressions about "going to church" and finds the Bible an interesting book. In the fourth year he is enrolled in the summer Bible school. There he is occupied with additional religious activities. A few, too few, children have the privilege of attending a week-day Bible school during the winter months. The preaching service has its influence, too. So does the Young People's Bible Meeting and the Junior Bible Meeting.

All these teaching agencies of the church help to make up the child's spiritual environment, but they are limited to a few hours per week. They can never take the place of the home which is our best opportunity to provide nurture for the growing child.

#### Our Task

We are concerned with the total environment of the child. Each environmental factor contributes its share and each person involved has a responsibility toward our children. We have the privilege of developing native powers, of making desirable modifica-

tions, in original nature, and of giving proper direction to inherited tendencies.

The Christian has divine resources from which to draw strength for this great task. Teachers and parents are privileged to rely upon the Spirit's illumination and power for wisdom in dealing with children. We also believe in the work of the Holy Ghost and in the power of the Gospel to change lives by regeneration. It is our opportunity to work in accordance with these great principles, modifying the environment of our children so they will have the best possible chance of learning to know the blessedness of the new life in Christ Jesus. There are evil influences about them which we must counteract, and there are other possible influences which we must provide and encourage so that our children may grow up in "the nurture and admonition of the Lord."

Teachers can not know the child without knowing his environment. It will tend to make us more sympathetic toward our pupils if we understand their home and social relations. At times when we may be inclined to criticize and to blame a difficult pupil, our knowledge of his environment is likely to make us feel "with" the child not "against" him.<sup>7</sup> It enables us to work more effectively with wholesome influences that already exist and to see more readily the child's viewpoint where good influences are lacking.

Harrisonburg, Va.

1. John J. B. Morgan, *Child Psychology*, p. 28.
2. Norsworthy & Whitley, *The Psychology of Childhood*, p. 36.
3. E. Leigh Mudge, *Our Pupils*, p. 20.
4. Clarence H. Benson, *An Introduction to Child Study*, p. 37.
5. *Ibid.*, p. 50.
6. *Ibid.*, p. 57.
7. Lewis Joseph Sherrill, *Understanding Children*, p. 32.

## THE TESTIMONY OF ARCHAEOLOGY

### II. Man and His Fall

By Floyd A. Shank

Recent discoveries in the field of archaeology have been of great value both to the historian and to the student of the Bible. Bro. Shank will continue to favor our readers with articles which show how the Scriptures have been confirmed by the latest excavations in Bible lands.

**Man Always Man.**—As scientists have unearthed remains of ancient peoples who have inhabited different parts of the world, astonishing facts about early civilizations and history have been brought to light. But nowhere in Mesopotamia or Egypt or any other part of the earth has there been found a single skeleton of an "ape-man." All substantial evidence shows that man back as far as we can find any trace of him looked practically the same as he does now. Even those who believe that man evolved from low animal life admit that there have been found skeletons of an early people, known as the "Man of Cro-Magnon," who were superior to people living today. Dr. Harry Rimmer, a nationally known scientist who has written many books showing that all true science is in agreement with the Bible, has said, "the cranial capacity of the 'Man of Cro-Magnon'

was superior to any race known today." In the same book, "Monkeyshines," in which Dr. Rimmer made the above statement, he also published the facts about the plaster of Paris images which evolutionists have constructed to show the various steps through which man is "supposed" to have passed as he evolved from the ape family to his present state. He says concerning "The Heidelberg Man," a creature with somewhat the appearance of both man and ape, "This specimen was 'reconstructed' from one (1) entire lower jaw! The rest is all missing, so this is a sure-enough missing link." Dr. Rimmer proves further that the other images of "ape-men" were shaped with practically an equal lack of real evidence that any such creatures ever existed. In his conclusion he says, "This, then, is the history of missing links. Without bones enough to fill a soup dish, but with



plenty of plaster of Paris, thoroughly mixed with imagination and prejudice, evidence can be manufactured." Thousands of skeletons have been excavated from different parts of the earth, but never has one been found of "the missing link." Man has always been upright with a brain several times the size of any member of the ape family. These findings bring valuable information to the study of early man and at the same time give powerful evidence of the truth of the account of Creation in Genesis.

**The Fall of Man.**—The fall of man and his subsequent curse is a subject which ancient Babylonians wrote about before Moses' time. On four fragments have been found parts of a story known as the Adapa Myth. Scholars have translated the existing parts of this story and have published the text in English.<sup>1</sup> (Because of the length of this epic and its existence only in fragments, it is not reprinted here.) In the story of Adapa are some noticeable similarities to the account of the fall of man in Genesis 3. Adapa, like Adam, was tempted to eat certain food. Both stories mention the acquiring of knowledge. Common to both also is the thought that immortality can be obtained by eating a certain kind of food. Because of Adapa's transgression, he is subjected to sickness, disease, and restlessness. This corresponds somewhat with the curse which God inflicted upon Adam and Eve for their disobedience.

Though there are similarities in the Adapa Myth and Genesis 3, there are also many differences. In the Myth two gods are working at opposition to each other and one of them tells a lie to accomplish his purpose.

There has been found also a Babylonian story of an Expulsion from a Garden which is believed by some scholars to be a parallel to the Biblical account to the Fall of Man.<sup>2</sup> Though these ancient stories evidently contain an element of traditional history their descriptions of crude, unrighteous gods in contrast with the holy, magnificent God of Genesis commends the Biblical record to us as inspired words from God Himself.

In 1927 Professor E. A. Speiser, of the University of Pennsylvania, then Annual Professor in the American Schools of Oriental Research at Bagdad, surveyed some of the southeastern portion of ancient Assyria looking for evidences indicating valuable archaeological areas which had not yet been excavated. He was impressed with the height of the mound Tepe Gawra and began to investigate its contents. He dug a trial trench up the side of the mound from bottom to top which revealed that the site had been inhabited by people of different civilizations during many successive ages. This mound, like scores of others in this entire area of the Tigris and Euphrates Rivers, was formed by one city being destroyed (often by an invader) and leveled off and a new city built upon the old remains. As the centuries rolled by cities grew upward until some of them stood on mounds eighty or ninety feet higher than the plain on which they were first begun. Since most of these old cities have been uninhabited for several thousand years, the elements have crumbled the stone and bricks until the ruins are buried beneath a

layer of earth giving the mound the appearance of a hill. In the Orient such a mound is known as a "tell."

During 1930-32 Professor Speiser returned to Tepe Gawra as director of an expedition financed jointly by the Bagdad School, the Museum of the University of Pennsylvania, and the Dropsie College. He systematically uncovered the tell, stratum by stratum, from top downward. Many of the remarkable things discovered have little bearing on the Scriptures. When the excavators got down to the eighth stratum they came to a very ancient stone city where metal had not been in use. In this stratum was found a very unusual seal having on it a picture of a man, woman, and serpent, and the woman reaching forward for something. Though the seal contains no words, its picture, especially the upright position of the serpent, definitely suggests the story of the temptation found in Genesis 3.

Archaeologists have also found another ancient pictorial representation of the Fall of Man. It is a clay seal cylinder about an inch in diameter and is without words. It pictures a man and a woman sitting on opposite sides of a tree having fruit hanging on it. Back of

the woman is standing a large serpent lifting his head even higher than her head. The woman's hand is extended toward the fruit, and the man is reaching in the direction of the tree and the woman. All details on this cylinder so clearly fit the account of man's fall in Genesis 3 that we can feel quite certain that it was an attempt of the ancients to picture the temptation of Adam and Eve.

In weighing the archaeological evidences outside the Bible for the Fall of Man, we conclude that people long before the time of Moses knew of this tragic experience of man. Therefore, the story in Genesis is not an invention. If the ancients who lived nearer the time when it happened believed in the Fall of Man, why should not we today believe it? The righteousness and power of God's acts as given in Genesis commend the Old Testament story to us as being given by God Himself.

Scottdale, Pa.

(To be continued)

1. For complete text of Adapa Myth see G. A. Barton's *Archaeology and the Bible*, American Sunday-School Union, Philadelphia, Pa.

2. For the translated text of this story see Barton, op. cit.

## THE MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

### An Announcement Together with a Report of the Recent Christian Education Conference in Ontario

By John R. Mumaw, Field Secretary

From time to time, or as often as material of public interest is ready for release, the Mennonite Commission for Christian Education and Young People's Work will have a corner in the pages of the Monitor. We welcome this organization as a regular contributing agency.

At a regular meeting of the Mennonite Commission for Christian Education and Young People's Work held at Kitchener, Ontario, June, 1942, a motion was passed accepting the invitation from the editor of *CHRISTIAN MONITOR* to make use of a section of this paper as an official mouthpiece of the organization. We are gratified to have this privilege and hope to make the best use of our opportunity. We will keep you informed of the current activities of the Commission as well as the plans and program of its study and promotional work. Watch these columns for information and announcements regarding the various teaching agencies of the church.

This month we want to share with you some of the inspiration and challenges of the annual Christian Education Conference. The first session was held on the evening of June 11 in seven different Ontario Mennonite and Amish churches. The gatherings were reported to have been well attended and good interest was manifested. The remaining sessions were held in the Elmira Church on Friday.

The round table discussions of the forenoon were spirited and thought-provoking. Of the *Youth's Missionary Projects* it was said the movement needs pastors, deacons,

Sunday-school teachers, and parents with a vision of its possibilities and a conviction to promote it. It was felt that the home is a good center from which to work. To be most successful in a missionary project requires an effective organization with sympathetic, able, and loyal leadership. The various types of projects mentioned are growing crops, mixed trucking, raising stock, horticulture, and shop work.

Discussions which concerned the *Young People's Bible Meeting* emphasized the need of finding some way to lead our youth to put their best efforts into it. It was thought extension activities would help to stimulate more interest. While much was said in favor of giving more responsibility of leadership into the hands of the young people there was as much concern expressed that the older people should support the meeting. A strong emphasis was laid upon the need for keeping this teaching agency directly related to the church.

One of the suggestions expressed in the discussion of Junior Activities referred to this activity as a movement better called *Boys' Activities*. It represents a need most keenly felt by our city churches but which is also coming to be recognized in rural sections too.

(Continued on page 245)



## CHURCH SCHOOL DAY

August 30 has been designated by the Mennonite Board of Education as Church School Day to be observed by the congregations of our church. The following objectives for such a day and suggestions as to how it may be observed profitably are taken from a circular which was recently published by the Mennonite Board of Education.

### Objectives of Church School Day, August 30

- I. To provide for an appropriate observance of the opening of our church schools and of the public schools.
  1. By conducting a worship service with a Christian education theme both morning and evening.
  2. By selecting a Scripture with a Christian education theme for the Sunday-school lesson.
  3. By conducting a farewell service for young people going away to our church schools.
  4. By discussing a Christian education topic in Young People's Bible Meeting and Junior meetings.
- II. To bring to our Mennonite people an increased consciousness of the importance of our church schools.
  1. By calling attention to the dangers and temptations confronting our young people in the public schools and state institutions of higher learning.
  2. By emphasizing the difficulties confronting the home in meeting the school problem without the aid of the church school.
  3. By giving proper recognition to the provisions that the Mennonite church is making through her schools for the training of her young people.
  4. By encouraging Mennonite young people to attend their church schools.
- III. To secure a closer relationship between the church and her schools.
  1. By emphasizing in our church schools the need of a deep devotion to the task of rendering the highest possible service to the Christian home and the church.
  2. By impressing our people with the responsibility of supporting our church schools.
    - a. By sending our young people to those schools.
    - b. By giving enthusiastic and prayerful promotional support to the schools.

### Suggestions for Observing Church School Day

1. **WORSHIP SERVICE.**
  - a. The pastor or minister in charge can choose an appropriate text with a Christian education theme.
  - b. Special prayers can be offered for young people going away to school, for the schools and for the officials responsible for conducting them.

### 2. THE SUNDAY SCHOOL.

- a. A special passage of Scripture bearing on the theme of Christian education can be chosen for the Sunday-school lesson.
- b. The superintendent with the co-operation of the ministry can conduct a suitable farewell service for the young people going away to college, emphasizing the responsibility devolving upon them to represent faithfully their homes and church while away at school.
- c. The primary and junior departments can conduct a service appropriate for the boys and girls entering the public schools.

### 3. THE YOUNG PEOPLE'S MEETING.

- a. The program committee can outline a program emphasizing the value and importance of Christian education and giving information regarding the provisions which the church is making for the proper training of her young people.
- b. A program emphasizing the importance of Christian education can be worked out for the juniors wherever junior meetings are held.

### 4. AN OFFERING should be lifted for the support of our church schools sometime during the day.

- a. Such an offering might be specified for the Board of Education, or for some particular school.
- b. Some churches might want to establish a fund for worthy students who need financial assistance in their preparation for service in the church.

### 5. IN THE HOME parents can give due recognition during family worship to the importance of a Christian education and of the relation of the home to the church school and the public school. Special prayers should be offered for all the young people entering school.

The pastor, Sunday-school superintendent, and chairman of the Y. P. B. M. committee should co-operate in planning the program for Church School Day so that a live, co-ordinated program can be presented. Procedure will vary according to the local situation. Some churches will want to carry out the Christian education theme through all three services, and others may want to use only one service in the observance of Church School Day. Again, local observance may depend upon the number of young people



Christopher Dock, Mennonite Schoolmaster of Skipack from 1718 to 1770. Drawn by Wendell Schenck

entering school. Some churches ask these young people to serve on the last Y. P. B. M. program before leaving for their period of training at a church school.

Whatever procedure is followed, it should be entered upon prayerfully. A number of churches celebrate a day of prayer for their young people who are training in their schools. This practice inspires the young people to greater faithfulness to the home church.

### THE HOLY CITY

Thirty men, red-eyed and disheveled, lined up before a San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened; others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay a-sleeping,—  
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of the sudden shock at the thought suggested.

"I stood in old Jerusalem,  
Beside the Temple there"—

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime, the song went on, and every man in the line showed emotion. One or two dropped on his knees. One boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face in his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting the very heart of the men who heard, and the song still welling its way through the court room, blended in the hush. At length, one man protested. "Judge," said he, "have we got to submit to this? We are here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax—

"Jerusalem! Jerusalem.  
Sing, for the night is o'er!  
Hosanna in the highest!  
Hosanna forevermore!"

In an ecstasy of melody, the last words rang out, and then there was a silence. The judge looked into the faces of the men before him. There was not one who was not touched by the song in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—Author Unknown.



# MISSIONS

## GLIMPSES OF AFRICAN LIFE

By Merle W. Eshleman

Bro. Eshleman gives us an intimate glimpse into the lives of Africans of Tanganyika Territory.

The people among whom we live are in many respects very primitive. They are of the black race, and in physical appearance, as well as in many of their characteristics, we can see a close resemblance to the colored race of America. At Shirati we are among the Luo people who are distinct from the other smaller tribes near by. The Luos have migrated from the Nile River Valley over a period of many years. They are still slowly migrating southward and infiltrate among the other tribes, which are Bantu. In many cases these smaller tribes have adopted the language and customs of the Luo until they have almost lost their own identity.

I want to try to give you some glimpses of African life and help you to understand more clearly the people with whom we work. These glimpses will apply mostly to the Luos, although to a large extent they are true of the other smaller tribes. Each of our five mission stations is among a different tribe, and only at Shirati are our people predominately Luo.

The people themselves are jolly and laugh readily. They are never in a hurry, except to leave work at quitting time when working for the European. Their worship is a heathen spirit worship, and it is tied up with witchcraft to an extent that we white people will probably never fully understand. Native doctors are in abundance, and it is rarely, except among our Christians, that we doctors get first chance at a sick person. At times we have to try to undo a lot of mischief that native doctors have done. The native has a fatalistic outlook, and whatever happens he feels it is supposed to be that way and says it is "shauri la Mungu" or the matter of God. This is heard so frequently among even the heathen, who have no personal knowledge of God, that it is a byword. Rainmakers get credit for bringing rain, and these servants of Satan often are given large sums of money. The witch doctor is recognized by his or her few long strands of hair on the back of the head, to which a small chain of beads with a small shell is attached. Some are so evil looking that you can almost feel the presence of Satan.

Let us examine one of the houses in which our African people live. It is made of sticks set in the ground and tied together and plastered outside and inside

with mud. The shape is usually round. Usually there are no windows and the door is so low that you stoop to enter. The door may simply be a woven mat of sticks which is stood against the opening and tied from the inside. The framework of the roof is of poles coming together above at the center. Small sticks are tied crosswise, and it is thatched with grass. The floor is plastered with mud, with which is often mixed a certain portion of cow manure. All of the supplies for building the native has gotten near by. Sticks he cuts from the trees, rope is from the split leaves of the sisal plant, poles are from the sisal plant, grass is gathered near by. The only thing such a house costs is some labor.

Clothing of some of the older people still consists only of skins of animals. Women use two skins, one behind and one in front. The front one is decorated with various designs. These cover the body from the waist to nearly the knees. Men wear only one skin which is hung from the shoulder by a rope and such a covering is little better than going naked. Years ago the natives are said to have used almost no clothing. Younger natives who have had more contact with civilization, and especially the Christians, use clothing made over much the same pattern as ours. Their houses are also better built; also they are cleaner, and sometimes they have windows. A marked contrast is often seen between the house and its surroundings of a Christian young man and that of his heathen parents.

The women have the main burden of carrying water, getting the food, and cooking it.

Let us watch a woman getting her food ready. On a large concave slanting stone she grinds a mixture of native grains, or maybe just muhoga roots. She kneels back of the large stone, and slowly grinds the grain by rubbing a small stone back and forth. The flour is collected in a container at the lower side. On the fire a cooking utensil is propped on several stones, and a small amount of water is boiling. The prepared meal is added slowly, and a large wooden ladle is used to stir and finally mold the thick mush which results. It is really not cooked, but is simply made steaming hot, and it is at once ready to eat. This is ugali. Some greens or some fish or some other meat is cooked. Sweet potatoes may be used in season. The thick ugali is taken in the hands in bits, is worked into a ball and then dipped in the juice of the greens or the meat and conveyed to the mouth. Most of us missionaries enjoy a native meal now and then, and when traveling among our outschool districts would not think of taking our food along. Drinking water needs more careful consideration. The cooking utensils are earthenware made by the native women and baked to harden.

Cultivation receives enough attention to produce food for the coming year. Food often does become a little scarce just before harvest. A flat iron, attached to a native-made wooden handle, serves as a hoe. Digging by hand is usually well done. In recent years some cultivation is done by oxen and a light plow. Our good American farmers would think the plowing is very poor. Seed is broadcast by hand, and cultivation after the planting is by hand. Harvesting is also done by hand, and grain stored in native granaries. Those who have oxen and plows do plowing for others and are paid by the number of furrows or the width of the plot—the length doesn't matter. Fences are not used, but thorn bushes may surround the garden to keep cattle out. As harvest time draws near the fields are guarded by natives taking turns, using a sling and stones to keep the birds away. Sweet potatoes are left in the ground and dug as needed as there is no cold weather.

The native almost goes hysterical over meat. Although the main wealth of the natives consists of cattle, sheep, and goats, they do not butcher often and are always hungry for meat. A hunt for wild animals is a big day. On the day agreed upon the low sounding horns may be heard. Men with their spears and dogs go by the Mission to the uninhabited area east of us. They spread out and surround a large area and then draw together to catch the animals and kill them with their spears. No system is used in dividing the meat. Each man who is near rushes in, grabs, struggles and cuts off what he can and calls it his own. It is not surprising that on such days we get injuries at the hospital. One missionary shot a hippopotamus and a riot almost resulted as the natives surrounded, waited till the



An Outschool of the African Mennonite Mission in the Foreground; Native Houses in the Background



hide was partly off and then each tried to sneak up, cut off a piece of meat and even eat it raw. The stomach and intestines of an animal are considered a special delicacy. They are simply emptied and with no further trouble of cleaning are cooked. We have a standing order that boys who work for us are not allowed to include this in their menu if they cook in or near our kitchen. When we recently killed a cow we were almost shocked to see some boys bring containers for the contents of the small intestine and take it off to drink.

Watch a group of natives on safari (journey) go by. Men go first. Women carry the loads on their heads and some have their small children along. They walk in single file and with a quick swinging gait. They travel long distances by foot, resting occasionally at rivers for water or bathing. Most loads are carried on the head and are balanced so that holding with the hand is not necessary. A small ring of grass often makes a good protection for the head and also helps balance the load. Loads up to 60 or 70 pounds are common, if they are carrying for themselves. I weighed a load of sand one man carried over two miles on his head and found it to be 110 pounds. If they are working for the white man 40 or 50 pounds is extremely heavy.

A Luo funeral is a hideous affair. People with bodies painted with mud, wailing, running about throwing spears and beating the air with clubs, are all things you have to see and hear to really understand. We walked to the rain-makers' house near by when his wife died. He was dressed in a fantastic array of skins and old clothing and had a wreath of weeds about his head. He was acting according to funeral custom and ran out with his leather shield and huge spear. He ran toward us and threw his spear a few times in funeral fashion, i.e., to let the long handle slide through the hand and then catch the very end and hit the end of the spear against the shield. We were glad when he stopped this and came to us to talk. Spearing and beating the air is apparently an attempt to attack the evil spirits. Funerals among our Christians are quiet and orderly.

Tribal markings and body ornaments are very common. Removal of six lower front teeth, filing the teeth to a point, making huge holes in lower lobes of the ears, wearing tight armbands that deform the arm, heavy iron leg bands, and use of numerous charms of the witch doctors are things we commonly see. There seems to be an innumerable number of customs, charms, etc., which the heathen use on almost any event that may occur. Two examples will suffice. A young woman wore a wreath of sweet potato vines about her neck, and this was a sign that she had given birth to twins. A man wore the lower bill of a chicken on a string about his neck. He had killed a leopard, and this was to protect him from any evils which might come as a result. The leopard

is almost sacred and his whiskers, heart, fat, etc., have special virtues in the native minds.

A recent combined evangelistic and medical tour took us to a thickly populated section south of us. We camped for two nights near a wealthy native who is much interested in our Mission. He received us cordially, sent a chicken, eggs, and the day after our arrival killed a sheep for us. We visited homes, examined people, gave out medicine, and in general found a very open field. One morning we left the tent early and walked a long distance to the Buhache tribe to visit the home of one of our girls in the Shirati girls' home. Soon after our arrival a chicken was caught, and about an hour later a delicious native meal was set before us, consisting of ugali, chicken, and a broth in which tomatoes and strong peppers were cooked. We were left alone to eat. Finding the head and feet of the chicken did not deter us at all. The hospitality of these people often reminds me of what we read in the Old Testament of entertaining



A Shirati Chief and Some of His Men Gathered Near a Funeral to Hear Minor Cases

visitors. When a guest leaves, someone or often several go along from the village to start him on the way. The distance they go depends on the amount of friendship they want to show or how much they esteem the visitor. This is much like Abraham's going with his heavenly visitors.

Properly greeting the native when you meet him is very important to him. To fail to say "Jambo" and get his "Jambo" in reply is a breach of etiquette. Sometimes in our Western rush of doing things we fail to adjust ourselves properly to the Eastern ways. A number of times I have started to tell a native something and have gone to some length without having first said "Jambo." Before he will answer or make any reply he will first say "Jambo" to you, and then of course your belated greeting will follow.

I have often wondered whether some of the things we find among these people are not the result of some contact with God's people in ages past since they likely came from Egypt or whether they are remnants of what has been handed down from the time when the population of the earth was very small. They ob-

serve certain restrictions in social life that would seem to have a close resemblance to Levitical instructions. On certain occasions the heathen kill an animal and sprinkle the blood about the house in a type of cleansing ceremony. I have been told that an animal may be almost worshipped before such a slaying.

A few examples will help to show something of the thought life and reasoning of the native. He does not like to admit that he forgets, so his characteristic expression is, "My head forgot." In school he is sure he knows something if he has covered the subject even though he cannot pass an examination in the subject. The average native is an expert at lying. Much of his whole background is built up on deception. The witch doctors cheat them, and in many ways deceit and lying play a big part. We sometimes wonder when we can believe what a native says, and it is only those who have had a real Christian experience that appreciate the importance of the truth. They like "shauries" or arguments.

This furnishes one of the main attractions for the old men who attend the native court cases with the chief. The time element does not enter in greatly in discussion and argument. I have seen the local chief and his men listen to an accused man for a long time while he went on with all the flourish of native oratory. He then was the center of attraction so why not make the most of it! Their powers of conception are often limited, that is, in our way of thinking. A native Christian with fourth standard training saw nothing but some lines when he looked at some picture sketches. He marveled when I pointed out a hill, a house, a train, and some other things. He had seen none of them. Yet in other things as

tracking an animal and analyzing footprints they see far more than we can.

The freedom with which delicate matters are discussed among the natives is rather shocking. Their sense of shame is not what we are used to. Kindness among them is valued differently also. What we may term kindness may by the native be called weakness. We need to try to find a proper medium of kindness, tempered with a considerable degree of firmness.

These glimpses of African life give you a little idea of the people we work with and some of their habits and customs. They need the Gospel, and they respond to the Gospel. There are many disappointments and heartaches in working with them, but also there are many joys. Bringing the full Gospel is a real privilege and also a real challenge. Many in this land have accepted religion but not Christ. Getting a new name, wearing a cross about the neck, and confessing occasionally to the priest satisfies many and leaves them in a darkness greater than raw heathenism. Bringing the true Gospel to these

(Continued on page 245)



## MENNONITES IN PARAGUAY

By Vernon H. Schmidt

A few weeks ago I wrote an article about our Mennonite Central Committee work in Paraguay. Now, I thought it would be interesting to hear a little about the social, religious, and home life of the Mennonites here. Since we know that there are various Mennonite churches and customs in the United States we can also understand that the same exists here, for these people came from various parts of Russia—many being entire strangers to all the others when leaving Russia. What I have to say will, I think, give a fair picture of conditions, although I have not been here long enough to visit all places.

Church services where I attended most of the time started at 8:30 in the morning, with many songs—some by the entire congregation and some by the choir alone. Usually there were two sermons in the morning, with services ending soon after 10:00. After this the children had their Sunday school. Many do not attend the church services, and the parents usually go home after church—not staying for Sunday school. But in another church I know of, the children's Sunday school is held first, early in the morning, and also there usually is only one sermon. Sunday evening is Bible study with group discussion of a portion of Scripture—mostly impromptu, not with special speakers as is often the case in our churches in the United States. Many of their songs are the same as we sing, excepting that the language is German and they also have the same tunes.

Saturday evening is a prayer meeting, both of thanksgiving and praise and of requests. Another church has this meeting on Wednesday evening instead.

The young folks have impromptu gatherings quite often—evening as well as on Sunday afternoon. Usually one evening is devoted to singing or choir practice, and these young folks are excellent singers! Often on Sunday afternoons a large group gathers in some home, outside when weather is nice, and spend the time in singing and in instrumental music, for a large percentage play string instruments or harmonicas. At their work in the fields, along the roads or in the homes, these young people send forth almost continual melodies!

On Sunday, as during the week, most people keep the "siesta hour"—about two hours of sleep or rest after dinner. It is really too hot to do much then, anyway; but about 3:00 P.M. on Sunday most people can be found gathered together, the young folks as mentioned before, the older ones spending the time more in conversation. Unlike America, the roads are not full of fleeting autos—there are none. Occasionally there is a wagon or a horseman, but the usual method of travel is to walk. This is not so odd, though, for most of the people live in villages—as many as 30 or 35 families close together with their farms scattered around the village. So unless one travels from village to village the walk is

not long. But in these colonies even the villages are not many miles apart—the most of them in a relatively small community.

These people are genuinely friendly and hospitable. They have endured many hardships in Russia, in the journey here, and in the years they have spent in trying to build their homes and communities here in Paraguay. Thus, they readily sympathize with others and gladly share their homes and food with both friend and stranger who happen to contact them. But the provisions that they are able to share are usually scarce, although what they can raise on their land, with the exception of very dry years, is usually plentiful. What has to be bought, such as sugar, salt, coffee, clothing, bedding, etc., is scarce, for markets are poor, and transportation soon eats up most of the profits of the products sold, hence income is scanty. This makes two needs obvious—better transportation to available markets, and some minor factories in which these people can convert some of their products into supplies that they must buy at present, or which can be sold more profitably than the present raw materials.

There are many cattle raised in our colonies, both for beef and for dairying. Both butter and cheese are made for sale. Cotton, beans, peanuts (from which oil is extracted) and a few other crops are raised for marketing. But with all of these the freight costs of shipping to market are so high that the net income is not very large. For a number of years the average family income per year has not been much over the equivalent of \$100.00, from which must be paid the cost of the land, clothing, implements, and all eatables which can not be raised. Because of some plant disease or insect, wheat does not produce grain here; hence all flour must be bought. All medical needs must be met from this income, also. And although the people are not actually going hungry, some deficiencies in food cause some types of sicknesses to be more common than might be the case otherwise.

For some reason there is more hired labor in the vicinity of the colony in East Paraguay, Friesland. This brings in more cash to the colony there, for the Mennonite labor is in demand because they do more work than the natives. Also, this same colony has started a project of raising winter vegetables for shipment to Montevideo, Uruguay, during the season when none are grown there. If this proves successful (the plants have just been planted for the first season's trial), this will make a substantial increase in the income for this colony. But no such conditions exist for the colonists in the Chaco.

There are both advantages and disadvantages to both colonies. For some products one colony is better than the other. The Chaco colony is drier (this year was exceptionally dry) and had dust storms; but it has other advantages. The Friesland colony, moreover, has some characteristic sicknesses that are not found in Fernheim, but it has the

advantage of more agreeable weather—at least in the opinion of most people—and is a little nearer to markets. Friesland has some political disadvantages; it has fewer privileges that had first been granted to Fernheim, and more difficulties in dealing with the natives. For instance, in legal controversies very often the decision seems to be "The native is always right."

Building material is not much of a problem. Wood for framework is available. Walls are of mud bricks, which only takes time to make. Roof is of grass from the plains, to be had only for the cutting. Nails for the wood and lime for plastering are about the only items to be bought. Livestock requires no shelter or barn—it does not get too cold for cattle to be outside. Grass is available the year round, so no hay needs to be stored in barns. A house, a shed for wagon and a few implements, and a storeroom for grains and cotton harvested, are the only buildings needed. In some places water is a problem. Almost anywhere water can be found, but often it is salty or otherwise unfit for drink. It is an interesting thing that wherever a certain tree, the Paratodo, is found, which is rather common in the Chaco, good water is always to be had.

With regard to technical help our colonists are pretty well supplied, for they had excellent farmers, blacksmiths, carpenters, millers, tinsmith, watchmakers, shoemakers, musicians, tailors, bakers, bankers, school-teachers, merchants, mechanics—almost any profession except doctors! In that line they are unprovided for among themselves.

These people have had hardships and trials that would break the backs of most people—in Russia before they were permitted to leave, on the journey here, and in starting their homes and communities here. Besides, some of their families and relatives and friends that were not permitted to leave Russia have suffered even worse physical violence. But they prefer to forget the past and live in the future, planning to live their lives as nearly as they can in the manner God intended. They are suffering the hardships of any pioneer group which must found homes in new, undeveloped countries. But also, they have the possibility of making in this new land a community which should stand out as a Christian community, founded on love, integrity, honesty, purity—for which the Mennonites stand.

In closing, I wish again to emphasize that these Mennonites are seriously trying to create homes and profitable enterprises in this land of difficulties, and have made good progress so far. The difficulties, though great, are not unconquerable, and eventually we believe perseverance will win!

Primavera, Paraguay, South America.

Those who face God, who is their supreme Friend, will have no difficulty in facing their adversaries.—Exchange.

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There is always sunshine, only we must do our part—we must move into it.—Burnham.



# BIBLE STUDY

## CHRISTIAN DOCTRINE XXXVI. The Doctrine of Man

By the Bible Study Editor

All Christian doctrines are connected with the creation, existence, and destiny of man. Without man there would have been no earthly revelation concerning God. The knowledge of God can and does exist in the realms of the spirit world, both in heaven and in hell. Angels know God, and devils are familiar with the existence of God and are aware of His purposes concerning them, at least. But what devils may know concerning God's purposes for man may be questioned, except by inferences in the Scripture concerning demons and their relation to man. Angels know of the promises of God to man, and have desired to look into these things which are withheld from their understanding. But to man there has been given a revelation of God, and of angels, and of demons. All doctrines seem to converge in man and his relation to the earthly and spiritual realms associated with him.

Man is but one of the many of God's creatures. But his place in the universe is one of unique character. He was last in the creation, but seems to have been first in the mind of the Creator, who gave to him the dominion over all created things in the earth. The Psalmist exclaimed,—"What is man, . . . that thou visitest him?" (Ps. 8:4). For man a world was created, and because of him "the world that then was," was destroyed. For him God sent His Son into the world to die, and for him a New Jerusalem will come down from heaven. Because of man and his relation to God all Christian doctrines have come into existence and should be appreciated in the light of this divine relationship between God and man.

### Man, a Creature of God

The title, "creature" may apply to things inanimate as well as to those that have life and being. We would rather apply the term to man in the sense of man's being a creature; that is man is a being created by God, a workmanship of the hand of the great Creator of all things.

There is a theory that all things have come into existence from an original germ of life. The source of this original germ of life is conjectural as advanced by the various proponents of this theory. No one is presumed to know how that life began, but the many advocates of the scheme seem to be quite certain as to the progress made in the development of that germ into the vast realms of existing forms of life. It should be well understood by all thinking people that the whole scheme of the development of life from an original germ is but a theory, and that it

has not the support of definite facts. It is because of the lack of specific evidence that the theory has not the support of exact science. Speculative science is based on human knowledge and reasoning. Exact science must have proof, and evidences must be produced for testimony to every claim that is made.

For ages men have been searching for a world that does not need the Creator of all things. In all ages men have failed to answer the questions that nature asks, "What am I?" and "Why am I here?" The only answer to nature's questions is, "God." Missing links seem to be as rare as they have ever been. The work of naturalists, in searching out the realms of life and forms of being has only been possible because there have been no missing links. The truth of Genesis 1 is the basis of the work of every scientist, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit **after his kind**, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good" (vv. 11, 12). Also Gen. 1:21, 25, records the phrase, "After his kind," as associated with all forms of creatures in the water, in the air and on the earth. The creations of God have continued in their original character and, while closely related in form, are yet distinct enough in character to be a distinct order in the world.

But man is no more a creation of God than any other form of life. All life, as well as all material things, belongs to the realm of God's creation. "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). According to Genesis there were six days of creation, and in each day some special work of creation was effected. The third day vegetation was created. The fourth day the heavenly bodies were inaugurated. On the fifth day the sea and the air were made to bring forth their respective creatures. On the sixth day the creatures on the earth were caused to be brought forth from the earth. Man was the last of God's created beings, the last of the earthly creatures.

### Man's Relation to the Animal Kingdom

From the fact that man was formed of the dust of the ground, and that out of the

ground the Lord formed every beast of the field (Gen. 2:7, 19) we may not conclude that man and beast are the same flesh. Paul presents what is now a well-known truth, that "all flesh is not the same flesh" (I Cor. 15:39). Man, having flesh and blood, is classed with the animal kingdom. He is a vertebrate, and a mammal, yet he is neither a serpent nor an ox. He has lungs and a digestive tract almost like the swine, yet no one would desire to claim relationship with a creature of such a low order. Men may possess flesh and blood, structure and organs, with functions of the body similar to those of animals or beasts, but he may possess a flesh that is not the same flesh as other creatures. Even human blood types differently. From the beast to man there is a wide difference.

While biology, zoology and physiology find common principles of life structure and function in what is called the animal world, we must not conclude that the Creator grouped all such creatures in one common order, having one common source of life. By creation each kind of creature had its separate origin. Thus man had an origin differing from all other creatures, and it is proper to say, according to this origin, that man has a likeness to the animal kingdom, but is not related to it as having partaken of any of its characters. Man was a separate creation. According to the Scripture, man was made a little lower than the angels. Psalm 8:5. The animal kingdom theory would say, "Man was made a little higher than the anthropoid ape." Between the ape and angels there is an impossible comparison. If we must classify man, let it be the Scriptural classification, "Thou madest him a little lower than the angels; thou crownest him with glory and honour" (Heb. 2:7).

The relation between the flesh of man and beasts was tested in the Garden of Eden. After man's entry into life, the beasts of the earth were brought to the man "to see what he would call them." "But for Adam there was not found an help meet for him" (Gen. 2:18-20). But when the Lord brought to Adam the woman whom He had created from the rib taken from Adam's side, there was no hesitation on Adam's part to say, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman" (Gen. 2:21-23). Relationships can not be established solely upon structural likenesses. Likeness of flesh is maintained by the transmission of life through the blood. In this way the nature of the flesh of fish and of fowl and of beasts of various kinds is perpetuated. Distinctions of kinds of flesh have continued through the ages, because they have had their origin in God's creation. There was no flesh and bone of human kind for Adam until the woman was created from his own flesh and bone. Man is distinct from the bone and flesh of the animal world.



### Man a Special Creation of God

Concerning vegetation God had said, "Let the earth bring forth." Concerning the creatures of the sea and of the air, God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that they may fly above the earth in the open firmament of heaven." "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good." Note that the waters could bring forth only as God created. Again God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so." But there was a different mandate for the creation of man. The earth brought forth herbs and living creatures, when God ordered it to be so. The waters brought forth when God so ordained it. But it was not said, Let the earth bring forth man.

After the bringing forth of life from the sea and the earth, God said, "Let us make man in our image, after our likeness: and let them [plural] have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth." Here was a creation with dominion over all things. It was not the "King of beasts," or of birds or of creeping things. It was not a case of the "survival of the fittest," which gave dominion over creation. It was not the strife among brutes that evolved a king over the world. Here was a direct creation of one, who, by his very being, was fitted for lordship over the created things of God. Along with his form or image there were given also the qualifications of lordship, which included wisdom, understanding, discernment, judgment, reason, and every other quality of mind and soul which distinguish man from beast and link him with the likeness of God, his Creator.

Many Scriptures have been cited and many theories advanced in support of the statement that the "image of God" has reference to the form, or physical features of man. It is true that no man has ever seen God (Jno. 1:18), but the same verse states that "the only begotten Son, which is in the bosom of the Father, he hath declared him." Also I Jno. 4:12. If there is any representation of God in the world, it must be through His creation of man, "Let us make man in our image, after our likeness." We should be reminded that man's creation was a part of an eternal purpose with God. Redeemed men were chosen in Christ before the foundation of the world. The incarnation was a matter of God's provision. In what form was the Redeemer to appear?

Another question may be asked concerning the coming of Jesus Christ into the world. What was the body that was prepared for Him? The Scripture definitely states that Jesus did not take upon Him the nature of angels, but that He took upon Him the seed of Abraham. Heb. 2:16. In the first chapter of Hebrews, verse 3, the Apostle states that Jesus, "being the brightness of his [Father's] glory, and the express image of his person,

and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." The writer suggests that Jesus was the express image of His Father's person when He was purging our sins, and maintained that image when He sat down at the right hand of the Majesty on high. It is evident that the Lord, having the image of the Father when He ascended to sit down at His Father's throne, had the form in which He lived and rose from the dead.

When Jesus Christ came into the world He came in a form which was suited to His being and glory, and no other form but that of man could have been a worthy abode, not even the nature of angels. The body of man was patterned after the image of the Son of God, after the likeness of the Father and Son in all their wisdom and honor and glory, except that it was of the earth and not of heaven. The time will come when we shall be changed from the earthly to the heavenly. I Cor. 15:49. We shall then be like Him who became like us for the purpose of redemption.

It was possible for Jesus Christ to manifest the Father to the world when He came in human flesh and form. Jno. 1:14-18. "He that hath seen me hath seen the Father" (Jno. 14:8-10). It was this same Jesus whom John saw when in the Spirit. "In the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto

### WISDOM

**Wisdom's door stands open wide—  
An entrance free to all.  
Wondrous treasures found inside,  
By those who heed its call.**

**God has said He'd freely give,  
To all who wisdom need.  
Lib'ral portions while they live,  
And ask in faith, indeed.**

**If they will believe His Word,  
And through His judgments find  
Wisdom is to fear the Lord,  
And know what's on His mind.**

**Why He made the earth and how,  
And why He placed us here;  
What He asks of us just now,  
While in this earthly sphere.**

**Those who enter in can see,  
The Kingdom of our God:  
Work with Him and joyful be,  
And wisdom's footpaths plod.**

**If you wish to understand,  
And know the scheme of life,  
Follow her, take hold her hand,  
She'll lead you through the strife.**

**Open to your vision clear,  
The knowledge of God's will;  
Heav'nly treasures lay up here,  
His plan for you fulfill.**

—A. E. Fish.

fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shining in his strength" (Rev. 1:13-16).

There was a possibility of John recognizing the person Jesus Christ, as the one who was the son of man and recognized as such by His disciples and by all other followers of the Lord. If Jesus returned to heaven to the glory of the Father, it was done in the character of His resurrection glory, in which He ascended and in which He will come again. The form of man is then a fitting glory for the Son of God, and must be the image of God. "Man indeed ought not to cover his head, for as much as he is the image and glory of God" (I Cor. 11:7). There is no dishonor in God's bestowing His image upon the chiefest of His creation, but there is a great obligation resting upon His creature, man, to maintain the temple of God (his body) as a fitting habitation for his Creator.

(To be continued)

### THE MENNONITE COMMISSION

(Continued from page 239)

The whole program is an effort to keep in touch with our boys and to hold their confidence.

The afternoon session was devoted to the Commission emphasis for this year, **The Children of Our Church**. The speakers directed our attention to the rights of the child to be understood, to be loved, and to be nurtured. His filial relationship with God can be real and his place in the church must be made a definite experience of fellowship. The world's dominating influence must be counteracted by some Christian means to save our children for God and the Church.

**The Youth of Our Church** was the theme of the closing session. The church must care for her youth and continue her active program of young people's work. They have a spiritual heritage worthy of preservation and propagation. The youth in the church can make a definite contribution to the cause of Christ and be a great help in the work of the church.

Harrisonburg, Va.

### GLIMPSES OF AFRICAN LIFE

(Continued from page 242)

people and helping them to a real Christian experience and to clean Christian living is a great challenge to our church. In this land, as well as in other lands, the number who really follow the Lord truly are few in comparison with the population. But we rejoice that the Lord is calling out a part of His Church from this land, and that these have equal rights and privileges before Him with those who are called out from any other race or any other country.

Musoma, T. T., East Africa.

Tears often prove the telescope by which men see far into heaven.—Henry Ward Beecher.



# SUNDAY SCHOOL

## NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

### ABRAHAM'S INTERCESSORY PRAYER

Genesis 18

Lesson for August 9, 1942

**Golden Text.**—The effectual fervent prayer of a righteous man availeth much.—James 5:16.

**Gen. 18:1-8.** The size of a man's heart can be safely judged by the scope of his hospitality and generosity. Most people will entertain within the orbit of their circle. That circle may be so small as to include only the members of their immediate family, or so vast that the halt and the maimed from life's highways and hedges are sought out to impress upon them life's bounties. Abraham was one of the few Greathearts of history. His cousin Job was another. Job 31:13-21. But the number of Greathearts has always been small compared to the vast multitude whose hearts are so shriveled that they can think only of their personal gain. And the more thickly a community gets populated the more danger there is of the individual crawling into his own shell and living only for himself. All graces, including hospitality, grow as they are exercised, and atrophy as they are neglected. Abraham did not know it immediately, but when he entertained these three he entertained angels and Deity. "Inasmuch as ye did it unto the least of these, . . . ye did it unto me," is a principle as unchanging as God.

**Verses 9-15.** That which we do out of a bountiful heart brings a bountiful reward. Abraham gave according to his ability, and God gave according to His. Abraham gave a meal, and God gave a son. Things may be too hard for me that I would do for Him; but there is nothing too hard for Him that He is minded to do for me.

**Verses 16-23.** Abraham was "The friend of God," and God reveals His secrets particularly to His friends. Abraham's manner of life made it possible for God to bring upon him the exceeding great and precious promises that God had given him. Verse 19.

**Verses 23-33.** Ever since the Fall sin is in-born in human nature. It is like the contagion of disease which infects others with the deadly virus emitted from your own soul. And persons of similar moral character naturally congregate. The most vicious elements in Abraham's time in the land of Canaan gravitated to Sodom. Today every city has its Sodom, and so does every state. All that enter there are contaminated of its evil. Only those who stay far enough away to avoid contamination are in position to intercede with God on its behalf. You are safe if you go down there to save others, but you are in terrible danger if you go there to live.

What God revealed to Abraham made him to intercede earnestly for Sodom. The Lord has revealed to you and me that the whole world is hastening to a similar sinful state and to a similar doom. Does the knowledge of the terror of the Lord cause you to draw near to Him in intercession?

The righteous are the salt of the earth. The wicked enjoy the long-suffering of God because of their presence here. But not all the prayers of the saints, nor the presence of the godly, will stay the hand of judgment when once the cup of iniquity of a people is full.

Do the righteous suffer with the wicked? Certainly. The wicked enjoy some of the benefits accruing from the presence of the saints; and the saints suffer some of the penalties consequent to community sins. But when it comes to final destruction and separation from the Almighty, this is the doom only of the impenitent wicked. The righteous are delivered from such a fate.

The Lord, the Judge of all the earth, always does that which is right. It may not seem so today, but at that great day when we shall stand before Him we will all declare that "true and righteous are thy judgments altogether."

Why did Abraham leave off interceding? And would God have stayed His judgments upon Sodom if he had not? There is no doubt that God is able to do exceeding abundantly above all that we ask or think; but it is also true that a Spirit-led saint does not ask beyond the will of the Lord.

God is never angry with His people when they come to Him in intercession for others, but He must be greatly grieved with us because we are too indifferent to plead for others at the throne of His grace.

A better defense than guns and forts is the bulwark of God and saints. For its own peace and security every community should be godly. The prayers of the saints rise to Him as sweet incense; but the wickedness of the wicked comes to His nostrils as an unendurable stench. The sacrifice of thanksgiving is like music to His ears; the sacrilege of profanity is an abomination to Him.

### ISAAC PRACTICES PEACE.—Genesis 26

Lesson for August 16, 1942

**Golden Text.**—Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9.

**Chapter 26:1.** God controls the weather. Job 37:6-13. There are certain laws of evaporation and precipitation which are worldwide, and most of the rainfall is in harmony with those laws. Some places on the earth

then are desert, while others have rainfall in abundance. Occasionally God directly intervenes and sends weather that may be either a blessing or a chastisement to the peoples of the earth. The famines of Abraham's and Isaac's times in Canaan were the result of natural weather laws. When God does not provide for His children in one way He will in another.

**Verses 2-6.** Abraham went to Egypt when famine conditions swept the Negeb; but Isaac went to Gerar. God had protected Abraham in Egypt, and He now blesses Isaac in Gerar. But if Isaac had done the forbidden thing and had gone into Egypt the blessing of God would not have attended him on his way. We may not all do the same thing under similar conditions; but each of us should seek the guidance of God in every matter. With His hand upon us and guiding us we are always supplied and protected. "The steps of a good man are ordered by the Lord" (Psa. 37:23).

The blessing of God given to Abraham was repeated to his son. It was given to Abraham because he was faithful; and it was repeated to Isaac because he was faithful and because he also had a faithful father. The greatest heritage is the heritage of a godly parentage. But many a son has wasted his heritage.

**Verses 7-11.** A lie is a coward's avenue of escape from things he fears. Issuing from the lips of the slanderer it is the poison of asps whose aim is to kill those he envies. Neither Abraham nor Isaac gained any safety by their deception. Their safety lay in the protection of the heavenly Father. Psa. 105:13-15. We dishonor God when the ungodly have to rebuke us for our weaknesses.

**Verses 12-16.** "The blessing of the Lord maketh rich." While Isaac, with all his fear, dwelt in the place of God's choosing he was both protected and prospered. Physical growth has its limitations, but growth in grace and increase in wealth is limited only by the purposes of God and our own faithful endeavor and spiritual hunger.

Envy cuts off its own nose to spite its face. To fill up the wells that Abraham had dug did not benefit the Philistines. It would have been easy for them to make an agreement with Isaac whereby they both could have used the water. Can you think of the time when envy impelled you to do just as foolishly?

**Verses 17-25.** That which was good for our fathers is also good for us. The present trend to make light of the old things is the height of folly and bodes no good to this generation. The experience of the ages is incalculably more valuable than the imaginings of an immature brain.

In some things we can start where our fathers left off, but in many things each generation has to begin at the beginning, even as did all those who have gone before. Isaac



had to redig his father's wells and then had trouble with his neighbors over the right of possession. The whole countryside had been promised to Isaac and his seed. Why didn't he fight for it? When God promises me anything I do not need to fight with my fellow man in order to have it. I need but wait God's own time to have it given to me. My one big fight is to control my spirit so that I do not become impatient or angry. Isaac did not fill up the wells at Esek and Sitnah because he was not allowed to use their water. Better to give water to an enemy than to fight him. Selfishness gets ashamed of itself when it meets genuine unselfishness.

It is vain to pray that the blessing of the Lord should rest upon us. What is necessary is to pray for the grace to become worthy of the blessing. It is never withheld from those who merit it. Too many pray for the blessings of divine favor who would do nothing to win the smile of divine approval. When you build your own altar to the Lord and worship Him you join the company of the noblest characters and greatest saints of all the ages. Saints enter the temple of God for worship; the profane pass by with a sneer.

**Verses 26-35.** It is hard to bear the pain of another's unkindness; but it is self-destructive to your peace of mind to hold a grudge. It costs something to live peaceably with all men; but it costs a great deal more not to. Peace treaties (?) are usually signed after a bloody war in which one side is conquered by fire and sword. This peace treaty was the end of a fight in which Isaac used the weapons of peace and good will. That was a real peace treaty.

### JACOB'S VISION OF GOD.—Genesis 27 and 28

Lesson for August 23, 1942

**Golden Text.**—I am with thee, and will keep thee in all places whither thou goest.—Gen. 28:15.

**Chapter 27.** I cannot do anything contrary to the predetermined will of God. He maketh even the wrath of men to praise Him. That does not say that I cannot do wrong, and at heart be very wicked. In this chapter we have four characters, every one doing what he ought not; and yet out of this mess of wrongdoing the Lord accomplishes His purposes. But every one that did wrong had to suffer for the wrong that he did.

Isaac and Rebecca were partial in their feelings and dealings with their two sons. If church leaders are to do nothing by partiality (I Tim. 5:21), the advice is just as valuable to parents.

I wonder, though, if Isaac was willing to let his preference to Esau make him do that which he knew was contrary to the known will of God. At the time of the birth of the children the Lord had told them that the elder should serve the younger. Isaac had not forgotten. But the blessing that he gave to the supposed Esau does not mention the Abrahamic blessing and promises. That was reserved for Jacob and given to him at the time he left for Padan-aram. But Rebecca and Jacob both feared that Isaac was going to give the covenant blessing to Esau. Their trickery worked. Esau missed the blessing,

but Jacob had to flee for his life and Rebecca never saw her favorite son again. Jacob was fifty years in reaping what he had sown.

The last words of this chapter are best described by the word "camouflage." It is true that Rebecca was dissatisfied with Esau's wives, but the real reason she had for asking Isaac to allow Jacob to go to Syria was fear of what Esau might do. Jacob showed his intrinsic worth by refusing to marry the first skirt he met. At the age of seventy-seven he was still single, preferring bachelorhood to being married to a woman that would displease his mother, and drag him to the level of his heathen neighbors. That was too big a price to pay for the privilege of having a home of his own.

Esau wasn't dragged down; he went down. Spiritual values meant little to him, and when such is the case progress is always downward.

**Chapter 28:1-10.** When it was time for Jacob to receive his father's blessing he did not have to resort to trickery. I admire the quality in Jacob that made him seek the blessings of his father and of his father's God; but wrong ways to reach the right goal bring much otherwise avoidable sorrow and woe. There was an apparent difference in the obedience of the twins. Jacob did as he was told even against his better judgment; Esau obeyed as the average youngster of today obeys; he did what his parents wanted him to do only when it paralleled his own inclinations.

**Verses 10-22.** Jacob was in the prime of life at the time that he left home to go to Syria. True, he was seventy-seven years of age but he had not ruined his body by the excesses of prodigal youth. He may have had a servant with him, but if so the Scripture is silent. But he apparently had no fears, so he made himself a bed with a stone for a pillow, and the open country for his chamber. God speaks to us in many ways. Happy is he whose heart is so spiritually inclined that the message can come through. In this case He spoke to Jacob in a dream. It is not probable that Jacob grasped the full significance of the revelation, but it was enough to make Jacob make a vow which he sacredly kept in later years.

The ladder, according to the Master (John 1:51), was the Son of God, the connecting link between a holy God and sinful man, between a holy heaven and a defiled earth. The holy angels come from the Father above to minister to His children below. And all this is possible only through Jesus Christ, the Lord.

The blessing first given to Abraham was now given by the Lord in an enlarged form to Jacob. The presence of the Lord with His saints during their earthly pilgrimage was here first declared. And it is just as true of you as it was of Jacob. God has promised to be with all His people always even to the end of the world (age).

No man can have a vision of God without reverential fear. Jacob could not act foolishly at such a time. Neither can you. Have you had a vision of God? Then God's house will be a holy place to you; a fit place for worship and of offering the vow of consecration.

### JACOB SEEKS GOD'S HELP

Genesis 31-33

Lesson for August 30, 1942

**Golden Text.**—God is our refuge and strength; a very present help in trouble.—Psalm 46:1.

**Chapter 31:1-3.** Laban the Syrian was greedy and tricky. You could be sure that if you had business with him he drove a hard bargain. To have Jacob prosper under those conditions drove him and his family into a mood of bitter envy. Although Laban always made the terms of the contract between them he was continually changing those terms to his own advantage. Jacob was tricky, too; but it is doubtful if those tricks would bring you any benefit if you tried them. Jacob's prosperity was of the Lord. And now the Lord orders him to return to the land of Canaan.

**Verses 4-16.** It was good that Jacob should have a family council. And it was good that his whole family were of one mind. It is easy to bear the buffetings of an unkind world if you have unity, love, and sympathy in the home.

**Verses 17-42.** In ten days Jacob had traveled three hundred miles. He must have feared his father-in-law to drive his herds and flocks at such a pace. But Laban was not without fear. When God warned him not to even speak unkindly to Jacob it prevented what might otherwise have been a slaughter. But Laban missed his gods. If Jacob had known that his beloved Rachel had stolen them he would have been driven to desperation. The lecture that Jacob gave to Laban was needed, but it is doubtful if it corrected any of his faults.

**Verses 43-55.** Feasting together was a pledge of peace, and the pile of stones was a permanent witness that neither would do the other any harm. It is good and pleasant when brethren can dwell together in unity; but failing in that it is still a fine thing if they can forgive and feel kindly toward each other after they have separated.

**Chapter 32:1, 2.** At the time that Jacob left for Syria the Lord and His angels appeared to him at Bethel. Now, twenty years later when he is returning home, they meet him again. But do not forget that during all those years the promise that the Lord would not forsake him held true. Seen or unseen, the Lord and His angels watch over those who seek and serve the Lord.

**Verses 3-8.** Jacob should have been reconciled to Esau before he left home. Better yet if he had never supplanted his brother. After twenty years matters came to a crisis. By the help of God he had escaped from the sword of Laban; but how will he escape the sword of Esau?

**Verses 9-12.** Jacob was a man of prayer. The urgency of the situation would drive almost anyone onto his knees, but the beauty and grandeur of his prayer is evidence that he was no longer a novice in the prayer life. He was on familiar ground when he appeared in the presence of God. He was humble, too. He could speak to God as the God of Abraham and Isaac, but claimed himself unworthy of the least of God's mercies. Pomposity may be pardoned in the victors of war



when they return home in triumph; but the only way to approach God is in the spirit of self-condemnation. You can claim the promises of God as your justification in pleading God's protection and blessing; but you wouldn't get very far in claiming help as a reward for your personal righteousness. Do not boast that you are better than Jacob was. Self-praise nauseates.

**Verses 13-23.** To be reconciled to an offended brother, I must do more than pray. I must take steps to appease him. In answer to prayer God blessed Jacob's efforts at reconciliation. If we walked with God as we neared our angry brother we would have God's guidance in all we did or said; and reconciliation would come forthwith. A brother offended is harder to win than a strong city. In both cases it costs much, but you can't pay too high a price for peace.

**Verses 24-32.** All his life Jacob sought the blessing of God. At the age of ninety-seven he finally wins it. But it required a crisis that drove him into an agony in which he wrestled all night with God. He held on to God until he prevailed. All those who pass through a Peniel become changed men. Jacob, the cheat, the supplanter, became Israel, the prince who prevailed with God even in defeat. That predominant evil characteristic in your life will be gone, too, after you have passed through Peniel. Better to be a delivered cripple than an enslaved athlete.

#### THE ALCOHOL PROBLEM: PAST AND PRESENT.—In Ancient Sodom—Gen.

13:13; 19:23-25; Deut. 32:31-33. In

Ancient Israel—Amos 6:1-7

Lesson for September 6, 1942

**Golden Text.**—The way of the ungodly shall perish.—Psalm 1:6.

**Gen. 13:13.** Natural advantages do not produce saintliness. The vale of Sodom was like Eden for beauty and fertility; but its human population was like the denizens of hell for wickedness. Eden would have got that way too if the Lord had not expelled fallen man.

All sins are primarily against God. The people of Sodom used the name of God only in profanity. Beyond that they did not want to retain Him in their knowledge, but their sins were against God; and to God they had to give an accounting. Ezekiel speaks metaphorically of Jerusalem as Sodom, and says that her sin was pride, fullness of bread, and abundance of idleness. It is probable that those conditions also existed in the original Sodom. Under such conditions the sinful propensities of men find full vent in conduct lower than that of brutes; and are limited only by time and the forbearance of God.

**Gen. 19:23-25.** God is long-suffering, but when the cup of iniquity of a city or a nation is full, then sudden destruction from which there is no escape overtakes and destroys them.

**Deut. 32:31-33.** A rock is firm and strong. It provides shelter from the storm and heat, and safety from the foe. God is my Rock. Hiding in Him, a thousand may fall at his right hand and ten thousand at his left, but harm shall not befall him who makes the

Most High his refuge. But the wicked have no such protection. Their very sins produce the storm that will finally destroy them.

In Isaiah 5 the choice vine of the Lord's planting had by rebellion against God been metamorphosed into a bitter, poisonous wild grape. In these verses the moral field of the vale of Sodom is described. God looked for righteousness, but found none. Every desirable thing had been deformed into a horrible vice, and all things beautiful were consecrated to its practice. The day of calamity is at hand when every good instinct is crucified, and the heart is fully devoted to evil.

**Amos 6:1-7.** As are the leaders of a nation so are the subjects. And in the church, "Like priest, like people." In the first verse Amos undoubtedly speaks both to the ecclesiastical and political notables. All prayer is based on the sense of need. Men and instruments of power give a sense of security, and abundance of the goods of life tend to ease and indulgence. God pronounces woes where we think of blessings, and blessings where men think of poverty and suffering.

**Verse 2.** Wise men learn from the experience of others. Calneh, Gath, and Hamath had all been destroyed by the voluptuous living of their inhabitants. Would Israel be an exception? Was Babylon? Was Rome? Will the U. S. A. be? Similar causes produce similar effects, and only a fool will close his eyes and say, "It can't happen here."

**Verse 3.** Hitler says that he is building a Germany that will last a thousand years; the Japanese claim that they have never been de-

feated in war and never will be; we, in the U. S. are resting in a false security. We opine that we just couldn't be licked if all the rest of the world turned on us. We can get along without God. We still contribute to the support of the church for appearance' sake, but we seldom avail ourselves of its benefits. Crime is the biggest business in America. We are spending more for drink, tobacco, pleasure, and vice than for the necessities of life.

**Verse 4.** The Hindu peasant starts house-keeping with fifteen dollars' worth of furniture and utensils; we need that many hundred, and then complain that we don't have things nearly as nice as the neighbors. He sleeps on a mat; we must have beds of ivory: he sits on the floor; we must recline on costly couches: he walks; we must have a car. "But to be better off is not to be better."

**Verse 5.** The singing and music of a degenerate people is nothing but idle songs that amuse and entertain but do not edify.

**Verses 6, 7.** The abstemious may take a spoonful of wine for his stomach's sake, but the drunkard will hog it down in bowlfuls. But the lowest level to which I can fall is to get to the point that I can fare sumptuously every day, while a poor Lazarus is dying at my gate for lack of food and proper medical care, and I not caring. Taking from them that have and giving to those who have not, will end in universal poverty; but laboring diligently so that you may have wherewith to give to him that needeth brings peace and happiness.

## THE SUNDAY-SCHOOL ATTENDANT'S SATURDAY NIGHT

One of the greatest blessings found in the heritage handed down from godly men and women of old to God's people of today, is the privilege of meeting Sunday after Sunday, in small groups or in larger, in the institution known as the Sunday school.

It is a fallacy of long standing to feel that the success of a Sunday school rests upon the superintendent or the teacher. As with everything else, the one who attends Sunday school, whether as teacher or pupil, profits from such attendance in direct proportion to the preparation he makes for it, and the eagerness with which he anticipates and enters into its sacred privileges.

God, over and over again, gives us seven periods of time which we call days. He has asked us to keep one of the seven as a holy day, set aside for rest, public worship, and the study of His Word.

In this paper, we are thinking of the evening just preceding Sunday. How shall it be spent and what use shall be made of it, by the one who, on the morrow, shall gather with others, to study God's Word?

Dr. Alexander Smellie, of Scotland, many years ago wrote a message for Sunday-school workers in which he said, "Old-time piety was accustomed to regard Saturday night as a kind of outer court to the Temple of the Sabbath. The hush of the solemn and blessed day so near at hand fell in anticipation on the soul. There was a quietude not felt during

the rest of the week—a laying aside of the customary labors and amusements, a high and uplifting hope of what the morrow was to bring." Further, Dr. Smellie invites us to read once again, Burns' immortal poem, "The Cotter's Saturday Night," in which he pictures one of Scotland's God-fearing families gathering under the paternal roof on Saturday night. The work of the week is laid aside and "The priest-like father reads the sacred page. Then kneeling down, to heaven's eternal King, the saint, the father and the husband prays."

Can we who live in these strenuous, nerve-racking days expect the same, or is it only a Utopian dream and a part of "the tender grace of a day that is past"?

The world finds itself so filled with activities, programs, stunts, and doings that in order to get them all in, a grand climax must be reached on Saturday night. Shall the Sunday-school attendant let these things crowd his Saturday evening?

At the first careful thought it will be seen that there is a wrong way and a right way to spend Saturday evening hours. We who sense the responsibility resting upon the Sunday school in these days of darkness, want to know the right way that we may avail ourselves of every opportunity to scatter the clouds which evil has dropped between human hearts and the love of God.

Shall we first consider the teacher's Saturday night? The teacher who on the morrow



will stand before his class "as a prophet and envoy of the King" is the one who, by a determined and constant purpose, shuts the door of his heart and mind against the world and legitimate duties, as far as possible, on Saturday night. Having become acquainted with the subject matter of the lesson during the week, Saturday night finds him focusing and crystallizing the truths contained therein, steeping himself in them until they live and burn in his own soul. This does not come with only a hurried preparation on Sunday morning.

Have any of you ever been out for an evening with its activities, whatever they may have been; arriving home late at night and without taking care of things dropped into bed to awaken in the morning to find the weary brain still thinking of the fun or the activities of the night before? Contrast this feeling with the attitude of one who arises not too late on Sunday morning. Saturday evening has been spent in finishing the work of the week, then some time has been given to quiet meditation and study of the lesson with the hope that the Holy Spirit may carry the truth home to the heart and conscience of those who shall sit in the class. God will bless, and make such a teacher a blessing, both to those who come caring little for the truth and to those who come hoping that something may be found in the lesson to help them.

Sunday-school teacher, while yet the privilege is ours, let us enter into the outer court with reverence and pass through it into the Temple of the Sabbath with anticipation, knowing that after we have done our part, God never fails to do His!

Now let us consider the Saturday night of those who make up the body of the Sunday school. Many a teacher has had the experience of standing before a class with his own soul aflame with the truths of the lesson, eager to be used of the Spirit in sweeping back the curtain that the light from the lamp of Christ's own lighting may stream out, only to find a dull, irresponsible group before him. The previous evening had been such a good time for doing those things which had been crowded out during the week and had been placed on Saturday night "because all the other evenings are full."

The Sunday-school class period is too short a time in which to create an atmosphere of interest for a group of men and women, or young people who come to class knowing nothing about the lesson. Then interest begins to wane, attendance to lag, and soon it is easier to stay at home than to put forth an effort to go "to a class that isn't interesting anyway." Does any group of people have a moral right to ask another to act as their Sunday-school teacher and expect that one to prepare for the class period while they themselves let their preparation consist of a hurried reading of the lesson verses on Sunday morning? The law of value given for value received forbids such action. On the other hand, Saturday evening is such a good time for becoming acquainted with the setting of the lesson—for finding the questions which the lesson may arouse—for discovering the truths which the teacher and the Spirit may wish to

## THE GIRL WHO WOULD NOT

(Continued from page 226)

be detracting from Elma's pleasure, and really, my refusal might be considered a lack of courtesy," she mused. "Perhaps I am

apply to our own hearts from the lesson.

Will such things find lodgment in minds still occupied with the social activities of the evening before and will the ground be prepared for the good seed to fall upon, if Saturday's late hours have found us sitting around just talking of the war, business, or this and that?

Once there was a Christian woman whose family, not so keen for spiritual things, went to town on Saturday evening there to pass a few hours talking and shopping. She accompanied them but sought out some other Christians and together with them spent the time in praying for the morrow that God's own presence might be felt. The morrow found her in her place with heart and mind ready for the blessings God had to give.

Modernism has had its sweep throughout the world; the teaching of evolution has reached its peak and gone down again. Such things had but little effect on the child of God. But now something is stealing over the hearts of God's own children as a creeping paralysis. A strange apathy and spiritual individualism is seen on all sides. People allow the slightest pretext to keep them away from public worship. Now even a baby entrusted to our care to be trained for God's glory is considered in some places a legitimate excuse for staying at home.

Where is the Saturday night some of us can remember when clean clothes were laid out and a row of newly-polished shoes stood in readiness for the Lord's Day?

You say these are trivial things and don't count for much? Nevertheless, it remains true that if one finds himself worn out and exhausted with Saturday's activities, Sunday will fail to bring the much needed and necessary blessing to the soul.

We are not pleading for a letting down on necessary work but that we may not elevate secondary matters above those which should be first. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Men and women, young people, while yet the privilege is ours of meeting together for the study of God's Word, shall we neglect it, or miss the value of it by failing to prepare for it? A thousand times, No, but let us, too, enter the Temple of the Sabbath by way of the outer court, Saturday night. Let us, with reverent, thankful hearts prove to God and others that Sunday is indeed a holy day to us by getting ourselves in readiness for it on Saturday evening. Then shall our Sunday-school teacher find someone who will draw from him the very best he has, as flint answering to flint sets the flame ablaze; then shall our pastor find us passing from the Sunday-school hour into the worship hour, ready to get what God has for us because on Saturday night we took time and care to enter into the outer court which leads to the beautiful and holy Temple of the Sabbath.—Gospel Banner.

making a 'guy' of myself. Now, if I were the **only** one to suffer from the consequences, but there are 'my boys' to be considered."

All these thoughts passed rapidly through her mind while she walked down the street. When they came to the parting of the ways, Clara said:

"I'll tell you, Thelma, I'll go with the girls and remain until Saturday evening. Really, I don't want to be prudish—"

"All right, Miss Puritan, we can get along very well without you," while to herself she said: "We'll show her we can go anyway."

During the days spent at the lake, the weather was hot and breathless, even stifling at times. About five o'clock on Sunday afternoon, while enjoying a boatride, Thelma proposed to exchange places with one of the girls. The consequence was that the boat tipped, throwing out the occupants, but there were no serious results.

"Anyway, we've had a jolly good time," commented Thelma, as she slipped on dry clothing. None of the girls seemed to feel the effects of the drenching but Thelma, and when they returned home she insisted that she was exhausted only from the usual exertion during her outing; but, as day after day passed, and she was still unable to leave her bed, she began to realize that she was really ill.

Though for several weeks she was a very sick girl, yet, with careful nursing, she rallied and slowly gained in strength. During her convalescent days, the girls often dropped in to chat and read to her.

Clara bore no feeling of resentment toward the sick girl and she, too, called on her during those days of enforced idleness. Not once did she make an allusion to the days spent at the lake. The girls discussed other topics of interest to both, and the time passed so quickly that, when Clara rose to leave, Thelma begged her to stay longer. Clara smiled, saying: "I'll come again."

"I didn't think the Puritan could be entertaining," mused Thelma, as she mentally reviewed their conversation. Then, from some recess of her mind, flashed the memory of the day that they had united with the church. She could see that Clara had made a steady growth in the Christian life and realized that she herself had been living the life of a nominal Christian.

"I understand, now, why I'm not stronger to resist temptation," she mused. "I'm just a piece of clay which can be molded into any shape by skillful hands, or by an admirer," she soliloquized.

The consciousness that she had been led to desecrate the Lord's Day because she was so easily influenced, led her to see that she must exert the utmost care about her **own** influence, and she fully determined to change her course of conduct so that her influence would be exerted in the right direction.

Clara never knew how much her decision on that trying occasion helped Thelma to carry out her newly formed resolution, nor did she later overhear the comments of two of her boys:

"I told you she would not go."

"You were right. She's true blue."—Sunday School Herald.



# YOUNG PEOPLE'S MEETING

## INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

Custom or usage has a powerful pull upon us. And it was fitting that the Corinthian Church should respect the custom of the churches of God, in the days of Paul, who stood by the standards of God as ordained in the woman's devotional covering. But there is danger also that we become bound to customs that are the result of indifference to Scriptural practices and have been handed down to our day so that it is more a custom to **not do** the command and ordinance of God than to do it. Under such circumstances it is better to stand with the minority who are in harmony with God than with the majority who have lost the command by a **general custom of disobedience**.

Breaking away from the customary track in thinking is a good thing if we have been led that way by the earnest study and Spirit-led interpretation of the Scripture. But there are people who naturally love to be contrary to the orthodox way and break ranks for the sake of argument or for the novelty of thinking and doing differently. Such contrariness is a perversity of the heart and needs the curative power of the blood and the saneness of the Holy Spirit to bring it into balance.

It is remarkable that so many present-day preachers in the churches with the open Bible before them have hobbled over the eleventh chapter of I Corinthians and have followed one another in passing by the teaching of a veiling for the Christian woman who prays and prophecies, as unessential. They are either poor Bible students, or else they are not alive to the responsibility of the Gospel minister as a shepherd of the flock and an expounder of the Word of truth. Practically all the able commentators of the Bible recognize, regardless of denomination, that the teaching in I Cor. 11 on the covering refers to an artificial covering in addition to the long hair. Why should commentators, who have studied the Scriptures diligently, agree as to this teaching when this age of apostasy passes this doctrine by as unsavory to the spirit of the age? Shall we follow the custom of apostasy, or shall we seek to hold up the practices of the Church as given in the New Testament? Positively, here is a place for the man of God to stand with the way unpopular in the world.

The Great Commission was given to a few followers of Jesus in a time of small beginnings of the greatest event that has ever come to a sin-cursed world. There have been warnings given to the Gentile believers that there is danger that they become high-minded in the great opportunities of Gentile people in obtaining the blessing of the plan of God's saving the souls of men, and that they look down upon the Jew. In their contempt of the Jew they are in danger of being rejected also, for the same reason that the Jew was rejected. On the other hand, it is possible that the Jew, being again brought to repentance, will be accepted and blest. It is better to preach the Gospel to every creature, including both Jew and Gentile and men of every race and nation, according to God's plan. Then we have the assurance of His continued presence and blessing unto the end of the age.

The love in the believer coming through the work of the Holy Spirit in the heart is a love that manifests itself in doing good to others. The burdens that others are bearing that are too heavy are gladly shared by the child of God who has learned to know the love of God in Christ Jesus. But it is well to do some definite and concrete thinking as to how we may fulfill the promptings of the Spirit in love toward the needy of earth. Today the many suffering of earth challenge us to "trust in the Lord and do good."

Devotion to the Lord marks a life that is beautiful in its entirety. Its worship is continuous. Prayer is without ceasing, even when the hands are busy and the mind is occupied with what the hands are doing. Deeper back, like the common drudgery of the loving mother for her household, is the devotion of the child of God for the Lord. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him."

True leadership is the working of men in harmony with God. The more pliable a man is in the hands of God the better God can use him as a leader of men. Elijah did not appear in the light of the public view until his words and works of power compelled the people to take note that God was working through him. A leader needs not be standing at the head of a host of men with their popular applause. He may be buried beneath public reproach or be hidden from sight altogether while he is the instrument of God in bringing before the people that message of reform which is calculated to bring the people back to God. This may be a long distance in the future. Jeremiah lived and died with very few followers. Yet throughout the centuries, the work of Jeremiah has been an occasion to lead the descendants of Abraham, as well as the ones who are blessed with faithful Abraham, into boundless blessing.

The leader commands obedience as a real ruler, yet his commands may be ignored by a great multitude of people. But if that leader's commands are in line with the work of God, God will require obedience to them of those over whom God has appointed him as leader, and they can never escape without considering and answering for what they have been commanded to do. II Kings 17:13-23. Yet the ideal for God's leader is that the whole people walk under his direction by the hand of God and, like a united army, enter into the blessings and operate under the power of God as one man.

## DEVOTIONAL COVERING.—

I Cor. 11:1-16.

Topic for August 9

### MOTTO

"For this cause ought the woman to have power on her head."

### MEDITATIONS ON THE TOPIC

**I. The Fundamental Significance of the Devotional Covering.**—The "ought" which God has ordained is not without meaning. Why "ought the woman to have power on her head?" Because of the fundamental plan of the Creator in the creation of the woman in her relation to the man (vs. 8, 9). Let no one set aside this fundamental law. If mankind does so they do so to their own confusion. God's order in the natural relation of man and woman is not to be disregarded in their position in Christian work among men. Yet there is a sense in which woman's relation to God is on an equal basis with the man, so that there is in such a sense "neither male nor female" (Gal. 3:28). All are dependent upon Christ as the Redeemer and all are accountable to Him for the doing of their duty in His service. But this personal relation with Christ does not change man's position and responsibility for the work of man in relation to society, neither does it change the woman's position and responsibility for the work of woman in relation to society. Man is a man in the world, and woman is a woman in the world. When each one takes the sphere in which the Creator made him or her, they fulfill the mission which God has made them responsible to perform.

Womanly apparel is abominable when it confuses the issue both to herself and to those who see her. Likewise man's apparel may become abominable. But when it is in order for both, God is pleased and mankind is happy (Deut. 22:5). The hair worn "long" by the woman expresses the natural position, but it does not go far enough to suffice for the expression of the Christian relation in service. God has therefore said that if the woman is not covered she might as well be shorn. And since that is a shame in the natural relation, "let her be covered" to indicate her relation to man in the Lord.

The "power" of the covered woman is for the eyes of the angels as well as for the eyes of people and for the benefit of the individual who wears the covering. "Power" (authority) is residing in the outward sign and is without force or significance when that sign is lacking. Yet it is not in the material itself so much as in what God has chosen to speak by means of a veiling. The veiling may speak more than the individual understands, but there can be no mistake in obedience to it, since submission and obedience is the great spiritual grace connected with its wearing.

**II. The Text.**—I Cor. 11:1-16.—This passage sets forth the reasons for wearing a veiling, as well as the long hair, by the Christian woman.

**III. Suggestions for Junior Programs.**—The story of the creation of Adam and Eve should be familiar to the boys and girls and may be again related here. The point of the story which shows the purpose of the gift of the woman to Adam may be brought to the fore. She was "of the man" and was created "for the man." The point of natural leader-



ship in the man is here shown and may be suggested to the boys and girls. At this point also the outward appearance by which the woman is recognized at sight may be shown. God also wants the woman to show by a veiling on her head that she takes the place of a woman in her church relation, as well as in her home and society. While God knows the heart, He also knows that for our own best interest there is need of doing what we know in some form of expression. An ordinance is one of our ways of saying something of our relation to God and His work. The covering tells us that the woman who is wearing it says that she takes her place in the Lord under the leadership of the man.

#### OUTLINE STUDY

##### I. What is the Devotional Covering?

1. An ordinance of significance.—I Cor. 11:10.
2. Signifying woman's relation to man in the Lord.—I Cor. 11:3-5.

##### II. The Relationship of the Creation.

1. Man first as the head.—I Cor. 11:3; I Tim. 2:11-15.
2. Woman under man's leadership.—I Cor. 11:6-9.
3. The same taught by nature.—I Cor. 11:14, 15.
4. When violated is abominable to God.—Deut. 22:5.

##### III. It Is Not Comely That a Woman Pray Uncovered.

1. Judged by argument of creation—preceding.—vs. 7-12.
2. Judged by the lesson from nature—following.—vs. 14, 15.
3. Since it is commanded by revelation (vs. 5, 6; I Cor. 14:34) "let her be covered."

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Power."
2. Men and Women.
  - a. Adam first created.
  - b. Eve created for Adam.
  - c. Man is the leader in the home.
  - d. Woman is man's helper.
  - e. Man is the leader in the Church.
  - f. Woman is man's helper in the Church.
  - g. The man wears short hair to indicate his place.
  - h. The woman wears long hair to indicate her place.
  - i. The man does not cover his head in worship as a sign of leadership.
  - j. The woman covers her head in worship as a sign of submission.

##### For Seniors.

1. The relation of Man and Woman in Creation.
2. The Harmony of That Relation in Worship.
3. The Comeliness of the Covering for the Woman.

#### PERSONAL THOUGHT

Do we always gladly take God's plan in our hearts and in our outward expression?

#### SEED THOUGHTS

The sexes should not affect to change places. The order in which divine wisdom has placed persons and things is best and fittest; to endeavor to amend it is to destroy all order, and introduce confusion. The woman should keep the rank God has chosen for her, and not dishonour her head; for this, in result is to dishonour God.—Matthew Henry.

It was the common usage of the churches for women to appear in public assemblies, and join in public worship, veiled; and it was manifestly decent to do so. They must be very contentious indeed who would quarrel with this or lay it aside.—M. Henry.

"She ought to have power on her head, because of the angels." Power, that is, a veil, the token, not of her having the power of superiority, but being under the power of her husband, subjected unto him, and inferior to the other sex. Rebekah, when she met Isaac, and was delivering herself into his possession, put on her veil, in token of her subjection. Gen. 24:65.—M. Henry.

By rejecting the emblem of subjection (the head covering) she passes at one leap in praying publicly beyond both the man and angels.—Bengel.

"No such custom." What custom? Of women praying or prophesying with their heads uncovered. "Neither the churches of God." An additional argument appealing to surrounding churches, where no custom of putting aside the covering was to be found.—D. D. Miller.

#### FULFILLING THE GREAT COMMISSION—THE JEW—Rom. 11:13-36.

Topic for August 16

#### MOTTO

"To the Jew first, and also to the Greek."

#### MEDITATIONS ON THE TOPIC

I. The Gospel to the Jew.—The Gospel came first to the Jew because through the dispensation of God he was the natural order in bringing the Gospel message wherever he was located in the world. Fitted by a knowledge of God through the Old Testament revelation of God and of Christ, he was naturally ready to receive the announcement of Jesus as the Christ and the fulfillment of the Scriptures. Despite the fact that many rejected the Gospel, the Jews who received it were a natural means of approach to the Gentile people among whom they had intercourse.

It is a law of life that the rejection of a truth from God will bring great darkness and loss into the heart and the understanding. Thus the Jew was plunged into the darkness of unbelief through the centuries and many of their minds are still blinded. However God has His marvelous ways of opening up the hearts and minds of men and throwing back the curtain of darkness to admit the light of day into the hearts of darkened minds. It is the duty of every Christian to watch and pray and to work with God for the salvation of all men. This includes the Jew. Many of the Jews are coming to the time of events in the world in which their own history illuminates their condition and paves the way for the preaching of the Christ, who is Jesus our Saviour for both the Jew and the Greek. Shall we whose souls are lightened with the knowledge of Jesus, fail to use our opportunity to reach the Jew with the Gospel in our day as the few or the many are prepared to hear and understand their condition so that they may hear and be saved if they will use their opportunity? Salvation is just as possible and on the same conditions for the Jew as for the Gentile. May God grant us faith and courage and a sympathetic burden for the lost among the Jews.

II. The Text.—Rom. 11:13-36.—This passage holds out the wonderful working of God's grace and providence to the saving of both Jew and Gentile who meet the condition of faith in Christ. There is a prophetic vision of the conversion of the Israelites through the same way of grace and mercy that has come to the Gentiles who have believed when the Israelites had rejected.

III. Suggestions for Junior Programs.—The junior should be impressed with the fact that the Gospel is for all, both Jew and Gentile. There is no nation of people whom we should cast out of our hope for their salvation. The same Gospel that saves us will save

the Jew if he accepts it and enters into the way of life through faith. It is well to trace the history of the Jews briefly from the time of Abraham and to show what opportunities God gave them, and how they came to be in the condition of unbelief they are in as a people.

The same God who saved us by Jesus Christ and had mercy on our sins, will also have mercy on the Jew who will repent and turn to Him in faith. The sorrowful time the Jews have had and are having will lead them to understand that God is still seeking to save them.

The missionary appeal leads us to pray for the conversion of the Jews, as well as the Gentiles, and to do what we can to bring the Gospel to them.

#### OUTLINE STUDY

##### I. The Jewish Problem.

1. Jesus came to the Jews and was rejected.—Jno. 1:11.
2. As many as received Him were saved.—Jno. 1:12, 13.
3. Many Jews after Pentecost were saved.—Acts 2:36-41.
4. Many rejected their opportunity.—Acts 13:45-52; Acts 3:26.
5. The messengers first presented the Jews the Gospel in every place.—cf. Acts 13:5, 46; 14:1; 17:1, 17; 18:4; 19:8; 28:17.
6. God burdened His apostle for the Jew.—Rom. 9:1-5; 10:1-4.
7. He sees into the future of both Jew and Gentile.—Rom. 11:11, 12.

##### II. Our Present Duty.

1. To preach the Gospel suited for all—both Jew and Gentile.—Rom. 1:16.
2. To watch the doors of opportunity and enter them.—Col. 4:3; Eph. 6:18-20.
3. Doors opening for Jewish work.
  - a. The door of intercession.
  - b. The suffering of the Jew among the nations.
  - c. The conversion of many Jews in recent times.
  - d. The burden of Christians for the salvation of the Jew.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Jew."
2. The Jewish People Need Jesus.
  - a. The seed of Abraham.
  - b. They had a first chance.
  - c. They have had a bitter time since rejecting.
  - d. God's love is drawing them to see their folly.
  - e. We want to work with God to bring Jesus to them.
  - f. We can pray.
  - g. We can send help.
  - h. Where God calls we can go.

##### For Seniors.

1. The Jew Problem Revealed by Paul.
2. The Danger of Conceit of Wisdom.
3. The Door of Opportunity Today to Reach the Jew.
4. Work Being Done by our Missionaries.
  - a. In the cities.
  - b. In South America.
  - c. Opportunities among the suffering ones.

#### PERSONAL THOUGHT

Does my heart respond in love to all the people whom God is seeking to save?

#### SEED THOUGHTS

Their whole record is, no matter who called, who was sent, who preached, they rejected. Having shown them that God was not unjust in rejecting them, and that He did not violate the Gospel plan of salvation, Paul says, "I am one of them; not all the Jews were lost; I am one of them." Neither in its



totality nor in its perpetuity were the Jews rejected.

Elijah supposed once that he stood by himself, and that he was the only one left. God says, "I have preserved seven thousand that have not bowed the knee to Baal."—Selected.

The elect, or spiritual Israel, were never cast off. From Abraham to Paul, every Israelite, who looked through the types and by faith laid hold on the Antitype, was saved. In this sense there were no lost tribes, but out of every tribe the elect, manifested in the circumcision of the heart, not of the flesh, were saved.—Sel.

#### BURDEN BEARING.—Gal. 6:1-10.

Topic for August 23

#### MOTTO

"Bear ye one another's burdens."

#### MEDITATIONS ON THE TOPIC

I. **Burden-Bearing** is a law of love that has its sources in the bosom of the Father in heaven who has expressed it in the sending of His Son into the world. The Son of God is the embodiment of the law of **burden bearing**. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Those who have received Jesus Christ as their Saviour have been made partakers of the same nature which is in the Father and in the Son. That nature is to love one another. Love bears the fruit of willing service and sacrifice for the welfare of others. It moves the followers of Jesus to take hold of the opportunity to "do good unto all men, especially to them who are of the household of faith."

The law of Christ is written in the heart but must find expression in the outward deeds that we do toward our fellow men. There is so much sorrow and suffering and burden in the world that many hearts have more than they can bear. God has so constituted us that none of us are able to bear all our own burdens, and we are obligated to those who get under our loads and give us a lift. The same opportunity comes to us to get under the burdens of those about us, and in the regions beyond, and lend a hand in showing the love of Christ which constrains our hearts to do good.

Many ways of helping are ever at hand. Many kinds of burdens are bearing down upon the people we come in contact with in the world. Some burdens are the material needs of obtaining food and clothing and shelter. The hungry and the destitute, so made because of the sins of men, are ever about us and at times in multiplied number and may receive our ministry in helping to bear their burdens. Then there are burdens of trouble and sorrow and sin that are breaking and darkening burdened hearts. Those who know the great Burden-Bearer are able to bring help in trouble, and comfort in sorrow, and deliverance from the burdens of sin, in the bringing of the blessed Gospel of Jesus Christ to the burdened hearts and souls of men.

II. **The Text.**—Gal. 6:1-10.—Restoring those in fault in their time of need, remembering we ourselves may need likewise the help of others in our time of need, helping our teachers bear their life burdens, and, in every way we can, sowing the seed of good deeds, is our privilege and duty.

III. **Suggestions for Junior Programs.**—Assign some Bible characters who bore the burdens of others to certain of the juniors. Such living examples will make clear the service of burden bearing to all minds. Having the spirit of this service clear, it is well to think of ways in which it can be made practical in the experience of the boys and girls. For this purpose the next division of the suggestions for Juniors will serve its purpose.

The Outline Study will be a help in preparing the various assignments.

This is a topic that should make a strong appeal for the helping of the suffering of earth at this time when hatred and bloodshed and destruction have left so many sad and destitute ones in the earth. It would be appropriate to either tell or read some of the accounts of the suffering ones of earth and devise practical ways to lift their burdens before the juniors as well as the seniors.

#### OUTLINE STUDY

##### I. The Law of Christ.

1. Christ the great Burden Bearer.—Matt. 11:28-30.
2. He went about doing good.—Acts 10:38.
3. He bore our griefs and sorrows.—Isa. 53:4-6.
4. He came not to be ministered unto, but to minister.—Matt. 20:26-28.

##### II The Christian's Service.

1. In ministering to fellow Christians.—Gal. 6:10; I Cor. 16:15, 16.
2. In the spirit of the early Church.—Acts 4:32, 34; 2:44-46.
3. Such as Dorcas did.—Acts 9:36-41.
4. In the name of a disciple.—Matt. 10:42.
5. To the least of His.—Matt. 25:35-40.
6. The mission of spiritual help.—Acts 26:17, 18; II Cor. 1:11; Eph. 6:18-20.
7. Bearing infirmities.—I Thess. 5:14; Rom. 15:1-3.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Help."
2. Burden Bearing.
  - a. Examples: Jesus, Dorcas, The Early Church, The Philippians (Phil. 4:15-18).
3. How We Can Bear Burdens—
  - a. Of the sick.
  - b. Of the poor.
  - c. Of the sad and lonely.
  - d. Of father or mother.
  - e. Of brothers or sisters.
  - f. Of Christian workers.
  - g. Of the aged.
  - h. Of the erring.

##### For Seniors.

1. Burdens That Must Be Borne.
2. Bearers of Our Own Burden.
3. Burdens We May Bear for Others.
4. The True Spirit of Burden Bearing.

#### PERSONAL THOUGHT

We need eyes of love that can see the needs of others, as well as hearts of love to move our hands in loving service to the needy.

#### SEED THOUGHTS

O Christ, Redeemer, Master! I who stand Beneath the pressure of Thy gracious hand—What is the service Thou wouldst have from me?

What is the burden to be borne for Thee? I, too, would say, though care and fear exhaust,

"What matters it? Love counteth not the cost." —Sel.

#### THE WIDOW'S OIL

(II Kings 4:1-6)

Pour forth the oil, pour boldly forth,  
It will not fail until  
Thou failest vessels to provide  
Which it may freely fill.

But then, when such are found no more,  
Though flowing broad and free  
Till then, and nourished from on high,  
It straightway stanch'd will be.

Dig channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams  
To fill them every one.

But if at any time thou cease  
Such channels to provide,  
The very founts of love for thee  
Will soon be parched and dried.

For we must share, if we would keep,  
That good thing from above;  
Ceasing to give, we cease to have;  
Such is the law of love.

—R. C. Trench.

#### CULTIVATION OF THE DEVOTIONAL LIFE.—Psalm 34

Topic for August 30

#### MOTTO

"Bless the Lord, O my soul!"

#### MEDITATIONS ON THE TOPIC

I. **The Devotional Life Cultivation.**—My garden has some nice-appearing plants that have recently come up. But I notice that the frequent rains and continued cool weather packs the ground and starts numerous grasses and weeds along with my nice plants while the cultivation is delayed. Cultivation must set in at the first opportune moment, and even under the adverse conditions some weeds must be pulled out if we can expect our plants to do well. The parable is to give a lesson concerning the cultivation of the devotional life. There is, we trust, a life of devotion established in relation to God. This life needs to be in an atmosphere of heavenly sunshine and showers, and it will need to have a soil that is properly fertilized with the food that is needed for growth. This soil for the soul needs proper stirring to give the air a chance to apply the food. As we look at our Outline Study we see such things as Bible Study, Prayer, Spiritual Conversation, Fellowship with Saints, Obedience to the Lord, Service, Abstinence, Worshipful Worship. I think that you can carry in your mind the fulfillment of the parable of the growing plant and what it needs to make real advancement by applying it to the development of the devotional life of the believer.

A devotional life to be strong and fruitful should be responsive to the service and worship of God under all conditions. Praise and prayer and service spring spontaneously from a life that has had proper opportunity to deepen in love and faith and knowledge and spiritual grace. As far as our part is concerned we need to avail ourselves of the opportunities at our disposal to strengthen and increase in our devotional life. God has provided the means, and we need to use what He has given. May we continue to be fruitful in a devotional life before God.

II. **The Text.**—Ps. 34. This passage reveals the blessedness of being continually in a frame of praise and prayer and devoted service toward God.

III. **Suggestions for Junior Programs.**—The themes that will be best understood by the juniors will be those acts of devotion in which the devotional life is brought into exercise. It is well to impress that phase of devotion in which the common daily duties may become acts of devotion by doing them as unto the Lord. This will be the phase of our devotional experience that is perhaps most difficult to cultivate but will be the evidence of its greatest measure of development. And it is this that may well be emphasized for both the older and the younger persons.

You will find in the suggestive assignments in the Junior Outline subtopics that will suggest material for the junior meeting.

#### OUTLINE STUDY

##### I. Helps in Cultivating the Devotional Life.

1. Prayer.
  - a. Instant.—Rom. 12:12.
  - b. Unceasing.—I Thess. 5:17.
  - c. United.—Matt. 18:19, 20.



2. Bible study and meditation.—Ps. 1:1-3; Ps. 119:14, 15.
3. Spiritual conversation.—Mal. 3:16; Heb. 3:13.
4. Attendance at a place of worship.—Heb. 10:24, 25.
5. Faithful obedience in all things.—I Jno. 3:19-24.
6. Devoted service for Christ.—I Cor. 15:58; Heb. 12:28.
7. Abstinence from everything irreverent or grieving to the Holy Spirit.—II Cor. 6:17; Eph. 4:29-31.
8. Being occupied in worshipful worship.—Col. 3:16; Eph. 4:19, 20.

## SUGGESTIVE ASSIGNMENTS

## For Juniors.

1. Text Word, "Serve," connected with "Lord," or "God."
2. Helps in Making Our Service of God More Earnest.
  - a. Praying to God.
  - b. Thinking about His Word.
  - c. Talking reverently about God.
  - d. Singing in the right spirit.
  - e. Making the most of times and places of worship.
  - f. Heeding God's Word.
  - g. Working for the Lord.
  - h. Turning from what grieves God

## For Seniors.

1. A Truly Devotional Life.
2. Assign or Study the Various Points of the Outline Study.

## PERSONAL THOUGHT

O my soul! What is your response to all the evidences of the mercy and grace and power of God?

## SEED THOUGHTS

O God! I thank Thee for each sight  
Of beauty that Thy hand doth give;  
For sunny skies and air and light;  
O God! I thank Thee that I live.

That life I consecrate to Thee;  
And ever as the day is born,  
On wings of joy my soul would flee  
And thank Thee for another morn.

Another day in which to cast  
Some silent deed of love abroad,  
That greating as it journeys past,  
May do some earnest work for God.

Another day to do and dare;  
To tax anew my growing strength;  
To arm my soul with strength and prayer,  
And so reach heaven and Thee at length.  
—Caroline A. Mason.

FAVORITE BIBLE LEADERS (Jr.)—  
Deut. 34; Josh. 1:1-18; Acts 12:1-9.

## Topic for September 6

## MOTTO

"A chosen vessel."

## MEDITATIONS ON THE TOPIC

**I. Bible Leaders.**—In considering favorite Bible leaders we do not necessarily think of preachers as in a former study, but of leaders of the people of God in various capacities. Our selections are of men who had a position of leadership among the chosen people of God in Israel and in the Church. This selection will include men who were prophets or kings or apostles. These were instruments in the hands of God to lead His people in ways that were for their spiritual welfare as well as for their material and earthly welfare.

A good leader is one who goes before the people and leads them into the way of God's

will. He is an example of his own teaching and directs the people in the way so that the many are brought into the will of God as one people. Bible leaders were always men who made the Word of God the man of their counsel, as God spoke to Joshua when he took up his appointed place as a leader of Israel—"Only be thou strong and very courageous, that thou mayest observe to do according to the law, which Moses commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written: for then shalt thou make thy way prosperous, and then shalt thou have good success" (Josh. 1:8, 9). Similar instructions were also given to the men that were to be appointed as kings of Israel (Deut. 17:18-20). The leader in the Church as a minister is to "give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). He is "to take heed" unto himself and "unto the doctrine." These qualities will make his leadership profitable and acceptable before God.

**II. The Text.**—Deut. 34.—This passage tells of the death of Moses the leader of Israel and of the taking up of the work by Joshua whom God had chosen for this task.

**Josh. 1:1-18.**—This passage gives some of the instructions given to Joshua as he takes up the leadership of Israel.

**Acts 12:1-9.**—Two prominent leaders are mentioned in this passage. One was put to death by the wicked Herod. The other whose death was purposed was delivered by divine power in answer to the prayers of the Church.

**III. Suggestions for Junior Programs.**—The study of some particular Bible leader will be a helpful task for any of the juniors to perform. Assign in a way that will be most helpful to the one to whom the assignment is given. If any of these characters have been studied lately in the Sunday school or the Bible school, those in charge should have an acquaintance with the background of the knowledge and understanding of the junior. It may be well to assign the study of a leader that is very familiar and let the one preparing give the best possible concerning his work with an added estimate of the qualities shown in his leadership.

## OUTLINE STUDY

## I. Prophet Leaders.

1. Elijah.—I Kings 18.
2. Isaiah.
3. Jeremiah.
4. Daniel.

## II. King or Governor Leaders.

1. David.—II Sam. 5:1-5.
2. Hezekiah.—II Kings 18-20.
3. Nehemiah.—Neh. 1, 2.

## III. Apostle Leaders.

1. James, Cephas (Peter), John.—Gal. 2:9.
2. Paul.—Acts 9:15-22.

## SUGGESTIVE ASSIGNMENTS

## For Juniors.

1. Text Word, "Shepherd."
2. Favorite Leaders.
  - a. Choose one and give a history or story of his work.

## For Seniors.

1. The Things That Constitute a Bible Leader.
2. Describe the Work of One Favorite Bible Leader.
3. God's Purposes in Spiritual Leaders.

## PERSONAL THOUGHT

Do I fully appreciate the service and the responsibility of my leaders?

## SEED THOUGHTS

The way to attain larger gifts is to employ the gifts you have. Give Jesus the one talent, and then He may trust you with two. If you cannot speak glibly in a prayer meeting, then stammer out your heart's thanks in the best fashion you can. It may be that the few broken words may accomplish more than another man's fluent harangues.—T. L. Cuyler.

## Daniel's Leadership

"Standing by a purpose true,  
Heeding God's command,  
Honor them, the faithful few!  
All hail to Daniel's band!"

"Many mighty men are lost,  
Daring not to stand,  
Who for God had been a host,  
By joining Daniel's band."

## EDUCATIONAL NEEDS

(Continued from page 230)

Goshen College under consecrated educational leadership and by the aid and counsel of the spiritual fathers of the Church has been trying to provide for Mennonite young people the training that they demand and that the times demand in preparation for a life of useful, Christian service. And the College is not forgetting its primary obligation to the Church: to foster her principles and practices and to commit these things "to faithful men, who shall be able to teach others also."

Goshen, Ind.

## SOME FACTS ABOUT TOBACCO

The most injurious effects of tobacco are caused by the nicotine, which is a poisonous alkaloid. Aldehydes and ammonia are present as well as nicotine.

In the light tobacco leaf there is two per cent nicotine, and there are five or more per cent in the dark leaf. There is one per cent to two and a half per cent nicotine in cigarettes.

Like alcohol, opium, tea, and coffee, tobacco possesses narcotic properties. The soothing effect on the nerves is the main cause for its popularity.

The cigaret papers are treated with glycerine to take away the acrid taste. When this glycerine burns it produces acrelein, a very deadly poison which works upon the nerves. This poison is so deadly that it is not experimented with to any great extent. Only the finest nerves are affected by it, because only a very small quantity is used, but these nerves can never be replaced. The amount of acrelein that can be assembled on a pin point if placed on the largest nerve of a frog will sever the nerve in a very short time.

Nicotine causes a slight increase in blood pressure, and the speed of the heart beats. This is hardly noticeable in common labor, but in an athlete whose heart is already taxed to the limit it is a great handicap. Only two or three drops of nicotine taken into the stomach will cause death in a few minutes.

A definite relation exists between underweight and the persistent use of tobacco.—Leslie Orcutt.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## INTERINED MENNONITE RELIEF WORKER RETURNS FROM GERMANY TO AMERICA

I was an hungered, and ye gave me meat; . . . naked, and ye clothed me.—Jesus Christ.

Bro. M. C. Lehman, widely known minister, missionary, and educator, Goshen, Ind., recently returned to America from Germany where he was the Mennonite Commissioner of Relief, interested in the relief of Poles and other needy people. The work accomplished in the relief area was greatly appreciated by the recipients and the German authorities as well.

Bro. Lehman was one of 143 Americans who were in Berlin when Hitler declared war on the United States, Dec. 8, the day after the Pearl Harbor attack. The next week the entire group were interned at Bad Nauheim in a luxurious hotel prison. There they remained for five months when freedom was granted in exchange for German nationals in the United States.

It may interest the readers of the Monitor to read the interview granted to Bro. Lehman by the Daily Record, Kitchener, Ontario, where he expressed personal opinions of interest to us.

"I can tell you almost anything I know about conditions in Germany and some of the occupied countries, but I should be a little careful for there are German agents in the United States and Canada today and after the war I plan to return to Germany and carry on my work," he told a Record reporter.

With a record of two years and a half of relief work in the name of the Mennonite Church for war victims of all faiths in Poland and other war-stripped countries, Mr. Lehman is shocked at the extravagance and waste in America compared to the poverty and starvation so evident in some areas in Europe.

### Fifteen Hours in Prison

"Once the United States was officially in the war we Americans were arrested by the Gestapo and spent fifteen hours in a German prison. The German Foreign Office, on hearing of our plight, immediately made other arrangements whereby we were taken to Bad Nauheim. Along with the embassy officials were war correspondents from the United States, including the Associated Press staff."

Shortly before the declaration of war on the United States, Mr. Lehman, who had been carrying on his relief work alone, was advised to become attached to the American Embassy in a semi-official capacity, at least, or risk internment for the duration of the war. He did this, along with a member of the Hoover Commission for Polish Relief.

### None Gained Weight

"I was just an American with a passport in Germany and the German Foreign Office couldn't guarantee my safety," he explained.

"The large luxurious hotel which became our prison in Bad Nauheim had the finest equipment, but we got thin on the food offered. I myself lost 43 pounds during the five months, and none of the 143 diplomats and newspapermen reported an increase in weight.

"Meat was rationed. We had meat five days out of seven, but it was limited to nine ounces a week. We were given a cereal soup in the evening. Boiled potatoes, carrots, smelly red

## By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

cabbage, cereal pudding and black rye bread were also provided. Coffee was made out of barley."

For those who drank beer there was plenty provided for each meal, the visitor said. Wines and cigarettes could be bought.

### Heat Lacking

"I was able to get a little good meat, butter and cheese by parcel post every once in a while and this helped me from becoming a victim of serious malnutrition. There was a fair amount of food available for us, but it was not always nutritious."

"In the winter there was not enough heat provided and some of us had to sleep with our heavy socks on.

"We were allowed to read all the German newspapers. These never told the people the bad news of the war. There were no casualty lists printed. When a Nazi died in action the family was notified by a letter and only a small percentage of the families would have an obituary notice inserted in the paper," he explained.

### Had Secret Radio

Asked how the interned newspapermen secured their information during the past five months, Mr. Lehman explained that the German newspapers told the American newspapermen something, the waiters and maids at the hotel talked at times, and one of the newspapermen had a secret radio.

"We finally urged the owner of the radio to get rid of it, for discovery might have meant internment for the duration for all of us. The men would listen from 11 o'clock at night until 2 o'clock in the morning on short wave. At the dinner table we would discuss what had been heard."

The Germans still consider Hitler a sort of a god and other leaders in the Nazi party are seldom mentioned by the people. They still consider themselves a superior race.

German opinions of other people follow:

English—Good fighters but too arrogant, due to their efforts to control commerce in the world for the past 150 years.

Italians—An inferior race, despised by the Germans.

Canadians—Good fighters.

Americans—Contempt for the army through its lack of military background, but a respect for the resources of the United States. The country is one of movie stars and gangsters and you must wear a bullet-proof vest if you ever go to Chicago.

"The German people themselves are beginning to feel that the war will not be over for several years now. However they have no real doubt yet that Hitler will win," Mr. Lehman said.

### Never Out of Sight

The diplomats and newspapermen found various ways to spend their time during internment. A "university" was established at which sociology, ethics, and languages were taught. Musical entertainment was popular and some wrote humorous essays for the group. A mimeographed newspaper was published every two weeks, although it was difficult to secure paper owing to a shortage in Germany. All outside recreation was under strict supervision of guards.

"We never got out of their sight," Mr. Lehman explained.

The women in Germany are replacing men in many occupations. Women now deliver the mail and handle the street cars and bus services. A third of those who work in munition factories are women, he said.

## IS THERE RELIGIOUS LIBERTY IN RUSSIA?

If the Son therefore shall make you free, ye shall be free indeed.—Jesus Christ.

Soviet Russia has some 11,000 newspapers; Pravda, the official organ of the Central Committee of the Communist Party, is top dog. This paper recently celebrated its thirtieth anniversary. Pravda means "Truth." Today its circulation has passed the 3,000,000 mark. This much good can be said for the paper; it does not besmirch its pages with sensational murders and robberies; they receive little space. The tragedy of all this in brief is, this paper does not represent truth. In all of the land of the Soviets no religious paper is allowed to be published. This tells its own tragic story in the sphere of the press.

The religious press and the press in general seem to give the impression that there is freedom to preach the Gospel in the U.S.S.R. and that permission has been granted to distribute the Word of God.

The writer is indirectly connected with one of the missionary societies which operated in Russia earlier, but today labors farther away than formerly, in camps with Russian soldiers in near-by nations. This society is responsible for some of the information given. Here are the facts.

The leaders of the Christian denominations in Great Britain forwarded a petition to Moscow through M. Maisky, the Soviet Ambassador in London, asking that religious freedom should be granted to the people of Russia. Months have passed but no reply has been received.

The religious conditions within the U.S.S.R. will be dealt with in our next issue, in which we shall print the articles of the Soviet Constitution covering them. We now confine ourselves to the matter of Bible distribution. Nothing we write is to be construed as criticism of brethren "beloved of the Lord." We are sure they were quite sincere in what they wrote. Confusion results in not distinguishing between things that differ. Wrong views result from not differentiating between the 180 millions within the U.S.S.R. and the 40 millions outside the Soviet Union. Thousands of Russians are in internment camps in other lands.

Since May, 1929, it has been illegal in U.S.S.R. to print, publish, distribute, or circulate the Sacred Scriptures or any part of them. No modification of this law has taken place. No permission has been granted to anybody to distribute God's Word in Russia proper.

The statements made refer to the distribution of the Bible, New Testament and Scripture portions in the Russian, Ukrainian, and other languages used by the Russian races in the border states from the Baltic to the Balkans, more particularly among prisoners of war in internment camps in Finland, Germany, and other European lands. We rejoice in and thank God for this extension of the ministry of the Word. Our readers will recall that when Russian soldiers were first taken prisoners and interned in Finland, Sanfrid Mattson of Jacobstaadt cabled to the Scripture Gift Mission in London that so many demands had been made by these soldiers



for Bibles in their own tongue that stocks were exhausted. The S.G.M. turned to the Russian Missionary Society because we printed the largest edition of Russian Bibles that ever came off the press—81,000 copies. We sent two consignments of 500 each of Russian Bibles from Riga to Finland. Thousands of New Testaments and John's Gospels were dispatched. The demand developed. So the S.G.M. and the British and Foreign Bible Society jointly agreed to print a new edition to meet it, but could not obtain the paper. The American Bible Society stepped into the breach. Dr. Louie D. Newton of Atlanta, Georgia, Hon. Ass. Secretary of the Baptist World Alliance, was appealed to, to raise \$3,250 to cover the cost of providing 30,000 copies of the New Testament for Russian prisoners of war. Resulting from his appeal \$15,328.07 was raised. Other funds for the same purpose came in, and the American Bible Society has thus been enabled to greatly extend its ministry of Bible distribution through its chief agent in Geneva, Switzerland, and his and their colleagues and other organizations in the many lands in which Russian prisoners are found. The work has not been confined to Russians. All nationalities have had their needs supplied. Scriptures have been distributed in a dozen languages. Scripture booklets and tracts have also been circulated. The work has grown by leaps and bounds. There is no shortage of printing paper in Finland. One Finnish organization alone claims to have issued two million copies of the Gospels in Russian, White Russian, Ukrainian, Polish, Turkish, and German. The American Bible Society's Russian issue is the New Testament and Psalms. All this wonderful work, in which we rejoice, and in support of which we solicit our readers' prayers, is among peoples outside Russia proper. But when Russian war prisoners are liberated and free to return to their own land, thousands of Russian Bibles, Testaments and Gospels will go back with them! Who can measure the might of the resultant ministry? So, pray, brethren, pray.

### ITEMS OF INTEREST

A plan for the utilization of the steam issuing from Vesuvius is being studied by a professor of Naples University in Italy. According to the plan a tunnel would be bored to the very center of the volcano, through which the steam would be drawn to a power station built at Torre del Greco. Here, with the aid of water from the sea, the steam would be condensed and would set in motion a turbine capable of producing several thousand kilowatts.

An automobile capable of traveling 137 miles on one gallon of gasoline, with a top speed of 37.5 miles an hour, has been invented by an eighteen-year-old Italian inventor. The car is a two-seater, weighing only 280 pounds. It is so light that it can easily be put in motion by a system of pedals. If the driver runs out of gasoline, or if he wishes to save it, the pedals can be used. The body of the automobile is so elastic that it does not require springs.

It is estimated that about \$40,000,000 is spent yearly in the United States to maintain about 5,000 public and private golf courses, which cover 150,000 square miles. These courses are worked on by more than 75,000 persons.

Soap Lake, in Washington State, gets its name from the fact that it foams when stirred by the wind, leaving soaplike suds upon the shores. When the waters of this lake are agitated, they turn a dark blond color.

Chinese typewriters have two keyboards containing 10,000 characters, and the typist who writes fifteen words a minute is considered to have great speed. The Japanese typewriter is not quite so difficult; it has only 2,000 characters.

A philologist who has investigated the speed at which various languages are spoken reports that French is the most rapidly spoken language in the world with 350 syllables a

minute. Japanese is next with 310 syllables a minute, then German with 250. English is comparatively a slow drawl with only 220 syllables, and the slowest speakers of all are certain Polynesians who utter only fifty syllables a minute in their everyday conversation.

Statistics show that wheel misalignment costs the American motorists more than \$100,000,000 annually in needless tire wear. The loss in mileage is equivalent to a trip across the continent for every car in the United States. Misalignment costs the individual car owner 15 per cent of his investment for front tires, or about \$3.60 and 3,000 miles of unnecessary wear each year. Yet this enormous loss could be prevented if every motorist had his car inspected periodically.

The origin of the phrase "tenpenny nails" traces back to the fifteenth century when nails were sold in England by the hundred, the price being determined by the size of the nails. Those sold at tenpence a hundred were called tenpenny nails, those at sixpence a hundred were sixpenny nails, and so on. These names survived even after the prices had changed, and in time they came to be used as established standards of length.—Sel.

### FIFTH COLUMN

Senator Robert R. Reynolds, colorful and courageous Defender of Americanism, explains the origin of the term "Fifth Column," in his magazine, "The American Vindicator":

"Many inquiries are still coming to the American newspapers as to the origin of the term, 'the fifth column.'"

"In response to these questions, it is explained that the term originated with General Emilio Mola during the Spanish Civil war.

"Mola commanded four columns of Nationalist troops which were marching on Madrid from as many directions. Asked about the disposition of his forces, he said:

"We have four columns on the march outside the city. In the city we have a fifth column."

"The expression 'fifth column' later came to be associated with all subversive and undercover movements when there was an uprising of unsuspected Nationalist sympathizers in the Spanish capital."—The Defender.

"The victory of success is half won when one gains the habit of work."

### BOOK REVIEWS

**The Devotional Side of Life, or, Meditations on Practical Christian Living**, by Daniel Kauffman. This is a new book by the Editor of the "Gospel Herald" and the most prolific writer and author in the Mennonite Church. For forty-five years Bro. Kauffman has been writing books and pamphlets, ranging in scope of content from talks to boys and girls to extensive treatises on Bible doctrine and a comprehensive Mennonite encyclopedia. Twenty titles from his pen are listed in one of the opening pages of this, his newest book.

In writing on this subject the author takes what is probably a different view from what one ordinarily thinks of in connection with the devotional life of the Christian. He applies the devotional life not only to acts of worship, such as prayer and meditation on the Word of God, but to every aspect of life. In other words, he takes the position that the devotional life expresses itself in practical Christian living. Keeping in mind this interpretation, one can understand the reason for the nine chapter headings as found in the table of contents: In Personal Life, In the Home, In the House of the Lord, In World Evangelism, In Social Life, In Business Life, In Dealing with Souls, The Fruit of the Spirit, An Eternity of Devotion and Bliss.

This brief treatment of the devotional life and its practical aspects, written out of the rich experience of a long life of Christian devotion and service, should prove helpful to every reader. The short chapters, usually beginning with well-chosen Scripture verses and closing with an appropriate poem, lead one rapidly through its 80 pages. Neatly bound in cloth. Price, 60 cents. Published by the Mennonite Publishing House, Scottsdale, Pa.

**Six Rooms in the House of Life; The Path to Noble Manhood; The Path to Beautiful Womanhood; Manual of Sex Education**, by C. F. Derstine.

This is a new series of books by the "World News" Editor of the Christian Monitor. They have just come off the press and bear some relation in their messages. The first one gives a general view of life, and while it is primarily intended as a message for young people it should be helpful to all ages beyond that particular bracket. The second as listed above is particularly addressed to boys and men, the third to girls and women, and the fourth to parents and teachers. Together they make a set of booklets that should be of great value in the home, to workers with young people, and to all interested in Christian social ideals.

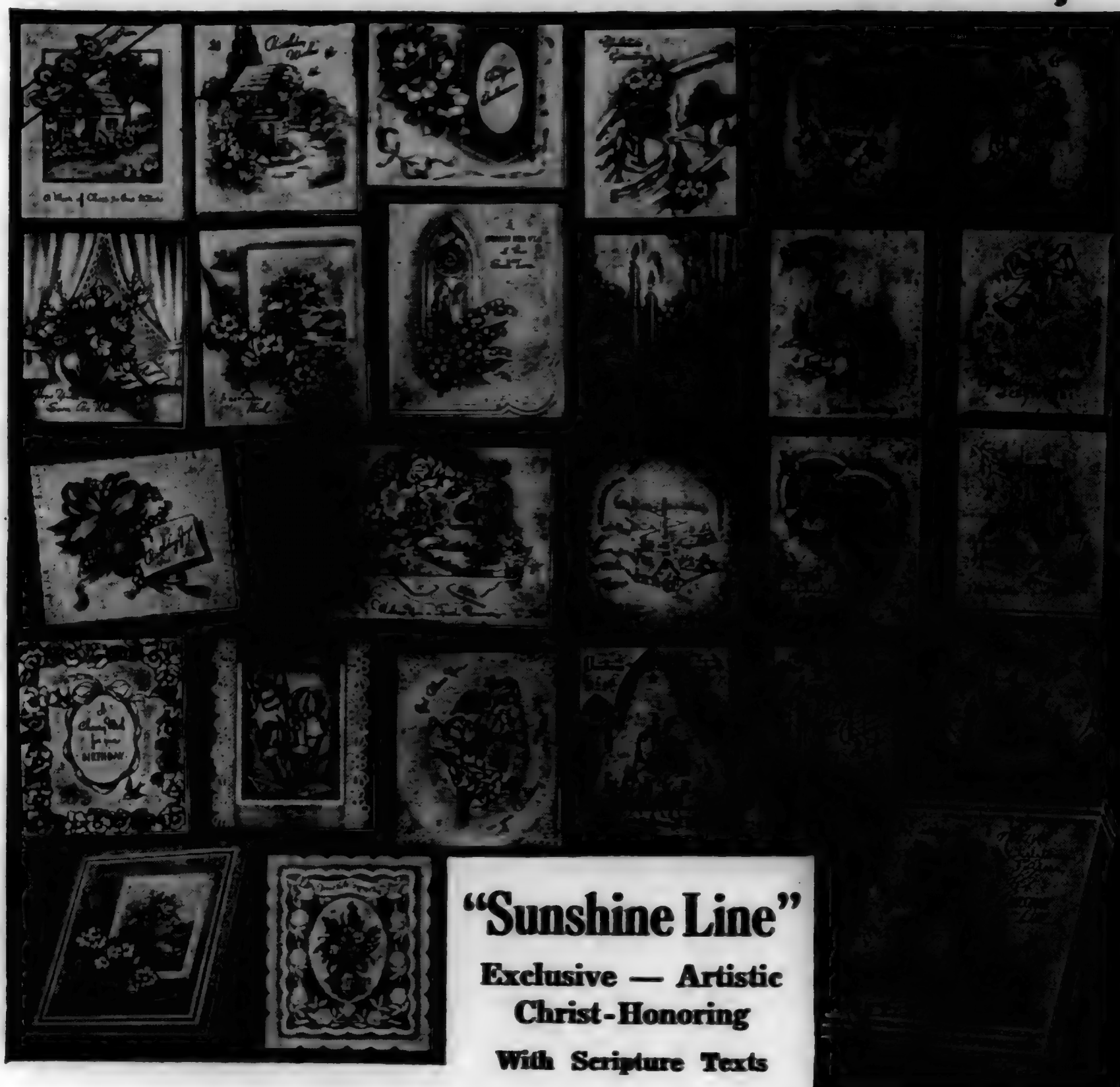
"Six Rooms in the House of Life" now makes available in printed form a lecture which Bro. Derstine has given in many places. It is intended to inspire young people and others to live a balanced life, which gives God first place, which shuns all that is evil and destructive of spirituality, and which gives proper recognition to all legitimate aspects of life. The first part of the book is taken up with the description of seven one-room houses which illustrate the one-sided lives of many people. Part II uses the figure of a Six-Room House to represent the balanced life. 54 pages.

"The Path to Noble Manhood" is a message directed mainly to boys and young men from the ages of twelve to twenty-five, but is suitable also to be read by younger and older people than those mentioned. Its subtitle says that it is a "Book for Parents, Men, and Boys, on Sex Life." The three main divisions of the book give an idea of how the author points out the way to noble manhood. I. The Price of Improper Sex Expression. II. Five Improper Sex Expressions. III. Helps to Proper Sex Expression. Not only are the body, mind, soul, society, and posterity, kept in mind in the discussions, and given proper Christian emphasis, but the goal of a happy life hereafter is held out to those who follow the right path in life. 62 pages.

"The Path to Beautiful Womanhood" follows the same general outlines as the book dealing with "Noble Manhood." Sufficient adaptations are made to fit the message to girls and women. Both books carry throughout a chaste tone that makes them suitable for reading by any one. 64 pages. Each of the above three books is bound in attractive paper covers of uniform design. Price 25 cents each. They are published by the author, C. F. Derstine, 22 South Cameron St., Kitchener, Ont., who will fill Canadian orders. Orders in the United States should be addressed to Herald Press, Scottsdale, Pa.

In the "Manual of Sex Education," the author goes into a more delicate and difficult field. The book is intended "For Parents, Teachers, and Students." The main purpose is to show parents and teachers how to instruct children and young people in the great mysteries which surround sex and the beginnings of physical life. The main divisions of the book will give an idea of the subject matter. I. Should the Story of Life Be Told. II. How to Tell the Story (Children Five to Eight). III. Telling More of the Story (Children Eight to Twelve). IV. Telling the Whole Story (Adolescents from Twelve





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**Mennonite Publishing House, Scottsdale, Pa.**

to Twenty-five). V. The Story More Fully Told. VI. Why the Story Was Told.

The problem of sex education is a difficult one. The author has endeavored to take a middle ground between criminal silence and nauseating frankness and to keep his discussions on a plane that will inspire clean thinking instead of arousing the lusts of his readers. Because of the plan upon which it is

written some repetition is used, but the reader will probably see the necessity of this. No pretensions are made to discuss the subject technically, and terms are used that will be understood by the ordinary reader. There is need for books of this type which carry ideals in accordance with Christian principles. We believe the author has made a distinct contribution to the literature in this difficult field.

138 pages. Bound in paper cover with the same general design as used in the series described above. Price, 50 cents. Order from the author, Kitchener, Ont., or from Herald Press, Scottsdale, Pa.

**Adults and the Art of Learning**, by Matthew T. Andrews, D.D. Here is a book that will interest persons of all ages in the adult department of our Sunday schools. It will stimulate teachers of adults with new enthusiasm for their task.

The author speaks out of experience and with confidence. He urges the importance of adult learning in our church life. Unfortunately he expresses a leaning toward the modern conception of creating a new social order. He has confused the evangelical viewpoint of regeneration with a kind of natural restoration of the image of God in man. He expresses a hope of bringing in the kingdom of God with no recognition of the presence of the kingdom of God among the saints of today. It savors too strongly of the world-betterment theory.

The book carries a strong devotional tone and a general spirit of reasonable optimism for adults who have a desire to continue the learning process through the years that are ahead.—J. R. M.

Published by Broadman Press. 128 pages. Price: 60 cents.

**Our Youth**.—George Sanford Foster, M.D. A book which proposes to help youth solve their problems in the peculiar circumstances of this generation. His viewpoint in appealing for the preservation of purity in young people rather than toward the corrective measures after they have failed is to be commended. The style of the author is a bit antiquated and jaded, but his general approach to problems is inspiring and helpful.

From the viewpoint of a devout Christian, one soon senses a lack of depth in spirituality. The author leans toward social reform and seems primarily concerned with the promotion of the "American Youth Group Movement." There is much in the book to commend itself to the mature reader, especially to ministers who are discriminating in their reading. The author definitely proves his understanding of youth and his sympathetic attitude toward their problems.—J. R. M.

Published by Fleming H. Revell. 125 pages. Price: \$1.25.

"Time alone with the Lord Jesus each day is the indispensable condition of growth and power."

\* \* \*

Prayer is the echo in man's spirit of God's own voice.—Edwards.

## CHRISTIAN MONITOR

A Monthly Magazine for the Home

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# CHRISTIAN MONITOR

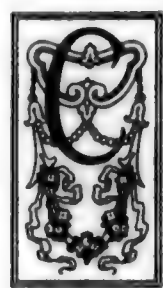
## IN THIS ISSUE

|                                                                            |     |
|----------------------------------------------------------------------------|-----|
| How Deep Shall I Drink? by Ada M. Zimmerman .....                          | 258 |
| Karl Goes to School, by Ursula Miller .....                                | 259 |
| Tuna Ahoy, by C. F. Greeves-Carpenter .....                                | 261 |
| A Call to Prayer, by Benjamin Cedar .....                                  | 263 |
| School Days, an Editorial .....                                            | 264 |
| Growth in the Christian Life, by Mary Kathryn King.....                    | 266 |
| Promises for Christian Youth, by Edna R. Brown .....                       | 268 |
| Hindrances to a Knowledge of the Truth, by Arlean Leibert                  | 268 |
| Oils for the Home, by Georgia Helmick .....                                | 270 |
| Old Age—God's Crown of Glory, by John A. Hoffman ....                      | 271 |
| Twenty-one Years at Eastern Mennonite School<br>by Chester K. Lehman ..... | 272 |
| Lancaster Mennonite School, by J. Paul Graybill .....                      | 274 |
| Christian Workers' Training Course, by Huber A. Yoder ..                   | 275 |
| Out of the Tar Barrel .....                                                | 276 |
| Passion For Souls .....                                                    | 277 |
| Man, His Relation to the Earth, by the Bible Study Editor ..               | 278 |
| Sunday School Lessons .....                                                | 280 |
| The Place of the Sunday School, by Mrs. Sydney Olson ....                  | 282 |
| Young People's Bible Meetings .....                                        | 283 |
| World Missionary Outlook (World News) .....                                | 286 |
| The Twilight of Colonial Empires (World News) .....                        | 287 |



## HOW DEEP SHALL I DRINK?

By Ada M. Zimmerman



**C**HIN up, Tim Hilton stalked down the middle aisle of the Ridgley church. The limp in his left knee was less obvious than it had ever been before. To the casual observer, Tim was a virile and able-bodied youth, but the keen eye of the physician had found him unequal to the rigorous life of a U. S. campeer. And so it happened that on this particular Sunday morning following his rejection he experienced once more what he had felt so many times before, that all the world about him was superior and not in need of anything his life had to offer. Deep within him there was a void, a hurt, a feeling of futility. With it all he had a great deal of self-respect. No one should ever know how he felt about it. There were, he knew, others in the church that morning that had gone through the same examinations triumphantly. They would certainly know also by now that he had failed. They would study his face and conversation to catch his reaction. Many had been his life-long chums. They would pity. He dreaded that. Others would sympathize. He feared that that would only leave him weak. Most of them would be too kind even to mention the subject. But a few might do so, and for them he must be prepared.

Tim Hilton had not come to worship that morning, although he was not really conscious of it. He had come with the lift of the chin and a straightened posture to show the members of the Ridgley church that his physical deficiency did not leave him a craven weakling. With scorn he thought of the man who suggested, "You are lucky, Tim, that you need not waste your years in a C.O. camp. That's once when you profit by being less fortunate than others." Tim had been too grieved to reply. It had seemed to him a sacrilege. Could time be wasted when given in testimony to a world in chaotic need? Was not this his privilege as a disciple of the Prince of Peace? He was eager to go. But then, well, what was there to do about it? He would do this. He would pretend that he did not care, that nothing had happened. Others would never know how he felt. Evidently his testimony was not needed.

Whether it was the hymn that was sung, or the quiet country churchyard, or the spirit of the worshipers, or the gentle, understanding words of the pastor as he stood before his audience, Tim never knew. But sometime during the service he was overwhelmed with a chaos of thoughts that swept away the reserve that he had built up and had maintained upon his entering the church. The old shrinking fears of being unwanted and unneeded undermined his sanest thought. Why had he been born if there was no real worth in his life? Why had he been different in only this one respect? He thought half accusingly that it might have been easier to have been born with less intelligence, since his body could not carry his mind to satisfactory pursuits. He studied the faces of the young

men about him. He knew of their purposeful lives. And then he hated himself for his weakness.

He bowed his head and closed his eyes, unmindful of those whom he had hoped to impress. It seemed that he stood alone among multitudes of men who were busily performing worth-while tasks for each other in the name of their Lord. But at each effort of his own he merely succeeded in tightening the cords which held him to the stake to which he was tied. Tim was not easily moved, but now a tear forced its way through his closed lid and trickled down his cheek. After the closing remarks of the pastor, he did not wait for the benediction, but quietly slipped out of the church. As he stepped through the outer door of the hall, he glanced back only to catch the warm and kindly glance of the pastor as he sat down.

\* \* \* \* \*

"Please, Mr. Hilton, please be 'ref' for us." The pleading little voice belonged to a little Italian lad, possessor of two sparkling dark eyes. Tim looked down into the sweat-be-grimed face of the little ragamuffin and smiled.

"All right, Pedro," he answered.

"Thanks, Mr. Hilton, thanks," the lad flashed back and then he was gone.

Tim shut the door suddenly to shut out the merciless heat waves that rolled against the house in billows from the sun-flooded streets. Wearily he stretched out on the sofa in the dark hall as if to catch a chance respite from the taxing moments of the day. Strangely that one incident had brought back to him

### SERVICE FOR CHRIST

Gathering brands from the burning,  
Plucking them out of the fire;  
Lifting the sheep that have wandered  
Out of the dust and the mire;  
Bringing home sheaves from the harvest,  
To lay at the Master's feet—  
Lord, all Thy hosts of angels  
Must smile on a life so sweet.

Speaking with fear of no man,  
Speaking with love for all,  
Warning the young and thoughtless  
From the wild beast "Alcohol";  
Showing the snares that the tempter  
Weaveth on every hand—  
Lord, all Thy dear good angels  
Must smile on a life so grand.

Fighting the bloodless battle  
With a heart that is true and bold—  
Fighting it not for glory,  
Fighting it not for gold,  
But out of love for his neighbor,  
And out of love for his Lord;  
I know that the hands of the angels  
Will crown him with his reward.

For whose works for the Master,  
And whose fights His fight,  
The angels crown with a star-wreath;  
And it glows with gems most bright.  
They wear them for ever and ever,  
The saints in that land of bliss,  
And I know that heaven's best jewel  
Is kept for a soul like this.

—Ella Wheeler Wilcox.

memories of that one Sunday morning months ago. He owed his life to that one kindly glance of the pastor. He smiled as he lay there. He thought how that one look had invited him to an interview. And then the interview had led to a future.

"He may not have all the education he needs for his position," he thought half aloud. "He may not have all the money he needs to live comfortably. But he does know when someone needs to be shown the Way."

The sun had slipped behind the tall buildings of the great metropolis, but the heat of the fierce rays still lingered, hugging the sidewalks and squalid flats of old south side. Hundreds of people poured out upon the dirty, sooty streets. Babies cried fretfully while mothers lolled at open windows vainly hoping to snatch a cool breeze. The streets, so quiet at noon, now swarmed with children like a beehive at noonday. Occasionally well-dressed men alighted from heavy motor cars and disappeared behind dark, mysterious doors. Belated vendors cried their wares but passed by unnoticed.

Tim saw all this. He had seen it many times within the past months. A crowd of street urchins paced nimbly about him as he briskly led the eager group to a vacant lot for a game of harmless baseball. He listened to their loud and senseless chattering, and looked into their wan and grimy faces and wondered that there could be so much energy. They were his friends. He marveled at how it all started.

"It was like this," he had told a friend who had dropped in to see him a few days before. "I was a country lad, you know. When I came to the Mission I was helpless. I was misunderstood, because I did not understand the life and thought of these city people. This was true especially of the foreign born in this area. One evening I followed the crowd down to the vacant lot and watched the little fellows at baseball. Something was going wrong for the one team and I put in a hint to an outfielder. That was the beginning of things. Now they think that they need a grownup to referee their little games."

Yes, that was the beginning of things. A mutual affection grew up between the lads and their "big brother." One by one they occasionally appeared in Sunday school. It was slow, uphill work. Tim often looked into their faces and knew that he was looking into the faces of the sons of underworld gangsters. He knew, too, that many of the same boys with whom he played and those who listened to his practical treatment of the Sunday-school lessons went out into ventures of crime. He almost feared them sometimes, because of their uncanny familiarity with the wickedness and vice which was rampant in the community in which he worked.

The game was over, and the urchins scattered to their various haunts and homes. Tim turned down the street that led to his own home.

"Thanks, Mr. Hilton, thanks," it was Pedro Cortelli's voice again. There was very little of Pedro in body, but his little chest swelled

(Continued on page 262)



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XXXIV

SCOTTDALE, PA., SEPTEMBER, 1942

No. 9

### KARL GOES TO SCHOOL

By Ursula Miller



W HY not go West with Dad and me, Karl? You'd make a lot of money." Jack Wilys was speaking to Karl Kurtz. Jack and his father were combining wheat on the Beck farm that Wednesday afternoon and the two boys were standing at the door of the granary. The perspiration was rolling down their eyes, cheeks, and necks. Their shirts were literally soaked. However, hot though the day was, they seemed not to mind. Their young bodies gloried in action, and the young muscles in hard work. Jack was older than Karl, perhaps as much as five years. They had, he and his father, come into the community, almost complete strangers. They had soon won the liking and respect of everyone by their just methods and hard work. Jack was a handsome young fellow. There was about him a sort of wistfulness combined with a wall of defiance making him hard to be understood, at the same time causing one to be unable to dislike him; as if, it seemed, he had withdrawn from any hope of human understanding.

Karl's life, on the other hand, was as plain as writing on a sheet of paper. He had had a sheltered and beloved life. No hardship had entered his calm and happy days. He turned now and answered his companion, "I'll think about it. I'll ask Dad about it." Jack merely gave him a look at that answer, so Karl inquired, "How soon you going?" without much hope, however, of being allowed to go along. The wheat was excellent. The wages were very, very good. Everywhere farmers were clamoring for some one to help harvest their wheat.

"Well, soon's we finish yours and Beck's. Next Tuesday or Wednesday; not later," Jack said.

"Think I'd be stout enough?" asked Karl. Karl was quite young though tall and well built.

"Yeah, Dad says you'd do," Jack responded.

"I could use some money. It would help my folks, as I'm going to school."

"Where you going?"

"To Westover."

"Never heard of it. Must be a hick school. What kind is it?" Jack asked in seeming derision.

"Mennonite Church school," Karl replied blushing.

"Church school! You mean religious? What you want to go there for? Why not have some fun?" Karl didn't know the answer

to that, so wisely said nothing. Jack had dropped such insinuations before. Karl liked Jack very much, but he failed to fit such remarks into his own life and simple home background. He failed to understand any good life different from his own.

"That's what's wrong with you folks," Jack continued. "Nobody has any fun."

"Why, I thought we had lots of fun," Karl spoke up.

"What doing? Feeding pigs, milking cows, going to church?" Jack scoffed.

"Well—I always thought that was a pretty good way to live," Karl defended his way of life.

"Oh, yeah? You don't know anything else. You wouldn't know fun if you met it on the road." At that he reached into his pocket for a cigarette.

"You better not let Mr. Beck catch you smoking in his wheat field or you will be walking on to hunt another job," Karl advised Jack with no hesitation.

"That's right. My mistake. Some more of your strait-laced notions," Jack observed.

"Notions nothing. Common sense, that is," Karl replied with heat.

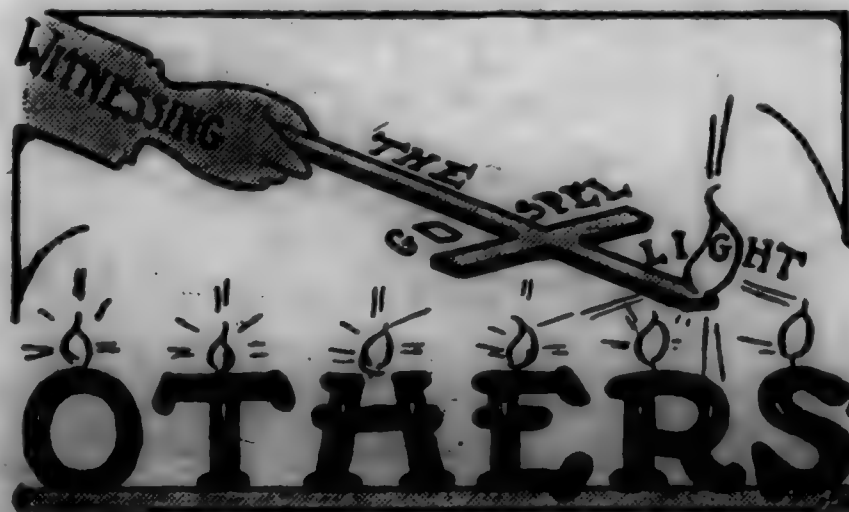
"Well, anyway, all of you are a lot of old fogies. Old-fashioned, that's what you are. Work like mad all week and go to church on Sunday," Jack said angrily.

"And what's wrong with that, I'd like to know." Karl was just as angry as Jack.

"Well, anyway, I hope you go west with us," Jack spoke after a silence as if nothing had happened.

#### II

"Well, what about it, Mother?" Mother and Father Kurtz were alone in their living room, a room radiating simplicity and comfort. The time was evening, and Sunday after church. The children, Karl, Freddy, and little Sara, had already retired for the night. Karl worked very hard for so young a man, and Freddy did much hard work, too, in harvest.



So they were very tired and went early to bed. Sara was, of course, a very little girl, and the early evening would find her asleep.

Wars made the headlines in the daily papers and accounts of battles the announcements on the radio, but within the security and blessedness of the Kurtz living room—peace smiled. Peace smiled from every corner, almost as if a physical presence of peace were present, in very fact a peace personified.

Mother Kurtz, beautiful mother of three children, was silent so long a time after her husband's question that one might easily believe she had forgotten to answer, or in fact had not heard the question. Finally she asked, "Well, what do you think?" Her husband laughed, "My dutiful echo?"

"Is it for the lad's sake, or do you have another matter in mind?" she asked softly.

"Both, of course. He wants to go very much. He wants to make money equally as much. I believe he really likes Jack."

"And what if we overestimate his young strength? What if he thinks too well of Jack?" the mother asked guardedly. "What if he acquires some bad habits being with Jack, and without our supervision, so long? Some of these men he'd meet may have bad habits; they may swear and smoke and drink. What if Karl gets some bad habits?" anxiously.

"He won't. He's no weakling. And he'd find out about earning money," the father said.

"It might be helpful to him to see how others live and do," the mother mused. "He might learn a lot about self-reliance. Harvest won't last so long, a few months. It might really be a good schooling for him. You want him to go, don't you? But what if he is led into evil?"

"He'll be in school a lot longer. If his tendencies are for evil he can find it anywhere even in a church school like Westover," the father said.

"I am sure he will be glad to go."

"I think he will come home much stronger in body and character than when he leaves. Although to us he seems a little boy, he is a tall, strong young man," and the parents smiled.

#### III

"I bet I get to go west with the Wilyses' to harvest," Karl boasted to his young brother Fred. Little Sara, only six, was also there listening with all her might.

"Going—going out west?" Freddy gulped, eyes and mouth open. "Did Daddy say you could?" he demanded.

"Well, just about. I could make—oh, I could make lots of money," Karl added.

"How much? A thousand dollars?"



"Oh, no. Nobody could—in less than two months."

"If you're going to school in September you gotta stay home now," Freddy stated bleakly.

"I think Dad will let me go," Karl said again.

"Will Mommy?" Sarah asked. Then she added impishly, "Mommy won't let Karl go. Mommy won't let Karl go."

"You ought to stay home this summer if you want to go to school," Freddy insisted.

"I'm a man," Karl said. "Almost, anyway."

"Well, then you ought to act like a man, too," Freddy advised sagely. "You ought to act like a man."

"You ought to act like a man," echoed Sara.

"Anyway, I think I'll get to go west to help harvest." At this point Sara wandered in the general direction of the house and the boys proceeded to their task of cleaning out the hen houses. "It will be fun to help harvest in new places and make lots of money," Karl informed Freddy.

Tuesday morning came very early, so early that Karl thought he hadn't slept more than a minute when he heard his father's voice. The kitchen sounds were a background of the morning and his drowsiness. His mother was moving about, and smells and sounds were delightful. Only half awake, he didn't want to get up, and he didn't want to go west. He wanted to stay at home in the security of his father's and mother's presence. He had visited relatives sometimes, but never for a long time. Why leave a nice place like this for money or anything else? Through his drowsiness his mother's voice penetrated, arousing him to wakefulness. He dressed and came downstairs in a short time. "A regular harvest hand, I am," he told his mother as he raced around helping here and there.

Mother had prepared a good breakfast. Good breakfasts, dinners, and suppers were as much a part of Karl's life as fresh air, and he took them for granted, as he did his father and mother. The horn sounded, and it was time to go. He kissed his mother and shook hands with his father.

"Remember, son," the father said, "we people do what is right and refuse to do what is wrong." And then he was gone.

#### IV

They drove and drove—through the dark with Karl fast asleep—through the dawn and early morning, the sun peeping timidly, then boldly, over the rim of the prairie, the birds caroling madly, with Karl still asleep. In midafternoon they stopped. Karl knew it was hot in harvest even at home, but here in the west, it was oh, indeed dreadfully hot! No trees! Nothing but wheat. Some fields were already harvested; others were waiting for the combine. Burnished, billowing, golden fields of wheat, acres and acres of it. Millions and millions of bushels, thousands and thousands of dollars. Karl was thinking clearly, if inaccurately. They were stopping. A nice place. Nice house, nice farm, must be nice people. Not rich but not poor either. Karl's thoughts raced on in delight. The harvesting was going fine. They were almost done at

the first place by the first Sunday. No Sunday work for him, the man had said. Early Monday morning they would finish and move on.

"We're going to church," the man had said next morning. "Any one going along?" And Karl had said he would if he could. But Jack and his dad went to town.

Then they went to the next place and the next. One night about midnight they came to a place, and Jack said threateningly, "Sort of kinfolks of ours. Not really, but we have to help them; all of us. You, too," he added with meaning.

"What must I help except what I've helped every place?" Karl asked, not caring.

"Wait and see. We'll have to cook," Jack threatened. The place, when daylight dawned, was the most desolate place Karl had ever seen. A small patch of very good wheat. The rest seemed to be sheds, tumble-down sheds. Peter Tumble-down came to life. That same night Jack said he was to help with the supper. Joke or no joke, that seemed to be his work. Karl looked about him at the low ceiling. It was a shedlike room. The weather was hot, and the flies were everywhere. Karl felt helpless. If he was to help, who should he help? He was in too much trouble, in his dilemma, to trouble about grammar. He looked about him. He'd better hurry. When men come in hungry they like to eat. There was only one old man on the place, a sort of cousin or friend of Jack's dad. Let's see—where's the cupboard, where's the stove? Karl had helped his mother get meals, and it

was fun. You could eat all the time—but she knew where everything was kept, and things were clean. Let's see: potatoes. I've got to hurry. Oh, here's a plate of meat. Bread? Here it is, and some canned stuff. I'll get the plates now, and set the table. Flies, get away from here. He took a towel and swished it around. Oh, I am dumb, he thought, and will I ever get a little supper ready?

"Hey, there, dish up your supper. We are pulling out. Just finished up." Jack's friendly face appeared, and he came and helped him. Amazingly they had their supper ready, and it seemed to fill them as well as a daintier one.

"You're a pretty good sport, old boy," Jack said when they were on their way. Karl was too astonished to reply. He only stared. What about, he wondered. "What am I a good sport about?" he asked.

"You know how your folks are, so nice and clean and good, and here you pitch right in and help as if there were no difference between the way your folks live and the way old Uncle Dan lives."

"Why, Jack," Karl stammered,—"You said—"

"Oh, I know. You believe everything I say. I know I made fun, pretended to make fun of your folks, old foggy, old-fashioned. 'Things are not always what they seem,' he muttered darkly. 'You see,' he went on, 'when you see a way of living you've always longed for, and not a chance in a thousand for it—why it does things to you. Ever since Mom died (and how sweet she was) we've lived here and there and anywhere. And I want it different. Sometimes it makes me mean, and I tease a nice boy like you. But I'd give anything on earth for your kind of life.' Karl was speechless as Jack finished.

"Just about at the Burns' farm," Jack's father yelled. This was the last move; harvest was practically over for this year. There would be a week's combining, perhaps a little more.

A fine place, this one. Money. This was the place that cried and talked money. Everything on the place, from the greatest to the least, was the best that was to be had. House and barn were perfection. Poultry, horses, cows (registered prize winners), machinery, trucks, automobiles—all in perfect order and condition. The food was, Karl thought, absolutely perfect. Materialism sat enthroned in this farm, and ambition was the watchword here. And money. They probably were millionaires or nearly so. Now what, thought Karl as he pondered the matters, can a place like this lack? They have everything. Oh, I know what they lack—a little good, old-fashioned religion. I haven't heard a prayer or heard a Bible read or heard about church since that first Sunday in that nice place where we went to church. How I miss the Bible, and God, and the church, and praying. I am glad I'm a little old-fashioned, he kept thinking.

"Half a day's cutting. Looks like rain. Well, we'll finish and that's that," said the rich man to Mr. Wilys on Sunday morning. Jack gave Karl a queer look. And—as Karl supposed he would—he was soon marching down the road for home. Jack's father would



#### AN ODE TO FRED

**I watched him skip away to school.  
That dear little blue-eyed boy;  
Proudly carrying his new book bag.  
Lighthearted, filled with joy.**

**Today he took his first big step  
Into childhood's happy land.  
Leaving his baby days behind,  
Yet he did not understand.**

**But skipped away with eager step.  
With friends, and playmates too.  
To learn life's lessons step by step.  
Some that will be quite new.**

**Ofttimes a favorite toy I'd find  
Accompanying him to bed.  
But now, books, pencil, writing pad  
Are found there in its stead.**

**Baby days, then childhood;  
Youth with future bright.  
Then manhood crowns that youthful head  
With courage, strength, and might.**

**Life is a series of many steps.  
God guide them aright I pray.  
And let youth's eternal springtime  
Abide in his heart alway.**

—H. Margaret Kurtz.



not have fired him, but the man with a lot of money would and did.

V

"Well, Dad, I'm back. Mom, I'm home. Fired," shouted Karl in great excitement at being the center of attraction, admired by his family.

"What for?" asked Dad.

"I bet I know," shrieked Sara. "I bet I know. He wouldn't work on Sunday. He said he wouldn't work on Sunday."

"Good boy," said Dad.

"Fine," said Mother.

In spite of hitchhiking, Karl had made good time, and the thrill of all his money remained with him for some time.

The family was still listening and Karl was still talking about his many experiences. The next Tuesday there was a knock at the door. Karl was telling experiences about this pre-school schooling. He went to the door, his

mouth full of talk; his heart full of happiness. There stood Jack. "Come in, Jack," they called. Jack came in. "Is the place at Yoder's still open? I want to work there if it is. I want to work with and live with people like you—good, old-fashioned religious folks. People who'd rather get fired than work on Sunday. I want to go to Karl's Mennonite college. I always wanted to be different from what I am, but didn't know how. Since I was here I know what I want. I want God. I want the Bible. I want Jesus Christ. I want to be different from what I am."

Jack sat down and looked around at all of Karl's family. They all smiled a welcome.

"Fine," said Mother.

"Good boy," said Dad.

"Then you won't smoke," said Freddy.

"Then you won't work on Sunday," said Sara.

Protection, Kansas.

## TUNA AHOY

By C. F. Greeves-Carpenter

Of course, as any fishing enthusiast knows, there are many kinds of fishing. There's trout fishing in streams, there's surf fishing from the beach, there's pier-end fishing, deep sea fishing from anchored barges, and there's commercial fishing.

Of all commercial fishing there's none so interesting and so full of color as that of tuna fishing in the South Seas. It's quite a business, too, and the tuna fleet now includes boats which are capable of cruising over a great range of water. They are equipped to carry 20,000 gallons of fuel oil so that they may be independent of any source of fuel supply once they leave their home port of San Pedro (Los Angeles Harbor) or San Diego. These boats measure up to 150 feet long and so completely are they equipped that they cost upwards of \$100,000 each. They have storage capacity of from 150 to 200 tons of iced tuna, and carry either two or three 30,000 to 45,000 gallon tanks on deck in which live bait are kept. The quarters for the officers and crew are the most comfortable and modern of all the smaller commercial fishing craft afloat today, and as they are radio equipped the fleet and its personnel is always in touch with company ships, the home office, and with daily happenings ashore.

Let's go aboard one of the fleet and take a trip on it in search of tuna. On the dock we notice a large number of three hundred pound blocks of ice. These it appears are crushed and blown by compressed air into the holds. This method of loading distributes the crushed ice evenly over the holds where it is held in readiness to refrigerate the fish and keep it fresh on the homeward voyage. Leaving San Pedro, the ship follows a course along the coast of California and Baja (Lower) California to Magdalena Bay. That night, with lights out, the vessel cruises slowly close in shore until one wonders whether it is a real tuna boat or a vessel engaged in some illicit trade. Suddenly, though, leaning over the vessel's prow, one sees a glorious sight. The water is all lighted up with little specks of

rapidly moving phosphorescence. Cautiously and with great stealth, the prow is swung slightly away from the center of this dazzling display, and the boat gradually encircles the area. Back of you, so quietly is it done that you don't realize what is happening, an 1800 foot net is slowly being laid out. The school of fish, for it is they which have caused the phosphorescence to glitter and gleam, are encircled with the net and it is drawn in.

The bait so caught is dumped into huge live bait tanks in which the small bait are regularly fed and carefully tended until such time as they can be used as decoys for the tuna. The sardines are not used on a hook on the end of a line like ordinary bait. Barbless hooks, with a piece of lead attached to make them sink just beneath the surface, are used in tuna fishing, and the poles employed are stout, sturdy ones about eight feet long and have a line of about the same length. Tuna are not light fish to handle, as they weigh from 7½ lbs. to 150 lbs. each, the larger ones being protected for conservation. Fish weighing up to thirty pounds each are caught by one man, but those weighing up to sixty pounds require two men to handle, and the larger ones require even three men to land them aboard. The procedure then calls for two or at most three poles with their lines joined together for about two thirds of their length, with a single line extending from that point to the hook.

So with bait tanks loaded and with lines and poles in readiness, the vessel's prow is turned southward to sea. A man perched up in the crow's nest on the foremast keeps a sharp lookout for the appearance of a school of tuna, and a fathometer indicates when shallow water is being approached and in such spots tuna usually abound. Suddenly a cry from the crow's nest brings all hands on deck, oilskins being buttoned as they rush for their places. The "chummer," who looks after the bait, releases some of the sardines who swim rapidly away, and one wonders why they are termed "bait." Only for a moment,

though, for then the answer is apparent. The tuna approach, the more fortunate ones grabbing huge mouthfuls of the luckless sardines. Their more fortunate companions turn tail and swim rapidly back to the boat as if to get back to the safety of the bait tanks from which they so eagerly escaped. The tuna, hot in pursuit, quickly grab at the barbless hooks, doubtless mistaking them for sardines. The fishermen have to work furiously. Keeping the heads of the tuna up, the fishermen land them neatly on deck and the barbless hooks are instantly released and cast into the sea. So rapid is the work that there is no time for rest. Line in, line out, and always a tuna is landed. Sometimes, though, a too-eager fisherman gets a too valiant tuna on his line and he finds himself in for a swim in shark-infested waters, but it's all in the day's work. Full to the scuppers, fishing is suspended while the catch is packed between layers of ice in the hold. If the school has not departed, fishing is resumed. Otherwise it may be days before another school is sighted, but, even so, the vessels do not return until their holds are full.

Once arrived at the Los Angeles cannery, no time is lost in transferring the catch to a sling and thence onto a conveyor. The tuna are then cleaned, heads and tails are removed and the fish are placed on racks ready for cooking under steam. Approximately a third of the total weight of the catch is lost in the cleaning and preliminary cooking, and still another third is lost in the second cleaning prior to the actual canning. After the first cooking, the tuna is inspected and placed on trays which pass under an automatic slicing machine. All bones, skin and dark meat are removed and only the familiar delectable white meat is canned. As all the original fish oil has been boiled out, the tuna lacks the strong fishy flavor of other canned fish, but to moisten the meat, high grade cottonseed oil and salt are added. The product then is treated to the usual sterilizing and vacuum packing employed in first-class canneries.—The Friend (Dayton).

### HARD WORK, BUT

Last fall a farm hand got a job on a Pennsylvania farm cutting corn. To prove to his employer that he was worthy of his pay, he threw himself into the work. Soon his face was drenched with perspiration. In a short time he had cut thirty shocks. Then his employer came along and stopped him. He had been cutting the neighbor's corn. This is the way many Christians do. We too often throw ourselves into the work without stopping to discover if it is the will of the Lord or not. And worse still, some church members attempt to work for God even before they have been "employed." There is no reward for those who try to serve God until they are first born again. No one can go out in service for Christ until he has first come for salvation to Christ. Be sure you are doing God's work in God's field and doing it God's way.—The Brethren Evangelist.

The best commentator of Scripture is an obedient heart.—Anon.



**"HOW DEEP SHALL I DRINK?"**

(Continued from page 258)

with an oversized heart. Tim was his hero and the possessor of Pedro's affections.

"You are welcome, Pedro, welcome to anything I can do for you," Tim replied. "Good-night now, it is time to tuck in," and the two parted.

Tim cut across the vacant lot that lay between the ball grounds and his home. Often in passing he had scrutinized the exterior of a ghostly, vacated house that stood black and foreboding on the edge of the lot. Tonight as he drew nearer, he was puzzled at the strange sight that greeted his eyes. A half dozen boys of varying sizes were digging, and tugging, and pounding at the lower outside wall of the house. The old house, being weatherbeaten and of loose construction, yielded an occasional board and numerous slithers of wood to the energetic attacks of the youngsters. Each was piled up according to the successful attempts of the workers. Suddenly Tim remembered that in some of the more wretched homes of the poor, wood was still used as a cooking fuel when there was food available to cook. The boys in their nightly search of wood had evidently swept the area of all available wood and made a grand attack on this abandoned property. Tim wondered what the owner would think were he suddenly to find himself bereft of part of his real estate. For a moment he was troubled with the thought of what might happen should the lads continue to pull down the house by tugging at the foundation. Strange and mysterious things take place in the lower haunts of a great city. Every day Tim was learning new things.

The blanket of heat still hung low over the city. In the darker streets the stars shone faintly through the haze and smoke. The illumination of the down-town section reflected a vast canopy of light that stretched pale shadows across alleys and vacant lots. A sweltering inferno is not productive of human sleep; so Tim wandered on. There was much to be learned about human need in such a time as this. He evaded alleys and crossed streets to avoid being involved in drunken brawls. He wandered on to the Ghetto, pretending no curiosity lest he be regarded with suspicion. The wares so commonly sold on the streets were, at this late hour, locked behind dingy, dusty doors. The smell of spoiled food and foul, musty cellars hung on the night air. Paper, tin cans, and garbage soiled the streets. A woman, decrepit and ragged, searched the sidewalk for cigarette stubs. A tiny Gypsy danced on the street corner for a motley crowd of men. Gaily clad Gypsy maidens meandered through the crowd, casting about dark wanton eyes for victims. Two or three stories up, angry words were thrown back and forth at human targets, evidently the reflections of a family quarrel.

It was enough for one night. Tim was sick at heart. As the iceberg hangs low on the water's surface so are the streets but a small proof of the darkness that lies behind closed doors. It was a sobering thought. Had Christ seen all this in His own Jerusalem? Was that the cause of His tears?

Tim turned in the direction of home. Suddenly evil seemed so powerful, so monstrous. He felt so small and alone. The greatness of the need engulfed him. But where could he begin? What could he do?

"Oh, you came at last!" an eager voice exclaimed. Tim started, his one foot on his doorstep. "Pedro wants you. They sent me to tell you."

Half-dazed, Tim looked into the face of the not too familiar child. Slowly he asked, "Pedro? Where can he be?"

"He is in the hospital, sir."

"In the hospital?" he questioned in surprise as he checked on the time of night by his watch. It was late. He had been gone several hours since he had last seen Pedro.

"Can you come?" asked the boy impatiently.

"Yes, my boy," he said, "I'll come." And he turned to the house to get the car. "Wait," he called turning back, "how did Pedro come to need the hospital?"

The lad shifted first to one foot then to the other. "We were gatherin' wood. Pedro got, got hurt." The boy was evasive and no more was said.

Visiting hours had long since been over, but Tim was ushered to the ward where Pedro lay. All was silent except for an occasional moan. A dim lamp shone above Pedro's bed. Tim slipped to the foot of the bed just in time to hear a nurse say, "Here's a glass of milk for you."

Pedro lifted a pale, wan face and with that searched the nurse's face. He asked feebly, "How deep shall I drink?"

"How deep?" the nurse for a moment looked puzzled.

"How much of it is mine?" he asked.

"Oh, all of it, Pedro, all of it," the nurse said kindly.

"All of it, all of it mine! Never, never before—" he clutched the glass eagerly, not waiting to finish his sentence. A glass of milk was something one shared with brothers and sisters. Deeper and deeper he drank, breathlessly gulping down the last drop. At last he fell back to his pillow spent in strength. Suddenly his eyes fell on Tim at the foot of the bed.

"Mr. Hilton," he cried. A twinge of pain made him wince. The nurse stepped closer to the bed and took Pedro's hand. "Take it easy, little fellow," she said. "This gentleman will be here a few minutes. Then you must rest." She nodded to Tim and then was gone.

"I just wanted to tell," began Pedro with difficulty, "I wanted to tell you that I, that I want to live the Jesus' way. I am afraid that my father will kill me when I get out of here, because I got hurt. He will kill me I know," and Pedro's eyes widened with fright. He went on, "But it doesn't matter, does it?"

"No, not if you are Jesus' little lamb." Pedro did not know what Tim had learned at the desk. He did not know that God would take him before his father could carry out his evil intentions.

"He is the Shepherd, isn't he?"

"The Good Shepherd," Pedro, He takes care of his little lambs that get hurt."

\* \* \* \* \*

So that was it! Pedro had joined the wood gatherers. A large group of children were pulling down a house. Adults were among them. Pedro had suddenly discovered that he was wedged under a leaning shanty. Tim wondered. It must have been the one that he had seen by the vacant lot near the ball diamond. He turned down the street. Certainly there was the house in the darkness leaning at a dangerous angle. All was quiet. Policemen must have routed the group after the accident.

"How deep shall I drink?" Strange how those words of Pedro's kept coming back to him. "How deep shall I drink?" Tim stood in the small yard looking up. Through the night air came the muffled sounds of a great city. How deep? Ah, that was the question they were asking of life. These he had seen on the streets wandering to and fro had drunk of life. They had drunk to the dregs seeking for an unknown something of which they knew not. It touched him. It humbled him.

"O God, how deeply have I drunk of true life?" he cried. He had barely begun. He shamed himself for having wondered at God's purpose for his life, for having felt bitterness at being different. Here was a task for a thousand men much better than he, yet God had chosen him. He had thought only of himself. He had pitied himself. He would drink deeply for the sake of men. He would hand to others the milk of truth. They should drink deeply till they should know no want.

Ephrata, Pa.

**LIVINGSTONE'S IDEA OF SACRIFICE**

People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It was emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high,"—David Livingstone.



# CHRISTIAN MONITOR PULPIT

## A CALL TO PRAYER

By Benjamin Cedar

**TEXT:** The effectual fervent prayer of a righteous man availeth much.—James 5:16.

A most sadly neglected God-given agency in the Christian life of today is prayer. Prayer is the means which we have of securing contact with heaven; it is the means of harnessing the spiritual power which is everywhere about us. We all admit that the church of today is in need of power. All kinds of artificial and human means have been tried by the church in recent years to obtain power for growth and advancement but all these methods have failed to produce the desired results. Spiritual power—the power of the Holy Ghost—has been absent to a large extent because we have neglected to use the means of harnessing this power—prayer.

Let me make an analogy here which I think will illustrate the use of the spiritual power which is so near to us. Electricity is the most wonderful form of physical energy which we make use of in our modern world. Electricity is everywhere and in everything. Scientists have now come to the conclusion that all matter is made up of electrical charges. The atom, the smallest division of matter, is nothing more than positive and negative charges of electricity arranged in different ways. The knowledge of electricity has changed our world completely. By harnessing this wonderful form of energy man has accomplished feats which were hitherto impossible. Through the agency of electricity man flies through the air—the electrical energy from a storage battery producing the spark which makes possible the ignition of the engine which drives the plane through the air; through the agency of electricity man speeds along the ground at tremendous rates of speed in the automobile; through the agency of electricity man communicates practically instantaneously around the world with the telegraph, telephone, wireless and radio; through the agency of electricity man sends out an intense light which will penetrate the darkness for hundreds of miles; yes, through the agency of electricity this world in which we live has become a new world. How has this change been brought about? Electricity has always been here, ever since the creation of this universe. This power was here but man did not know about it; he did not know how to use it; he had not harnessed it.

We have a greater power about us than the physical power of electrical energy, namely the power of the Holy Spirit. It is everywhere about us, yet (as is true of electricity) worthless if we do not harness it. God has given us one means by which to harness this spiritual energy and that is through prayer. Read your Bibles, if you will, with respect to the great patriarchs of old who were such powers for God, the disciples and apostles of

Christ, Christ Himself, the leaders of great spiritual revivals of more recent years, and you will find that they were all men of prayer. Prayer has always been the only means through which God has released the powers of heaven upon the sinful world. It is the only means we have today, yet men are not willing to make use of this great agency. If this agency were used to a greater degree we would see things accomplished which had hitherto seemed impossible, just as was true with respect to electricity. Things impossible for man are possible with God. If God's power is called into play, the impossible takes place. What we need today is more of this God-given power and less of man power. Therefore let us pray!

But it is not enough to just pray. Sad to say, all prayer is not prayer, and therefore is not effective. Much so-called prayer never reaches the presence of God Almighty and consequently no power results. Our text drives this fact home, very forcibly, "The effectual fervent prayer of a righteous man availeth much." James here seems to designate a certain kind of prayer "fervent prayer." In other words, earnest, zealous prayer—prayer which comes from within. Elijah, of whom we read in this our Scripture lesson, prayed in that way, "He prayed earnestly that it might not rain" (Jas. 5:17). In the original it is, "in prayer he prayed." It is not enough to say a prayer, but we must pray in prayer. Our thoughts must be fixed, our desires firm and ardent, and our graces in exercise; and when we thus pray in prayer we shall speed in prayer. Elijah "prayed that it might not rain," and God heard him in his pleading against an idolatrous, persecuting country so that it rained not on the earth by the space of three years and six months. Again he prayed, and the heaven gave rain; etc. Thus you see prayer is the key which opens and shuts heaven. Elijah prayed earnestly. His prayer was truly fervent. Abraham too was such a fervent man of prayer. The same is true of Daniel, Christ, John Knox, and all the

other great men of God. What we need is more fervent prayer.

But our text reveals something more with respect to prayer. "The effectual fervent prayer of a righteous man." Prayer must come from a righteous heart before it is effective. In other words, our hearts must be right with God, cleansed by the blood of Christ, before our prayers will avail us anything. In Psalm 66:18 we read, "If I regard iniquity in my heart, the Lord will not hear me." These are indeed strong words, but they are from God's Word. We cannot disregard them. If my heart is filled with iniquity my prayers are not being heard. "The prayer of a righteous man availeth much." But let us not be deceived as to the nature of this righteousness. It is not self-righteousness. We have this clearly brought out in Christ's parable of the Pharisee and the publican, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18:10-14). No, righteousness is not self-righteousness, but the righteousness of Christ with whom everyone who accepts Him is clothed. In I Corinthians 1:30 we read that Christ was "made unto us righteousness." He bore our sins on the cross and became righteousness for us that we might be clothed not with our own righteousness but with His righteousness. Only as we are clothed with this righteousness of Christ can we be effectual in prayer.

The last thought brought out in our text is that "prayer availeth much." Oh, if we could only realize that fact more, that prayer avails much! Much needs to be availed in the Christian Church of today and it will never be availed if we neglect to pray earnestly, fervently, backed up by righteous lives. James makes a strong plea for prayer here in these closing words of his epistle, in which our text is found: "Is any among you afflicted? let him pray" (vs. 13). "Is any sick among you? . . . let him pray" (vs. 14). "If you have sinned—pray" (vs. 15). "Pray one for another" (vs. 16). Yes, James believed that prayer availed much. We too must realize this fact before we can ever get to the place where our prayers will avail anything. We must have faith in prayer. Prayer without faith is without effect. We must believe

(Continued on page 269)

### MAKE THY PETITION DEEP

(Isaiah 7:11, marg.)

Make thy petition deep, O heart of mine,  
Thy God can do much more  
Than thou canst ask;  
Launch out on the Divine,  
Draw from His love-filled store.  
Trust Him with everything;  
Begin today,  
And find the joy that comes  
When Jesus has His way!

—Selected.



## Editorials

### School Days

School days are here again, though we can hardly realize it. It seems to some of us just a few weeks since the children came trooping home in glad anticipation of a few months' vacation from books and studies. But as September is ushered in the bells will ring again, and once more we shall see children and young people marching off to our local halls of learning. Others will leave their homes and home communities and take up work at some distant school or college. Thus in every home where there are school folks, necessary readjustments will have to be made, the extent of which will be determined by circumstances.

The American school system is a great force in the life of all the people of our nation, and it has great possibilities for both good and ill. Many of us owe much to it. Unfortunately of more recent times less and less attention has been devoted to the moral and religious side of life, until many parents are much concerned about the nonreligious and even irreligious influences which the schools exert upon their children. This is especially true of modern high schools, colleges, and universities.

The Mennonite Church has long recognized the need of having higher institutions of learning under its own control. In Indiana the Elkhart Institute, which later became Goshen College, was begun in 1894, or forty-eight years ago. Hesston Academy and Bible School, in Kansas, now Hesston College and Bible School, was founded in 1909, thirty-three years ago. Eastern Mennonite School, in Virginia, was organized in 1917, twenty-five years ago. These have been serving the church during these respective years and have touched many lives. In recent years there was a strong conviction that a church high school was needed in Eastern Pennsylvania, and now such a school has been organized under the name of Lancaster Mennonite School, which will open its doors to receive pupils for the first time in September of this year. A descriptive article concerning this new Mennonite school is printed in this issue of the Monitor. An article dealing with developments in Eastern Mennonite School will also be found elsewhere in this paper. We aim to keep our readers informed concerning developments in all our church schools. An article concerning Goshen College appeared in the August number, and we had hoped to print one of Hesston College also, but to date have not received the manuscript.

In discussing Mennonite schools we should not forget the increasing number of common schools that are being conducted by the church in various localities. There is a growing conviction that the church must do more and more to safeguard and direct the education of our children and young people from the common school up to high school and college. School days are here again, and they are important days. To some of us they are largely a memory, but to thousands of our boys and girls and young people they are a reality. These are serious and troublous times in which we live. School will probably be different from what it has been. The terrible war in which the world, including our own country, is engaged, will have its effect upon the schools as it has upon every other aspect of life. Particularly will mili-

taristic trends be found to affect children from nonresistant homes who do not wish to participate in war drives and other similar activities. These are times when much grace will be required by all people who cannot conscientiously participate in war or activities to promote war. School life will probably present its share of problems in this connection. All of which would indicate again the desirability of patronizing our church schools wherever possible and practicable.

August 30 was designated as "Church School Day" by the Mennonite Board of Education, and was no doubt observed by many of our congregations. One of the things mentioned in the circular which was printed to encourage the observance of this day was that of prayer for all the young people entering school. Let us as members of the church remember the school children and young people in our prayers, not only on one day, but continuously, to the end that they may successfully meet, by the help of the Lord, all the dangers and temptations with which they are confronted, and that they may be true to Christ and the Church, no matter what may be the cost. And let us remember our church schools too, both in prayer and in support otherwise, so that they may be equal to the great opportunities and tasks that lie before them in these troublous times.

School days are here again. They are fraught with great opportunities and great responsibilities for all of us who believe in nonresistance to evil and nonconformity to the world. May we by the grace of God meet the challenges which they bring to us.

### "Deep Calleth Unto Deep," or Man's Need and God's Sufficiency

In the midst of Psalm 42, throughout which the Psalmist in his deep soul need cries out to the living God, we have this significant statement: "Deep calleth unto deep at the noise of thy waterspouts." At first glance these words may seem to have little relevancy here, but a deeper study reveals some very fitting and impressive truths. The figure seems to be taken from the waterspout in which a whirlwind unites the spray from the deep or lake below with the moisture of the deep cloud above. So does the psalmist call out of the depths of his need to the depths of the riches of God's grace and finds the response to meet his need.

As we read the entire psalm we find first the soul of man crying out in its insufficiency. And then we find secondly the answer to that cry in the lovingkindness and mercy of God.

Man's soul has indeed great depths which he cannot fathom, and it has needs which he is incapable of supplying. When God created man and breathed into his nostrils the breath of life, man became a living soul. Within that soul is something which God alone can satisfy. St. Augustine stated it quite well when he said, "Thou hast made us for thyself, and our heart is restless until it reposes in thee." And the depths of God's wisdom and love and grace and power are "exceeding abundantly" able to meet all of those needs.

We shall attempt to give herewith some of these great soul needs of man.

1. *The need of salvation.* This need springs from the depths of man's sinful state and is met by the depths of the boundless love of God, which provided a means of salvation through Jesus Christ. Rom. 5:8.

2. *Man's inherent desire for worship.* Man is a worshipful



being, as every heathen idol testifies. The heathen worship their idols, and ungodly men in civilized countries worship their possessions, or their pleasures, or themselves, or some other intangible idol. All are worshipers, but God alone can satisfy fully this desire of every man.

3. *The desire for love.* Every one wants to be loved. "The world is dying for a little bit of love." God will fill that longing, when the heart turns to Christ. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."

4. *The longing for peace.* That is what the world is longing and fighting for at the present time, but people have not gone to the Source from which may be secured "the peace of God, which passeth all understanding." Christ is the Prince of Peace, and He has this to say to those who believe on and follow Him: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (Jno. 14:27).

5. *The desire for power.* This is to a large extent the cause of the strife that is in the world today. And yet it has a legitimate aspect and can be turned into channels that will extend the kingdom of God. Jesus wants us to have power and to use it for the spreading of the Gospel. Acts 1:8.

6. *The need of comfort in trial and affliction.* There is much in the world today to distress the stoutest soul, and we all need comfort, encouragement, and strength as we go through the varied experiences of life, such as disappointment, trial, and sorrow. To all such Jesus speaks: "Let not your heart be troubled." Paul adds this helpful word: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations" (II Cor. 1:3, 4).

7. *The thirst for knowledge.* There is an innate desire for knowledge in every normal person. It can only be satisfied partially in the limited knowledge which this life can afford. But the Christian has the promise that this will be fully satisfied in the world to come: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

8. *The longing for rest.* This life is full of toil and unrest. The unrest of the masses has been a theme emphasized through the ages and it is very apparent in our present time. Jesus gave the cure for this long ago when He said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The believer may have rest now, but some time he will realize it in greater fullness, for the writer to the Hebrews says, "There remaineth therefore a rest to the people of God" (Heb. 4:9).

Yes, man from his depths of need calls out to God, who in the depths of His riches can supply abundantly every desire and longing that is in harmony with His will and is to the best interests of man. "Deep crieth unto deep," and may be assured of an answer if the cry comes from a heart of faith. God's fullness is always more than equal to man's emptiness. God's sufficiency is more than adequate to meet the direst needs of man, especially of the soul. He alone can bring satisfaction and peace and rest to the troubled souls of men. And he who hungers and thirsts for righteousness shall surely be filled.

### Samuel Grant Shetler

Once again we note the passing of a figure who was prominent in the Mennonite Church for many years. His full name is given

above, but he was usually known by his initials, "S. G." His recent passing removes from our ranks one who in succession filled the three ranks of ordination in the Mennonite Church—deacon, minister, and bishop. He was best known through his evangelistic and teaching work, having served the church in evangelistic meetings practically from coast to coast. He was engaged for many years as a public-school teacher, but was known throughout the church as a Bible teacher. He was one of the leading sponsors of the Winter Bible School, conducted by local congregations or districts, and served on the teaching staff of quite a number of such schools. In later years he was active in promoting Summer Bible Schools and was engaged in such service at the time he became ill. He served on many boards and committees, both regional and churchwide, throughout the years. He served as moderator of General Conference from 1917 to 1919. At the time of his death he was a member of the Mennonite Board of Education.

Bro. Shetler's passing removes from us one of the colorful and versatile figures of the Mennonite Church. As a pulpit orator he had few equals. His clear voice carried easily over large audiences, and his forceful messages, spiced generously with apt illustrations, held his audiences in rapt attention. As a teacher he was equally effective at holding attention and making impressions. As a leader of children's meetings he was also an expert and was joint author with his son, of a book entitled, "117 Object Lessons for Boys and Girls." He was also coauthor with J. S. Shoemaker and J. W. Weaver of a volume on "The Ministry."

The Lord saw fit to call our brother home at a time when in our human wisdom we would have thought that he might yet spend a number of active years in His service. But we bow in submission to the will of Him who alone has power to give life and to take it again at His own appointed time. Our brother's place is now vacant; his voice on earth is hushed. He has been promoted to a better world, and now his work must be carried on by others. He was a man of many talents, but he also had his faults, and he recognized them. He was ready to go to be with his Lord. "Blessed are the dead which die in the Lord."

### Biennial Meeting of the Mennonite Publication Board

August 22-25 marks another regular meeting of the Mennonite Publication Board. No doubt when this paper reaches the reader this meeting will be a matter of history, but it is still in the future as this is being written. Hence this editorial can be called neither an announcement nor a report. But we mention the meeting because it gives us an opportunity to call attention to the work of one of the most important boards of the Mennonite Church. It has under its supervision all the official churchwide publications of the Mennonite Church, is the owner of a plant and stock valued at over \$400,000.00 and conducts a business of over \$250,000.00 per year. This, of course, includes all the work at the Publishing House and the various branch book stores.

The Board has before it great opportunities and great responsibilities. The church has supported this work generously. We trust she will continue to do so, not only in subscriptions to our periodicals and purchases of books, but in interest and prayers, for even though the work is large, "there remaineth yet very much land to be possessed."



# CHRISTIAN LIFE

## GROWTH IN THE CHRISTIAN LIFE

By Mary Kathryn King

"All we like sheep have gone astray." "All have sinned, and come short of the glory of God." We were once far away from God and no man can redeem himself from his sin-cursed state by wealth, human goodness or good works. God created man in His own image: therefore, He was "not willing that any should perish, but that all should come to repentance." For this reason God made provision for man's redemption by sending His only Son, Jesus Christ, into the world to die on the cross as a ransom for the sins of all mankind. He was sent as a Lamb to be sacrificed for us. John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world."

Through the atoning blood of Jesus we are redeemed from sin, and from the bondage and curse of the law. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). We are also redeemed from the dominion of the world. "Who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:4). In Heb. 2:14 we read that Christ was made partaker of flesh and blood so that He might deliver us from the power of the devil. Redemption from death and destruction is ours through this great plan of God. In Hosea 13:14 we read, "I will ransom them from the power of the grave; I will redeem them from death," and in Psalm 103:4 we are told that He redeems our life from destruction.

The revealed Word of God made clear by the Holy Spirit, together with man's attention, willing reception, and heartfelt response to its requirements, brings us into this new spiritual life. As a result of this great work which God has performed in man, he turns back to God by reversing the course of his life, affections, desires and choices, from self to supreme love and devotion to God. Man cannot perform this great work in his own strength, but by the helpful suggestions and the prompting appeals of the Spirit of God. Andrew Murray says, "Consecration, or full surrender and faith, or trustful acceptance, are the essential elements of the Christian life—the giving up of all to Jesus, the receiving of all from Jesus."

The effects divinely wrought by God's acts of justification and spiritual regeneration, are precious and satisfying elements of heart experience. In Gal. 5:22, 23 Paul says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-

suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:12-15).

Now that we are in this new spiritual life it is necessary for us to grow, as in natural life. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). Grace is the unhindered, wondrous, boundless love of God, poured out upon us in an infinite variety of ways, without stint or measure, not according to our deserving, but according to His measureless heart of love, which passeth knowledge—so unfathomable are its height and depth. In the beginning of Peter's epistle he exhorts us to add one grace to another, and in the verse just quoted he advises us to grow in all grace, in faith, and virtue, and knowledge. The stronger that grace is in us, the more steadfast we shall be in the truth. We are to grow in knowledge. Matthew Henry says, "Follow on to know the Lord. Labor to know Him more clearly and more fully, to know more of Christ and to know Him to better purpose, so as to be more like Him and to love Him better." Such is the knowledge of Christ that Paul reached after and desired to attain. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11). Such a knowledge of Christ as conforms us more to Him, and endears Him more to us, must needs be of great use to us, to preserve us from falling off in times of general apostasy.

In order to "grow in grace" the soul must be planted in the very heart of divine love. To grow in grace is to put our growing as well as everything else in the hands of the Lord and leave it with Him. He is the divine gardener; therefore, we should be satisfied with Him and put all trust in Him. No doubts should ever come to our minds concerning His plan of cultivation. He knows the greatest need of each individual, and it is He alone that can fully supply every need. The following poem entitled "Broken Lilies" expresses the thought very well.

While working in my garden,  
I one day leaned too low  
And rudely broke two lily buds  
That I had cherished so;  
Regret and consternation  
Across my spirit stole,  
But tenderly I gathered them  
And placed them in a bowl.

And to my joy they did not die,  
Their fragrance filled our home;  
They seemed to open lovelier,  
Thus set apart alone.  
Oh, I shall never doubt again  
The Gardener divine  
Who breaks His buds, not carelessly,  
But with the wise design  
That He may draw them close to Him,  
Through sorrow set apart,  
Their fragrance breathing sweeter  
In the garden of His heart.

We must grow as the lilies, without care or anxiety. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28, 29). We must not try to grow. Naturally speaking, children do not try to grow, flowers put forth no effort to grow, they are alive; therefore, they grow. It is by an inward life principle, and through the nurturing care of God's providence that they grow. Such is growth in the Christian life. Can we imagine a child possessed with the idea that he would not grow unless he made some personal effort? It is true, he might spend his days and years in a weary strain, but after all there would be no change. Imagine a lily trying to grow and clothe itself in beautiful colors. Neither child nor lily is found doing such a vain and foolish thing as trying to grow. But there are many of God's children doing this very thing in their Christian life, which causes many difficulties and perplexities. They know that they ought to grow, and they possess an instinct that longs for growth; but, instead of letting the Divine Husbandman care for their growth as they should, they think they must accomplish it by their own toiling, and in consequence, they pass their lives in one round of wearisome self-efforts that exhaust their energies, while all the time they find themselves growing backward instead of forward. We all need to take our lessons from the flowers and learn their secret of growth. We must grow, but it must be in God's way, which is the only effectual way.

To be one of God's lilies we must lay self aside to let God work. We need make no efforts to grow; but our efforts should be concentrated on this, that we abide in the Vine. All resources of God's infinite grace will be brought to bear upon the growing of the tiniest flower in His spiritual garden as in His earthly creation. God has told us to abide in Him, and if we thus abide, He has promised that we shall certainly bring forth much fruit. He knows the pruning and purging it will take to make us good fruit bearers. Our part is to be concerned about the abiding and God will take care of the rest. Such souls are never found engaged in looking to self but to "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

This is the life hid with Christ in God. We must yield ourself utterly to His control. We must say a continual "yes" to our heavenly Father's will, and finally, in this, as in all other cares of your life "Be careful for



nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). If our growth in grace is of this sort, we will know, sooner or later, a wonderful growing and will understand what David meant when he said, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psalm 92:12-14). If we can learn the lesson of the lily, our life, instead of being a series of disappointments and heart-rending failures, will rise into the beauty of holiness arrayed in more glory than Solomon.

Speaking of the physical, it is necessary to have the proper diet in order to maintain health and keep growing; so it is in the spiritual. The story is told of a group of poor children from the city who were taken to the country for a week's outing. The mother of the home to which they were taken noticed that one little boy didn't drink his milk, and she asked him why. And he said, "I ain't got no milk." "Why, yes," she said, "Johnny, that's your milk right by your plate." And the boy said, "That ain't milk; milk's blue." He had been living on watered milk in the city. Too many Christians are living on blue milk which causes so much stunted growth among us.

The Christian's nourishment comes to him through various channels. First is the Word of God. Peter says, "As newborn babes, desire the sincere milk of the Word that ye may grow thereby." It is a sad fact, indeed, that many Christians think all the feeding they need is what is handed out to them on Sunday in Sunday school and church services. A neglected Bible means a starved and puny spirit, a dwarfed soul and a barren life. We must read the Word prayerfully that the Holy Spirit may be our interpreter and that we will be able to believe every word of God's message to us. We also must read it frequently and regularly. It also requires careful reading. It seems as though God has purposely hidden the treasures of His Word, some of them deep, and others a little under the surface to test our earnestness in searching for them and to create a deeper appreciation of them when they are found.

The second channel of growth is secret prayer which along with the Word of God leads to a life of perfect fellowship. The delight of such fellowship causes us to forget about our growing.

The third channel is exercise. The idle arm grows weak. "Work out your own salvation" (Phil. 2:12). All our working depends upon His working in us. One commentator says, "Do not trifle with God by neglects and delays lest you provoke Him to withdraw His help, and all your endeavors prove in vain."

Worship, fellowship and work, like the truths and promises of the Word, not only bring privilege and blessing, but in their daily

practice are eminent means of spiritual growth, progress, and efficiency, by stimulating all high and holy desires, affections and aims to more vigorous and fruitful exercise and to larger results. We know that spiritual life is dependent upon its own unceasing energy and productiveness. "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26).

There are four outstanding signs of growth in the Christian life. In the first place, we have a spiritual appetite or an appetite for spiritual things. Do we go to church and attend religious activities because of sense of duty or because we have a desire to? Since the things of God are and always will be distasteful to the natural man, the very fact that we have an appetite for them is evidence of the health and growth of the spiritual man. Is our delight in the law of the Lord, and do we meditate in it day and night? If so, we shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever we do shall prosper.

The second evidence of growth is a keener appreciation of how exceedingly sinful all sin is. As we grow in grace the more hideous and repulsive sin becomes to us.

As we grow we will have a clearer discernment of right and wrong. In I Cor. 2:15 we read, "He that is spiritual judgeth all things," and in the Revised Version it reads, "The spiritual man discerneth all things." "Strong meat belongeth to them that are of full age, even to those who by reason of use have their

senses exercised to discern both good and evil" (Heb. 5:14).

The fourth evidence of growth in the Christian life is victory over sin. The thought that it is necessary for the Christian to sin should be banished from our minds forever. The Christian life is not a life free from temptation, but victory over it. Like Paul we must keep our body under. As we keep growing thus day by day the victory becomes easier. We may have victory all the way, but temptation itself loses its power for the man whose life is hid with Christ in God. "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4, 5). "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

West Liberty, Ohio.

#### "IF IT WERE MY FATHER"

Old Peter Wright walked home wearily. He had had rheumatism all winter and it had settled in his feet. The pain was always worse after working all day.

As he went in at the gate, he sighed. It had not been so very long ago that a warm supper awaited him, with bright faces and smiles. But his wife had been dead for three years now, and home was not what it once was. He would have to get supper for himself—not much like the old days.

He had just gotten the fire started when he heard a light step on the porch. He opened the door. There on the threshold stood Mary Maxwell, the little girl who lived next door. She had a covered plate and a glass jar in her hands.

"Good evening, Mr. Wright," she began. "We had such a nice supper tonight that I asked Mother if I might bring some of it over to you."

She uncovered the plate as she spoke, revealing two pieces of fried chicken, some flaky biscuits, and a dish of preserved pears.

"I put the milk in this jar," she went on brightly. "Now, Mr. Wright, sit down and eat your supper while it is warm—here, let me fix the table."

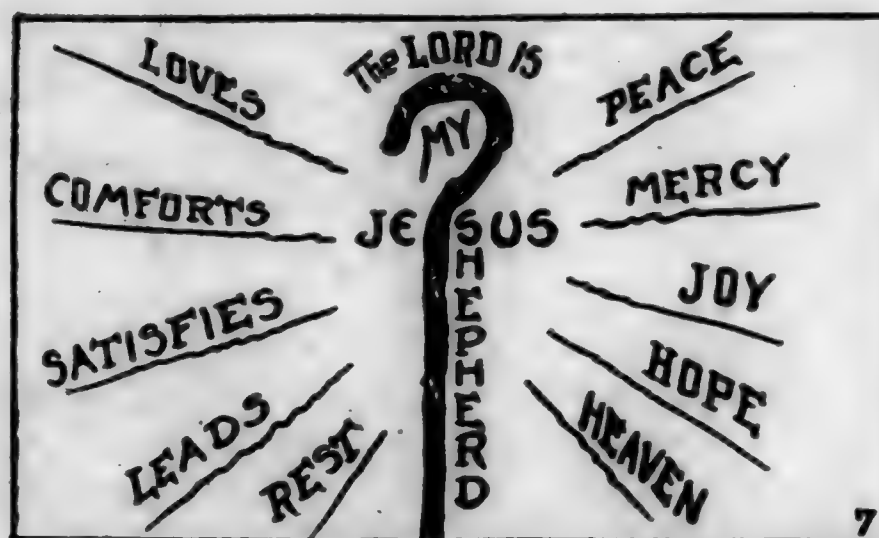
In just a jiffy she had spread a white cloth on the table, polished a glass into which she poured some of the cold drink, and found a knife and fork.

"Ready," she said, smiling at him.

Old Peter Wright forced back the tears. He was tired, and, try as he would, he could not cook very well. He forgot the pain in his shoulder and his rheumatic old joints.

What a good supper it was! Then he sat down and ate it to the last crumb.

As Mary took away the empty plate, she smiled. "If it were my father, I would like for someone to do that for him," she whispered softly.—Kind Words.



#### MY GUIDE AND SHEPHERD

In heavenly love abiding  
No change my heart shall fear.  
And safe is such confiding.  
For nothing changes here.  
The storm may roar without me,  
My heart may low be laid;  
But God is round about me,  
And can I be dismayed?

Wherever He may guide me,  
No want shall turn me back;  
My Shepherd is beside me,  
And nothing can I lack.  
His wisdom ever waketh,  
His sight is never dim;  
He knows the way He taketh,  
And I will walk with Him.

Green pastures are before me,  
Which yet I have not seen;  
Bright skies will soon be o'er me,  
Where the dark clouds have been.  
My hope I can not measure,  
The path to life is free;  
My Saviour has my treasure,  
And He will walk with me.

—Anna L. Waring, 1850.



## PROMISES FOR CHRISTIAN YOUTH

By Edna R. Brown

There are hard places in the Christian's pathway, aren't there? And I'm sure that this is true, not only of middle-aged and older folk, but of Christian young people as well.

There is the problem of right and wrong to be settled in regard to amusements. Just what should one take part in and what should one avoid? But there is only one answer if we would keep our testimony in harmony with our lives, and that answer lies in the will of God. When God's love has gripped us enough, we will not wish to do anything that will not please Him. We will want to be known as witnesses for Him, and, therefore, we must remain godly in our recreational activities.

When we are charged with being narrow and peculiar and fanatical, then it is that we should rejoice in the fact that the world does see a difference in us. Then it is that we should be glad that we are the sons and daughters of the Almighty. We know that God says: "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you. And will be a father unto you, and ye shall be my sons and daughters." "And have no fellowship with the unfruitful works of darkness" (Ephesians 5:11). Though all our friends and sometimes our own families ridicule us, we can cling to God and know He is our very own Father and that He is smiling down upon us, ready to fulfill His promises to us when we claim them.

Then there is the problem of friendly companions. God would have us be friends to everyone in the sense that we are to love everyone. He wants us to show Christ's spirit of love to all, regardless of how they "treat" us. It is well, too, to remember that a Christian need not expect his love to be returned by those who fail to persuade him to join them in their worldly pleasures. We must love them, but refuse to participate in anything that we know God cannot smile upon. Therefore, if the Christian young person finds himself or herself the least instead of the most popular person among his acquaintances, he or she need not be surprised.

To be popular often means to be "a good, all-around sport," taking part in all kinds of social affairs, which, of course, is impossible for the Christian to do if he would remain a follower of Christ. Truly Christ must mean more than all the world put together. Many times, to be true to Christ means to be lonely. Have there not been times when you shut yourself in your room and sobbed out prayers of loneliness? But was it not sweet to recall to mind at such times God's own precious promises? "Fear thou not, for I am with thee: be not dismayed; for I am thy God" (Isa. 41:10); "I will never leave thee, nor forsake thee" (Heb. 13:5). God's friendship truly is worth more than the friendship of a whole world of sinful people. Happy then is the young person that has the friendship of God, and can find fellowship with other Christians though they be few in number. Better is one Christian friend than dozens of non-

Christian ones. It is just another case of "quality not quantity."

Then too, there is frequently the time when temptations, doubts and questionings, in the craftiest forms the devil can conceive, are hurled at youth. It would be difficult indeed to hold fast our faith if it were not for the promises of God that we so highly cherish. But through Christ we can overcome! We have the Holy Spirit to direct, the Bible to go to, and God to appeal to for wisdom and assurance. As always "He abideth faithful" (II Timothy 2:13). Isn't it wonderful to be able to fall back upon and rest safely in this promise: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13)? What would we do without God's promises?

The young folk too are confronted with the ever-perplexing problem of choosing a life work. When we take this matter to the Lord and seek to find out from Him, He never fails to guide us into the work He would have us do. But it takes patience and trust and a spirit of obedience, and a readiness to do all things for the "glory of God" and not for fame for self. In this, as in all other matters of life, we can cling tenaciously to the blessed promise God has given us: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). God is a great and mighty God; and He does things in a great and mighty way.

Youth too has its share of other troubles and disappointments and problems that we

have not touched upon, but which should not be overlooked or underestimated, but the promise to youth and age is the same, and can be equally precious, if we appropriate it for ourselves. "Let not your heart be troubled" (John 14:1); "Casting all your care upon him; for he careth for you." No problem is too small for Him to handle.

Sometimes, I think, we fail to claim God's promises because we don't stop to think what a marvelous God is ours. Everything is in His power and He **delights** to have us depend upon Him and come to Him in prayer (Prov. 15:8). "Delight thyself also in the Lord and he shall give thee the desires of thine heart" (Psa. 37:4). Whatever our problem, let us go to Him who "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

O Christian youth, I know you face  
Problems of your own,  
But you have God; his Word embrace—  
You need not be alone.  
For every problem you must meet  
God gives a promise sure and sweet.

O Christian youth, you too must bear  
Some burdens big and small;  
But if to God you go in prayer,  
He'll rid you of them all;  
For every problem you must meet  
'Tis yours to claim a promise sweet.

O Christian youth, your smile may hide  
Some deep and untold woe;  
But you are safe when you confide  
In Christ, who loves you so;  
For every problem you must meet  
He gives a promise sure and sweet.

"Fear not," dear heart, "be not dismayed,"  
God hears thy humble plea.  
He's kept all promises He's made—  
He'll keep the same for thee.  
So for each problem you must meet  
Just claim a promise sure and sweet.

—The Watchword.

## HINDRANCES TO A KNOWLEDGE OF THE TRUTH

By Arlean Leibert

Let us first consider **Indifference**. The minister works hard to prepare his sermon and when it is delivered, many times he instinctively feels that the audience failed to get the message. How sad his heart must be! But how much more sad must the dear heavenly Father be as He looks down on an indifferent people! Sometimes the minister will ask what last Sunday's subject was. Few can remember, yet many Christians would deny that their thoughts occasionally wander when listening to the sermon.

**False teaching is a second hindrance.** There is a certain section of the middle west where the religious leader tells his people that it is all right for them to hold their big dances on Sunday nights. He knows that the Word says that we should keep the Sabbath Day holy. He probably thinks that if these people danced on Saturday evenings they would be too tired to attend services the next morning.

**Failure to make the Word practical is a third hindrance.** Perhaps a man has studied the Golden Rule in Sunday school. On the following week he is out to do every one

that he meets. The world stands by and says, "If that is Christianity, I don't want any of it."

Fourth, we list **lack of faith**. We eagerly accept salvation. Our sins have been forgiven. For a while there is great happiness. Then doubt creeps in. "Maybe those sins were not forgiven after all. Satan fills our minds with all sorts of fears. The more confusion that he can cause the happier he is, until at last many are in misery and come to doubt the very existence of God."

Fifth, we shall mention **careless reading of the Bible**. Recently a group of people were heard discussing the war. One lady remarked that the nonresistant man was a slacker. He was willing to let the other man do the fighting. This lady regularly attends church and says that she reads her Bible. Had she diligently read the Word she would readily have seen that God commands us to love our enemies.

**Deliberate unbelief** may be given as another hindrance. A certain lady contributed money toward the making of a quilt and also



gave food to be sent to a Civilian Public Service camp. She said that if she had known where these articles were going, she would not have given a thing. This church member actually resented the idea of young men from her own congregation believing in anything so silly, as she termed it. Then we have another man, who would be offended were he called anything but a Christian, advocating the murder of all Japs here in America. One wonders if he has never heard of the commandment, "Thou shalt not kill."

Is it any wonder, then, that there are so many empty churches in the world today, when so many people who class themselves as Christians take such attitudes? Certainly they do not help to spread the Gospel.

The heart must be pure, the mind clean, and our whole being receptive to the teaching of the Word, if we would come to a knowledge of the truth of God.

Nampa, Ida.

### A CALL TO PRAYER

(Continued from page 263)

that God will answer our petitions, that our prayers will avail much, and that they will avail great things.

Are we praying Christians? Are we fervent in prayer? Do our hearts go out with our prayers? Do we pray in prayer? Are our hearts clothed with the righteousness of Christ or are we dependent upon our own self-righteousness? Do our prayers avail much? May God help each of us to honestly answer these questions for ourselves and having answered them let us always remember to pray and pray often. "The effectual fervent prayer of a righteous man availeth much." Pray for your church, pray for our country, pray for those in need, pray for the sick, pray for the sorrowing, pray for one another, pray for more power. Pray! Pray! Pray!—The Evangelical Beacon.

### OWLS SEE DAY AND NIGHT

The belief that owls see only in the dark, though common, is a great mistake. Though their eyes are well suited for night hunting, almost all species see fairly well in daytime. The barn owl, that sleeps almost all day long, as a rule seems to be bewildered by sunlight, but the barred owl has excellent sight in broad daylight.

Mice seem to be their favorite food, but they consume many insects also, such as night-flying moths and beetles, and they do not disdain a meal of caterpillars and grasshoppers. Rarely do they take chickens and these only when quite small.

Little owls require enormous numbers of mice. They make interesting pets and very snappy ones and thrive well on a diet of insects and raw beef.

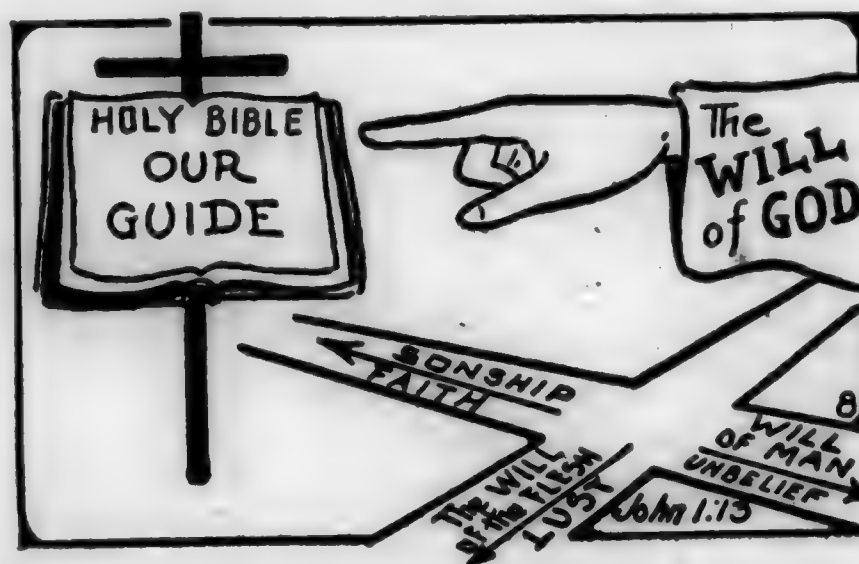
In case of need, owls can turn their heads upon their necks as if these were fitted on ball-bearing joints, so the birds may be said to be able to see behind as well as before them. Those who have owl pets take great delight in seeing them turn their heads clear around to follow one's movements. Then they

snap their heads back to proper position so quickly that it can hardly be seen.

The screech owls winter in the north and they store mice for use in hollow trees. Although this is wise of them, they do not have any marked intelligence such as would warrant their sobriquet of "wise old owls." But this honor is so ancient that it will probably last as long as owls do.

Owls are not builders, as many who live in the country know, and they usually take the abandoned nests of other birds. One pair of owls in Massachusetts is known to have used such a nest for thirty-four successive years. They are loyal creatures and mate for life.

As to their sounds, Mrs. Comstock wrote most interestingly in her account of screech owls in her "Handbook of Nature Study": "Of all the fascinating sounds to be heard at night in the woods, the screech owl's song is surely the most so; its fascination does not depend on the music, but upon the chills which it sends up and down the spine of the listener, thus attacking a quite different set of nerves than do other bird songs. To the owl the weird, tremulous, blood-curdling, long-drawn-



### THE MAN BY THE ROAD

If I were the man by the side of the road  
Who watches the world go by,  
I'd stop every man with a frown on his face  
And ask him the reason why.  
I'd stop every one with sad, weary eyes  
And find out what made him so;  
I'd point out to each the Christ on the cross,  
And help him His love to know.

If I lived in a house by the side of the road  
And tried for the friendship of man,  
I'd tell him of Christ, the wonderful One,  
Who gave us salvation's plan.  
I'd show him the road to heaven's gate,  
The way that the Saviour trod.  
If I were the man by the side of the road,  
I'd try to lead someone to God.

I do not live by the side of the road,  
Where the race of man passes on,  
But I meet them each day on the path of life,  
Those wanderers far from home.  
You don't have to live in a house by the road  
To scatter the sunshine of love.  
But wherever you live, if a man ask the way,  
Just point him to heaven above.

You don't have to live in a house by the road  
To offer your friendship to man  
A kindly word and a cheerful smile,  
A friendly clasp of the hand,  
A word of love to a sin-sick soul  
Helps lighten the heavy load  
And makes you a friend of all mankind  
If you are the man by the road.

—Flossie Hughes Robards.

out wail is the most beautiful music in the world; by means of it owls call to their mates, cheering them up with the assurance that they are not far away."

They are often hunting when they send out their wails. To close listeners these differ greatly, as there really is marked individuality in owl nocturnal music. I wish I were up to such appreciation of owl sounds. However, that I am not, only proves that I have not as yet been interested enough in this music of gardens, fields and woodlands.

The great horned owl is truly ferocious in defense of its young, and it is well to be cautious in making studies of this member of the owl family.—Publisher Unknown.

### CHRISTIAN WORKERS TRAINING

(Continued from page 275)

A Christian Workers' Training Class may be organized by any local congregation. The teacher who is appointed to serve as leader of the group should have the following qualifications: He must have an active spiritual life, be sound in doctrine, have the approval of local church leaders, and give evidence of ability to teach. No one should be recommended from any congregation who does not measure up to all these qualifications. After the local leadership has decided upon the course and the teacher, the organization of the class should be reported to the Christian Workers' Training Secretary. The teacher will need the names of those in his class desiring credit before proceeding very far in the course. Upon the completion of the course, credit cards will be sent for those of the class who are recommended by the teacher. Those in the congregation who have no desire for credit should be encouraged to join the class and get all the benefits offered through the training course. The use of these courses for general study is recommended by the Commission with the hope that a large number of people will enjoy the studies and realize personal values in spiritual development and Christian training.

The members of the Commission feel that this new course is a great improvement over the old Teacher Training Course and should meet the needs of practically all of our local congregations. Where the former course was rigid in its requirements, the new provides for flexibility, is practical in its method of administration, and is varied in its offerings.

For further and more detailed information write to the Christian Workers' Training Secretary, Huber A. Yoder, 114 Chapman Ave., Elkhart, Indiana.

Elkhart, Ind.

"Success in some form—that is, the pathway to the height of achievement—may be found in these three simple rules: Prayer, Observation, and Work."

Under the storm and cloud today, and today the hard peril and pain—tomorrow the stone shall be rolled away for the sunshine shall follow the rain.—Miller.



# OUR HOME CIRCLE

## OILS FOR THE HOME

By Georgia Helmick

To every human being, home should be the dearest, sweetest place on earth. It is sacred because God instituted it.

Home can be in houses, mansions, palaces, huts, tents, and even trailers. It is those who dwell within the four walls that make home. God blesses all families where His name is honored.

Home is God's flower garden. Father, mother, and children make up the soil and flowers. God's Word keeps the soil fertile and the flowers refreshed with the dewdrops from heaven. God's love is the sunshine.

Home is where love reigns supreme. The sweetest type of heaven is home. We all look forward to heaven. It is a land of eternal bliss and quiet rest. It is our great object and our goal in life. The road of life sometimes gets very rough and stony; the sea of life is sometimes stormy and troubled. At the very best we are only pilgrims and strangers here, for our stay here is short. It is such an inspiration, and it is such a grand hope when we look beyond this veil of tears and in our spiritual minds see that eternal home awaiting us. There the family circle will never be broken; friends need never separate again. There we will dwell with our Heavenly Father forever.

Home is our place of refuge in this life. At the close of a hard day's work it calls us to its warm bosom. Father's and son's spirits are renewed; they find peace, joy, and rest. Smiles from loving faces welcome them. Mother's heart is warmed. Her soul is stirred, her courage renewed because someone cares, someone understands, someone loves. It is a scene for many of happy courtship days, of a beautiful wedding, of a place to live, work, play. There is where we like to be when we are sick; there is where we would rather die and be buried from. Yes, the word "home" strikes a responsive chord in every true heart and soul.

The story is told of Jenny Lind who sang to some twenty thousand people who gathered in the Old Castle Garden, New York, to hear her. She was to sing some sublime compositions of noted composers, and so she did several numbers. During the concert her thoughts went back home, far over the waters to Sweden. With deep emotion she began to sing, "Home, Sweet Home." It was too much for the audience; the applause stopped the music. After a moment's pause she sang again and finished "Home, Sweet Home." Tears gushed from the eyes of thousands. The noted compositions were forgotten. Why? Because home was the word that bound the emotions of thousands together. Howard Payne had triumphed over the great song masters.

Now then, this beautiful, wonderful, sweet home we are speaking of doesn't just happen. Homes are built and kept on their firm foundations step by step. Each member carries his re-

sponsibility in keeping it a "Home, Sweet Home."

Home is like a machine. It has many moving parts—some stronger than others, some larger, and some with greater responsibility. No one is perfect, and our homes never come to the place where we are so good and righteous that there are never any conflicting wishes and clashing views. So sometimes the home machinery becomes noisy and it needs some oil. We are not speaking of 3 in 1, Gulf Pride, or Quaker State either, but the oil of little kindnesses, kind looks, sweet laughter, gentle words, soft answers, mellow voices, loving counsel, understanding sympathy, patience, contentment, cheerfulness, gratitude, prayer, and forgiveness. There are many more oils or virtues which we could add to this list. Our sewing machines, washers, sweepers, refrigerators, and so on, need good oil, refined oil, made so by man's skill, but these human machines of ours which each of us possess, need the good refined oil of grace which only God can give.

God knows what we have need of before we ask, but His will is that we come to Him with our wants, our needs, as well as our thanksgiving and praise. A Christian family is a praying family. There is nothing we can substitute that will take the place of family worship. An altar in every Christian professing home is the ideal way to carry on God's work. What is more lovely here on earth, brings you closer to heaven, pleases God more, makes the devil more uneasy, than for the family to meditate, read God's Word, pray and sing together at an appointed time every day? The home that honors God with an altar of devotion God will bless. Here parents pray for children, children for parents, all pray for the Church and her program, loved ones, neighbors, close friends, the sick, missionaries, our country, the world, the wayward child of God, the sinner, and our enemies.

We will perhaps only know in part what an influence goes out from such a home. The penalties of its neglect and the reward of its faithfulness should prompt us to establish a family

### KEEP SINGING

**Keep up the song of faith,  
And let your heart be strong,  
For God delights when faith can praise,  
Though dark the night and long.**

**Keep up the song of faith,  
However dark the night;  
And as you praise, the Lord will work,  
To turn your faith to sight.**

**Keep up the song of faith,  
The dawn will break ere long;  
And we shall go to meet the Lord,  
And join the endless song.**

—Pentecostal Evangel.

altar in our homes. Let us make it attractive to each member of the family, from the oldest to the youngest. Let each take part and feel that they are a part of it. Some will even go so far as to think you should not kneel unless you are a Christian. I think that is wrong. When rightly observing family worship, all feel very near to the Saviour, and this should incline every one to become a Christian. It has been proved that children thus trained seldom grow to maturity without becoming *practical Christians*. It is at such times, in such an atmosphere, that Father's burdens of business are lifted, Mother's path becomes smooth for her unceasing toil and trials of the daily rounds, and the evils that beset all children are neutralized. If we have wronged each other during the day, here we make it right. If we have yielded to temptation, here we confess one to another and to God. Here we find consolation in words of comfort. Reading God's Word seems a little easier and appeals to the heart just a little more than at any other time or place. In the writer's acquaintance there is a young, devoted, consecrated Christian sister who, for the time being, has lost her eyesight. She delighted, in her quiet way, in giving out tracts to any one that presented such an opportunity; she was very seldom absent from prayer meeting, Sunday school, and church services. All of these she still enjoys, but to see and read God's Word is not her privilege now. How sweet the Word must sound, falling from the lips of her dear mother who now reads for her. Yes, there are just two, daughter and mother, but it is a family altar. Due to the influence of the altar, families blend and work together. They find their trials becoming so many rounds in the ladder of spiritual progress.

In the oil of kindness we hear kind words, mellow voices, soft answers, sweet laughter, and loving counsel. The world is dying a hard death from lack of kindness and love. Many hearts are pining away in secret. It is a little thing to be kind, but it seems very big to the recipient. A kind word, a pleasant voice, are things easy to give, and who needs them more than our own families at times, one from the other? It then becomes the family's responsibility to carry this spirit out to others who are so desperately in need of it. When some member of the family becomes irritable over some circumstance, help him or her by being kind and helpful, not by scolding, finding fault, and turning a cold shoulder. Continued kindness shown cannot be resisted. Home affections, home courtesies, cannot be too carefully cultivated. Kindness given in any form never brings pain. Let us be careful of our opinions of one another. Remember we are not all constituted alike. Hailstones beat down and destroy. So do hard words, hard expressions, short answers, false accusations.

God is very patient and long suffering with His family. He yearns, longs, and pleads for all who will to follow on in the straight and narrow path. Who are we that we should be impatient with our families? The Word of God has much to say commanding us to be patient. Through the oil of patience we are brought into deep Christian experiences. Patience is a workable virtue. It produces unity, harmony, comfort, humility, sympathy, and cheer in families. To be patient and tolerant with each other we need much of God's grace, and He has plenty



of it for us. We look different when we are patient. Our countenance is calm and serene. We appear much more secure. Big problems seem easy to solve, suffering is easier to bear. We must practice patience when with the family from the cradle to the grave. It takes patience to train a child in the way he should go. It takes patience to teach patience. The more patience a family can acquire the richer it is in the good things of life.

In the oil of cheerfulness we find happiness, contentment, and gratitude. If we have learned in the school of experience to be patient, we can and will be cheerful. They go hand in hand. We all realize that it seems much easier to be cheerful at some times than at other times. Circumstances have something to do with it, yet under all conditions we can find something to cheer us if we will look for it. Cheer makes hearts light, it broadens the smile, and brings a sparkle to the dull eye. There is a spring in the walk of those who are cheerful; their hands work willingly for the Lord. Cheerfulness, coupled with patience, governs the tongue, that unruly little animal that is so hard to control and which does such deadly things when not controlled.

Cheerfulness helps families to look on the bright side of life. We are not made to hang our heads and lips. Other people have troubles too. None of us are free from them. It is the storms that beat against the oak that make it so strong. We admire the oak because it is strong and sturdy.

Let us have the oil of happiness and contentment with our lot. Over this uneven road of life we can scatter cheer, have a heart to praise God for His mercies, and come to the end of life with comfort and peace. Let us all strive to be that sunshiny member of the family, scattering sunbeams of love all through the day. Let us help make the duties of home life pleasant. May we help each other to meet disappointments with a smile, and let every one be cheered because of our presence.

Every family should be the happiest when every member is at home together. We are not strong just because we can brawl, scold, find fault, pick at nothing, and so on. We show our strength when everything seems to go dead wrong and we can smile and take it. Let us all start by just saying a cheerful "Good morning" to each member of the family.

Let us use the oil of forgiveness. God proved to mankind through His Son, and in many other instances, what forgiveness means. Jesus is our true example. It was during His severest trial, His supreme test, during the last hours of His earthly life, that He forgave His enemies. He in whom there was found no guile, the perfect, upright, divine Being, counted it necessary to possess the virtue of forgiveness. It is not to be practiced by God alone. By precept and example God expects man to follow Him. We have no right, and should not even want, to cherish any anger or unforgiving spirit in our hearts. After all, the spirit of revenge is the spirit of the devil. The oil of forgiveness must oftentimes be applied, not just seven times, but perhaps sometimes seventy times seven. Striving for perfection will eradicate much need of it. Little children, growing up together and making this virtue a part of their lives, carry it on into manhood and womanhood, and thus it is exercised in their Christian lives. Those who

find it easy to forgive a brother and sister in Christ Jesus have found it easy to be forgiving at home.

We all desire God's absolute forgiveness, but God can forgive only as we forgive each other. May we search our hearts just to find out how forgiving we are. In our forgiveness let us forget all. "Some day I'll forgive, but not forget,"—if that is our spirit, we are not truly forgiving. Forgiveness calls forth toleration. There is no partiality shown. All are treated alike. Each member feels the right and enjoys the

privilege of expressing himself or herself in word or action, as long as it is according to God's will. We could go on and on, speaking on the oils for the home. Let us remember God's oil is the first and best grade, and there is plenty of it. It is not, and never will be, rationed. It is our privilege as families to use all we have need of. May the homes of our beloved Church and country so yield themselves to God that His richest blessings may rest upon them.

Pinto, Md.

## OLD AGE—GOD'S CROWN OF GLORY

By John A. Hoffman

The wheel of time is the only perpetual motion known to science. Steadily it rolls around, and every revolution brings us nearer to the end of life.

We congratulate the aged upon the honor in which they are held in Christian lands. It is not so in pagan lands. Among the ancient Greeks, old age was regarded as a calamity. Says an early Greek poet:

"When old age comes, wretched cares besiege the mind, nor does man behold with delight the days of the sun, but he is hateful to the very boys in the street, so sore a burden has God made old age."

Another ancient writer wails: "When youth has fled shortlived as a dream, forthwith this burdensome and hideous old age looms over us, hateful and dishonored."

Such was the social and civil life in the proud city of Athens that children were permitted to bring lawsuits against aged parents to get possession of the property. It was not considered right that children should be compelled to wait for the father to die. It was not necessary to prove in court that the aged father had become mentally weak, but simply that he no longer needed the estate.

Christianity holds the estate in high esteem. What a difference we note here between paganism and Christianity!

### I. Who Are the Aged?

The term is somewhat ambiguous. Said the famous Dr. Guthrie: "They say I am growing old, because my hair is silvered, and there are crow's feet upon my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. This is the house in which I live; but I am young, younger now than I ever was before." Does this seem untrue? If so, the answer is contained in the words of Curtis: "Age is a matter of feeling, not of years." Accordingly, the young may be old and the old may be young.



Cicero gives a charming treatise on old age, saying: "For, as I like a young man in whom there is something old, so I like an old man in whom there is something young; and he who follows this maxim may possibly be an old man in body, but he will never be an old man in mind."

The poet Longfellow was one day being congratulated on his mental vigor. The great man responded: "A fruit tree of hundred years bore as luscious, healthy fruit as young trees, for the reason that it is always growing new wood, and that fruit was nourished by these fresh annual accretions. And so the human mind might always be gathering fresh life from a thousand sources, and thus continue to bear fruit."

### II. The Fruitfulness of Old Age.

History is full of the fruitfulness of old age. Cato, at 80, learned Greek. Plutarch, when between 70 and 80, commenced the study of Latin. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them after he had reached the age of fifty. Dryden, in his sixtieth year, commenced the Iliad, and his most pleasing productions were written in his old age.

### III. The Deadline of Age.

Some wise one said that man is not at his best mentally until he has reached the age of seventy. And another sage has said: "When a man in public station begins to talk much of the past, it is time for him to change his vocation. When a preacher begins to draw his illustrations heavily from the experiences of his boyhood, he may be sure that a younger man is at his heels."

### IV. The Aged Are Needed.

Nevertheless, the aged are needed. Youth needs their experience. Youth must ever look to the aged for wisdom and counsel. The aged are needed to testify to others concerning God's power to sustain. Immaturity and inexperience are prolific of distrust and doubt. The heart of unbelief asks: "Is God true?" When threescore years affirm, from personal experience, God's faithfulness through life, then we know it is so. All doubt vanishes.

When Polycarp was given the alternative of denying Christ or suffering martyrdom, the aged saint replied: "Eighty and six years I have served my Saviour and He hath never done me any harm; and shall I deny Him now?" What heroism is this! What faith!—Christian Witness.



# EDUCATIONAL

## TWENTY-ONE YEARS AT EASTERN MENNONITE SCHOOL

By Chester K. Lehman

This month we again print articles dealing with the aims and activities of our church schools. In this article Bro. Lehman reveals some interesting things concerning the growth and development of the Eastern Mennonite School, with the work of which he has been associated for twenty-one out of the twenty-five years of its history.

Growth! Development! Expansion! Progress! These are the things we hope for and rejoice in as we see them unfolding in an organism or organization. I was not here at the beginning of the school, and so was not privileged to witness the joy of those whose labors brought her into existence. God had honored and answered many earnest prayers. Though cradled at Alexandria, Virginia, as a Special Bible Term, the school found permanent location at Harrisonburg, Va. By 1917 the first nine months' session of academy and Bible school under the leadership of J. B. Smith was conducted. The student body grew and the work expanded, until the Old Park Building became sadly inadequate.

Plans were made for a new building and when my wife and I arrived in 1921 we found the school comfortably and amply housed in the "Cracker Box" on the hill. Surely there was little on the outside to attract the eye. The new building was angular and bare. The eye hungered for some softening lines, but the only place this could be satisfied was in turning eastward to view the beautiful Massanutten Mountain. Shocks of corn dotted a large part of the present campus. The only driveway was a crooked and muddy one whose only excuse for existence was to connect in some sort of fashion the county road and the new building.

Indoors pleasanter prospects met my eyes. Everything was clean and new. The students were older than now and the faculty as a group younger, thus making possible a peculiar and rich fellowship—one that should never be lost.

The whole student group in those days moved as a unit. On Virginia Conference days school was closed so that all might attend its sessions. We feasted spiritually at the services and physically at the heavily laden dinner tables. The latter became so much of an overindulgence for some students that the Business Manager found it necessary to warn students beforehand to be temperate. Through the years, because of increasing numbers, we find our students divided more and more into groups, but we trust that they will always be united in the fundamental things which make Eastern Mennonite School what it is. There must ever be a unity in desire to worship God humbly and sincerely, to serve our fellow men faithfully, and to carry the Gospel to the lost.

In those early years the faculty as a whole were quite young. What they lacked in ex-

perience and judgment, they made up in zeal and enthusiasm for what they hoped the school to become. They were backed by a board of trustees who had experienced all the labor and travail which had brought the school to birth. These men knew by experience all the energy and sacrifice it had cost. Heavy investments had been made in prayer, time, money; and this capital was now put into the hands of the faculty to be used so that what was vision might prove a reality.

The "twenties" were years of hospitality. Superhighways were unknown; cars were far from streamlined; 25 to 30 miles per hour was sensible driving, and 40 miles was reckless speeding. Visitors came early and stayed late, and we seemed to find much more time to be sociable. Students went home usually only at Christmas. The "thirties" found us with better roads, and better and speedier cars. A two- or three-hundred mile trip could easily be made in hours or a half day. Students frequently made week-end visits home. Guests came, visited, and returned the same day or probably the next. In this hurry some worth-while contacts were lost. Will the "forties" make possible the renewing of these contacts?

In 1927 E.M.S. had again outgrown its clothes and found release and comfort in the South Annex. With an auditorium seating about five hundred, new and delightful dormitory space, together with additional classroom and laboratory facilities, we thought we had abundance of room. While the years of depression brought their anxieties, the Lord continually blessed the work so that by 1940 the congestion had become so great that we were literally and figuratively trampling on one another's toes and nerves.

The years 1940-1942 will go down in the history of the School as the epoch of building. The first extension was that to the Home Economics building which provided two large rooms for art and other class use. Then came the Industrial Arts building, forty by fifty-six in size, and then the North Annex, a structure fifty by seventy, which supplied laboratory, library, and dormitory facilities.

The last step in the present building program is the erection of a chapel or auditorium. The main part of this structure is seventy-two by one hundred-ten feet, with the addition of an eighteen by forty-eight foot section on the south end which provides room for the

platform. The main auditorium will seat about one thousand people and the balcony about four hundred. The basement will provide room for a chapel for daily use and several classrooms. Looking back through the years to the meagre chapel facilities in the Old Park Building we have great reason to rejoice in our present prospects. The large attendance at the special meetings and programs will soon have ample accommodations.

Almost the only equipment of the physics laboratory of twenty years ago was that made by the instructor. Today the laboratory is literally jammed with the most valued instruments necessary for effective laboratory exercises in college physics. In those early days Bro. Brackbill aroused our interest in the stars by lectures on astronomy; today you may find him in the well-equipped Vesper Heights Observatory showing you the stars through one of its powerful telescopes. Few colleges of far greater size than Eastern Mennonite School have the privileges for astronomical study enjoyed by our students.

The first classes in biology had practically no equipment. Through some gifts the first zoology class had the privilege of using six compound microscopes. At the present time the spacious biological laboratory is modernly equipped for the scope of work we attempt. Various aquaria, botanical and zoological wall charts, pictures, a projection machine, compound and dissecting microscopes, microscopic slides, living and preserved plants contribute to the efficiency of this laboratory. In like manner the chemistry laboratory has been moved twice, each time unto more commodious quarters.

If the library could talk, it too would tell of gradual but sure growth. In 1918 there were some 750 volumes; today about 5500 books are found on the shelves. We wonder now how these books were housed in the former room and how the three hundred students of last year were accommodated there. The present library occupies the entire first floor of the North Annex and furnishes a most ideal room for reading and study. Its northern exposure enhances its desirability for a study room.

In the early years the specialized courses which have such strong appeal to high-school students could not be offered. Today girls may practice many of the household arts in the home economics laboratory. Boys with a knack for making things have their desire fulfilled in the accommodations provided for them in the new Industrial Arts Building. Others delight in drawing, painting, craft work, and modeling. Music at Eastern Mennonite School is no longer merely an enjoyable sideline of a more than busy dean, but has grown into a department under the able leadership of its new instructor. In addition to the classes in rudiments and the choruses, public-school music, history of music, theory, and voice are taught.

Twenty-one years have made wonderful improvements on the campus. The mud, ruts, cinders, and clay terraces have been transformed into velvety sod, well-paved walks and driveways, and beautiful retaining walls.



An aquarium, various bird baths, rose arbors and benches, shrubbery and trees now grace the campus.

All these are, however, mere externals. Twenty-one years have witnessed spiritual strides also. One mark of this kind is the growth of the Young People's Christian Association from an organization which was chiefly concerned with provision for Christian activity within the school to one which gives all willing students an opportunity to testify for Christ. Among its many activities are the distribution of "The Way" over the city of Harrisonburg, conducting of services in the jail and almshouses, holding cottage meetings in the city and community, and conducting street meetings in near-by towns. Under their supervision also Gospel teams are sent out to mission stations and during the summer the Association sponsors an evangelistic tour through the Southern Highlands.

Through the years special attention has been given to maintaining conservative standards, to building up in every student a definite Christian experience, to administering wholesome discipline, to giving a strong evangelistic turn to Bible teaching and preaching, to challenging students to yield their lives to God in Christian service, to upholding wholesome social standards, and to maintaining high standards of scholarship. Stress on these objectives is what marks Eastern Mennonite

School as an institution of strength. We trust that it is truly and unreservedly Christian. May the Church continue to pray that the school may ever be a power for good to the cause of Christ and the Church.

Harrisonburg, Va.

### THE MYSTERIOUS GIRAFFE

Walter E. Taylor

Perhaps the greatest animal puzzle the naturalist knows is the mysterious giraffe. Naturalists cannot explain why the timid giraffe has survived through the centuries when other braver and stronger animals have become extinct. Science also wonders why this animal has never been found in other parts of the world outside Africa. The giraffe's only known relatives are prehistoric monsters whose skeletons have been found on the Island of Samos.

The name giraffe is a modernization of an old Arabic name for these peculiar animals. It means camel-leopard, but the giraffe is not related to the camel or the leopard. It is in an animal family all by itself, although it shows some traces of kinship with the deer, the antelopes and the oxen. It is the tallest living mammal and it is also the most expensive animal in any zoo collection. Giraffes are plentiful in a large portion of the African con-

tinents, but the animal is costly because it is so difficult to keep in captivity.

The giraffe is a temperamental animal. When it becomes ill in captivity it is a most difficult patient to handle. When lions or elephants or most of the other zoo residents become sick medicine can be administered and the animals sometimes survive major operations. But the giraffes are delicate and have been known to drop dead when a veterinarian approached them to give treatment. This animal, which often grows to a height of nineteen feet and sometimes weighs 2,000 pounds, is one of the most timid of all animals. And the giraffe has no way of letting the zookeepers know how ill it is, for it has no vocal organs. From birth to death the giraffe lives without uttering a sound of any kind.

One naturalist has described the giraffe as being "a most fantastic form of deer." The word fantastic fits this unusual animal. Its neck, surmounted by a diminutive head, may be six feet long. Yet the neck has no more vertebrae than the neck of a man. The vertebrae are merely elongated. Its legs, too, are out of proportion and this makes it very difficult for the giraffe to get a drink. For this reason zoos are equipped with special drinking places for giraffe residents. Even with water in a convenient place the giraffe may take only one drink in two months.

(Continued on page 282)



Eastern Mennonite School as It Appears Today. The Right Wing of the Building Was Erected in 1941



## LANCASTER MENNONITE SCHOOL

By J. Paul Graybill

The Lancaster Mennonite School is the latest development in the educational efforts sponsored by the Mennonite Church. We wish the Lord's blessing upon this new institution.

The Lancaster Mennonite School is being founded in order to provide high-school privileges for the youth of our church who would otherwise attend the state schools. It is not the particular intention of the Conference sponsoring the school to advance higher education. There was a day when the Mennonite Church was largely a rural people, but through the influence of industrialization our people

J. Paul Graybill—Principal  
Teacher of Bible  
Noah G. Good—Dean  
Teacher of Science and German  
Clyde B. Stoner—Secretary-treasurer  
Teacher of History and Music  
John S. Wenger  
Teacher of Mathematics and  
Bible Introduction  
Edna K. Wenger  
Teacher of Latin, and N. T. Book Study



Administration Building of the Lancaster Mennonite School

are now in varied walks of life with constant varied community relationships. The greater emphasis on education by the state in the last few decades has brought a large number of our Mennonite people face to face with educational problems.

After some consideration, the matter of conducting high-school work in the Lancaster Conference District was presented to the Conference body in the spring of 1940, and a favorable vote was received in the fall Conference of 1940. In the spring Conference session of 1941 a complete constitution was approved by Conference. This constitution provided, among other things, for a board of trustees to consist of twelve brethren to have supervision of the work and a supervising committee within the faculty consisting of a principal, dean, and secretary-treasurer for immediate supervision of the school work. The board of trustees as elected by Conference consists of the following twelve brethren: G. Parke Book, Chairman; John H. Gochbauer, Vice Chairman; John R. Kraybill, Secretary; Clarence E. Lutz, Treasurer; Sem Eby, Elam Stoner, Howard Greider, Landis Brubaker, Amos Weaver, Amos W. Myer, Luke A. Hurst, Ira T. Graybill. The present Board consists of five ministers, five deacons, and two lay brethren. The supervising committee consists of J. Paul Graybill, Noah G. Good, Clyde B. Stoner. The religious welfare committee consists of three bishops: Noah W. Risser, Henry E. Lutz, Amos S. Horst.

The faculty chosen for the first term of school is as follows:

Lois N. Garber  
Teacher of English, O. T. Book Study,  
and Mission Study

The board of trustees looked over quite a number of places to find a suitable site, but finally purchased the former Yeates School on April 27, 1942.

The school site is situated four miles east of Lancaster, along the Lincoln Highway,



The Auditorium

about one mile from the Mellinger's Mennonite Church. Bus facilities from Lancaster make it of easy access. It consists of a farm, with wood lot and meadow, totaling 85 acres. A number of buildings comprise the school plant. The Administration building, three-story, houses the offices and the library, with a commodious reading and study room for pupils'

use. This reading room will also be used by the school board for its regular meetings. On the second and third floor of this building are living quarters for sister teachers and girl boarding students. The building is well equipped with every provision for safety and comfort.

The Classroom building is also a three-story building. The first floor is devoted to classrooms, and the second and third floors contain dormitories for men. This building also is well equipped with all the facilities for comfort and safety.

The Auditorium contains space for an audience of about four hundred. One classroom adjoins it and will be used as the laboratory room. The basement of the Auditorium is being fitted as the dining room with a kitchen adjoining. A 2½ story residence is being remodeled and will be occupied by Bro. Noah Good and family. Another building on the premises was formerly used as a mess hall, but its use for our work has not been finally determined. The campus presents wonderful opportunities for development. A large nearly level field lies between the highway and the school buildings. Mill Creek flows close by the buildings, and a wooded lot will provide ample means for leisure and nature study.

The courses of study prescribed by the State of Pennsylvania are being offered, and it is planned that the school be fully accredited. Bible is also required in each year's work. The student wishing to take Bible only will be able to spend a whole year in Bible, including Music and English. A one-year Bible course has been arranged for the first year. A large number of extracurricular activities are being planned. They are planned to meet various interests on the part of the student body in both secular and religious fields. The following are being offered: Nature Study, Typing, Shop, Home Making, Bird Study,

First Aid, Mission Projects, Oral Expression, Church History.

There are numerous calls for commercial courses and some for industrial courses, but it is planned to stay in the academic field for the first year.

A strong missionary emphasis is to be maintained in school, as well as Christian em-



phases in general. With this important move being made within the Conference, we hope that with the Lord's blessing and the prayers of God's people the Lancaster Mennonite School will prove a blessing to hundreds of Mennonite young people in the years ahead in guarding them from unsafe educational and social environments and in training them for practical usefulness in the work of the church. While the school is directed by Lancaster Conference, it is open to all, regardless of Conference or church affiliation.

The six-weeks' Bible term, conducted the last four years at Ephrata, Pa., is also to be conducted in connection with the High School, the term beginning December 28.

A complete bulletin is available, containing a description of the High School courses and rates. We invite inquiries for bulletins or other information regarding the school. All such inquiries should be addressed to Lancaster Mennonite School, Lancaster, R. D. 4, Pa.

East Earl, Pa.

## THE MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

### Christian Workers' Training Course

By Huber A. Yoder

This new training course for Christian workers should meet a real need in the teaching and training ministry of our congregations. Write to Bro. Huber for fuller information as to how to begin and conduct these courses of study.

In response to an increased interest among Mennonite Church leaders for a training course developed to meet more nearly the needs of the entire membership of the church, the Commission for Christian Education and Young People's Work has adopted a new Christian Workers' Training Course. This course replaces the Teacher Training Course originally sponsored by the General Sunday School Committee of the church.

Many of our teachers have caught a new vision of their task through the Teacher Training Course. Over 250 have completed this course during the last three years. Young people, as well as experienced teachers and workers, have received definite instruction in the technique of teaching.

This new course has been organized so it will have a wider appeal to a larger group within the church. Instead of limiting the student to only two areas of study, the new course is expanded to six and is made more flexible in its requirements for a certificate. It has been designed to help attain a reasonable balance of emphasis on Christian living, Christian training, and the promotion of various interests of the church through study activities. It provides guidance for the study of stewardship, church life and music, and other related interests. It should appeal to the different group interests of the average congregation.

The new plan incorporates a division of courses which is labeled BIBLE STUDY. This includes the three Bible Surveys of the former teacher training course, each of which is revised and enlarged to be a two-unit course. In addition to these there are listed Bible Introduction, Bible Geography, The Life of Christ, and the Acts of the Apostles. Other courses may be added as there is need.

Another division in the new course is BIBLE DOCTRINE. It is hoped that these courses will meet a keenly felt need to bring into the experience of our people a deeper personal conviction for the great teachings of the Bible.

A division is included with courses in MISSIONS AND EVANGELISM. The Com-

mission is co-operating with the Board of Missions and Charities in the promotion of mission studies. The Board has approved this plan, and courses in Missions are recognized by the Commission and merit credit toward the Christian Workers' Training certificates.

The fourth division is made up of courses in CHRISTIAN EDUCATION. The unit on Child Study of the former training course had been divided into two courses on Study of the Child and Study of the Adolescent. The courses on Pedagogy and Christian Education remain unchanged. Another course dealing with the HOME as a teaching agency of the church has been added to this group. These courses should be of great value to those in the church who are interested in taking an active part in the training of the youth of the church. In the past much good has been received by those who have studied the courses in Education. Due to conditions in the world and the type of training prevalent in the educational systems of the country, it is necessary that a larger number of our people take a greater interest in the educational activities of the church in order that undesirable teachings may be counteracted. Those interested in any kind of Christian Work will benefit greatly through a study of these courses.

The division in CHURCH HISTORY presents courses which need greater emphasis among our people. The value of knowing the historical backgrounds of our beliefs and practices is becoming more and more apparent. It is hoped that these courses will give persons a deeper appreciation of the church and her work. Where that is accomplished we may well expect greater loyalty to her present standards and a deeper devotion to her noble ideals. The writer is being greatly inspired by reading the recently published book on MENNONITES IN EUROPE by John Horsch.

The courses in CHURCH MUSIC are intended to help preserve our traditional form of worship in congregational singing. They provide the kind of training that is needed to make our singing more meaningful and there-

fore more worshipful.

The following is a list of the courses being offered under the six divisions named above.

**DIVISION I. BIBLE STUDY:** Introduction to Bible Study, Bible Geography, Old Testament Law and History, Old Testament Poetry and Prophecy, New Testament Studies, Life and Teachings of Christ, Studies in the Acts of the Apostles.

**DIVISION II. BIBLE DOCTRINE:** Doctrine of God, Doctrine of Man, Doctrine of the Church, The Christian Life, Christian Evidences, The Doctrine of Nonresistance, The Doctrine of Nonconformity.

**DIVISION III. MISSIONS AND EVANGELISM:** The Bible and Missions, India Missions, Africa Missions, South American Missions, City Missions, Rural Missions, History of Mennonite Missions, Personal Evangelism, China Missions.

**DIVISION IV. CHRISTIAN EDUCATION:** The Christian Nurture of the Child, The Christian Nurture of the Adolescent, Principles of Teaching, The Teaching Work of the Church, Christian Nurture in the Home.

**DIVISION V. CHURCH HISTORY:** Church History Survey, History of the Mennonite Church, The Mennonite Church at Work.

**DIVISION VI. CHURCH MUSIC:** Hymn Appreciation, Rudiments of Music, Chorister Training.

The elementary Teacher Training Certificate was issued to persons who had completed six specified units of work. They were all required, and there was no choice of subjects. Under the new plan persons have the opportunity of selecting courses from each of the six divisions.

A First Certificate of Progress will be issued to any person who has successfully completed six units of study selected from no less than three divisions. There may be cases where the student wishes to specialize in one division. He may take as many as four courses from that division, but he will be required to take one each from two other divisions. Another person may by force of circumstances in his congregation be obliged to take what the rest of the group prefers. To satisfy the variation of interests in the class it would be possible that he will take one course from each division. Upon his completion of the sixth unit he will receive his certificate. Since the Bible is the foundation of all Christian education and training, it is strongly urged that the first certificate courses should emphasize Bible study.

The Second Certificate of Progress will be awarded to persons who complete eight units in addition to those required for the First Certificate. These eight units are to be distributed over no less than four divisions but may be selected from all six divisions.

These courses may be offered through the various teaching agencies of the church. They may be given in a training class of the local congregation, in the Sunday School, Young People's Meeting, Week Day Bible School, or any other agency the local congregation may provide. They may be offered by Young People's Institutes, Sunday School Normals, and Winter Bible Schools. Midweek classes offer an excellent opportunity for local congregations to provide courses for their members.

(Continued on page 269)



# MISSIONS

## OUT OF THE TAR BARREL

If with an untrained eye you looked at a barrel of dark, thick, smelly substance you would call it tar. The chemist could take this same unpromising looking material and out of it make the most brilliant colors of the rainbow in dyes to make beautiful many useful articles.

Out of this same substance he could make explosives, which could blast dirt and rock in order to build roads, tunnels and mines, or to destroy life and property.

From this same tar, modern chemical science could make perfumes which would make you think you were in a garden of flowers. But the sweet odors would be made from this smelly material and not come from flowers at all.

Flavoring extracts in wide variety could also be distilled from this tar by intricate processes which the mind of man has worked out. Sweetness too, sweeter than that from the cane, could be extracted from this tar.

The power of the Holy Spirit can do wonders as great as this. The power of the Spirit works in the worlds of the spiritual and we are slower to believe and see these wonders, than those which are before us in a physical way. Why are we so slow to recognize the workings of the Spirit, and so loath to give it credit for the transformations of the Spirit which we see about us?

One of the most powerful preachers I know is a man, who formerly was a drunkard and a bum. One day when he was down and out he was cared for in a Christian institution, which gave him free food and medical attention. He heard religious services there and while he scoffed at first, he finally felt a deep conviction of sin and was converted. He couldn't go back to his old life after this transformation, but devoted his life to preaching and working among other people who were as he had been before the Spirit had entered into him. He makes his living from repair work and like Paul serves his Lord without pay, being a local preacher in a poor church and on week-day evenings working in a mission. To see his happy face, and hear his testimony of what the Spirit did for him, is heartening and evidence that in the spiritual world greater miracles are happening than in the physical world.

Out of the tar barrel can come explosives, which do constructive work in helping build the foundations for bridges and sky-scrapers and bridges by their blasting ability. However, this same explosive when improperly used can wreck property and destroy lives. I heard a prison warden tell about a man who had been an "explosive" in society. That is he was a crook, gambler and thief. At last he was caught and sentenced to a long term in prison. While in prison he reluctantly attended the services in the chapel. There was a chaplain in this prison who was a very

likeable man besides being a man of great spirituality and devotion to Christ and His cause. This chaplain believed that every man had a spark which God had placed inside him, which could be ignited in different manner according to the man's nature, and that once this was lighted, the man could grow to his best stature which God had intended him to do. This chaplain worked with this prisoner, never giving up in spite of his surliness, for he knew the man had tremendous ability, which previously had been used for the destruction of men, but which could be used for their help. Finally the chaplain got through the hardness of the prisoner and the prisoner was converted.

When he was released from prison, at the end of his term, he secured a job, through the chaplain, and has been leading a devoted, Spirit-filled life, since. He grew up on the city streets and knows first hand the temptations, so he is an ideal leader for boys' clubs. His energy is now used in conserving instead of destroying his fellow men, brothers in Christ.

I know a woman who was so selfish she had cupboards of clothes and an attic stored with things she never used, but which she would not give away. Through the severe illness of a daughter, she was brought close to Jesus. She promised that if her daughter was restored to her, she would lead a God-fearing life. She lived up to her promise when her daughter was restored to health, and she showed her change of heart and the presence of the Holy Spirit in her by sharing what she has. The very expression of her face is different, her voice sounds different. Jesus lives in her. It is like a resurrection, where life replaces death.

Jesus' first resurrection in which He conquered death was wonderful, but it is no more wonderful than His constant living again in and through those who love Him and who before were dead in sin.

You remember in the Book of Acts we are constantly reading the word "boldness." After Pentecost, when the Spirit came upon the followers of Jesus, they became bold. Their old timidity and shrinking, their hiding days were over. Now they spoke with boldness, they acted with boldness, they were active and added to their numbers. I know a woman who was a shrinking, timid soul, if there ever was one. She spoke in a small voice. In company she shunned attention and sat in corners. She had been a professing Christian for years but had never mentioned the fact to anyone but just went her own quiet way to church and services. Then at a revival she became converted. The change in her was remarkable. Tremblingly at first and with much prayer she took a Sunday-school class, which she had never had the courage to do before. She found soon that if she did

not visit she would not be able to hold her class together. This next step was very hard, so on her first visits she took the minister's wife with her. She found it hard to pray and testify in public but she prayerfully forced herself into it. Each success strengthened her, and now she is able to stand before a gathering large and small or anywhere and talk with "boldness" of her Lord and Master. Such are the workings of the Spirit, sweeter than the perfumes and extracts made from the tar barrel.

A young boy raised in a Christian home, went away to school. At school he got to drinking, smoking and gambling. He graduated and went into an office to work. He stayed away from all church and Sunday-school affairs and devoted himself to a life of selfish pleasure, much to the worry and anxiety of his godly parents. Early one Sunday morning, after drinking he was in an automobile smash-up. He was severely injured, and his life was despaired of. His parents who had never ceased to pray for him during his sin, got the best doctors and continued to pray for their son, physically and spiritually. During his long convalescence the boy had time to think and to realize where he had been headed. He asked forgiveness of his parents and he read the Bible and prayed. It was a long time before he had an answer to his prayer, but finally when it did come, there was a blessed awakening and as soon as he was able he returned to school to prepare himself for the ministry. He now is happy and blessed in the Lord's work. The Spirit is living and working through him.

A man who was a bartender in a night club became disgusted with the life about him. He married a girl from a Christian family and started to attend church, after he had gotten himself a job which paid less, but with which his conscience did not trouble him. After his conversion he became interested in church school work and is now in charge of temperance work in his church school. He has done much good since he knows whereof he speaks in warning of the dangers of alcohol.

The Spirit of Jesus working in us does not do the same for each one, but brings out the best talents and characteristics which otherwise would rot from lack of use.

Did you ever see a fine, beautiful automobile stalled? It cannot get anywhere because there is no power. Now many of us are stalled, not getting anywhere because we lack power and drive, which only the Holy Spirit can put into us. When we work with the Holy Spirit as our guide and helper we are adding a plus to ourselves. God working in and through us, is the only way we can have power to do the work of the kingdom. We do not earn or deserve this great gift, it is given to us, so let us prayerfully ask for its blessing and presence with us always.—Selected.

Life can find no anchorage among the things of time and sense. But the things which are not seen are eternal. Faith, Hope and Love abide because God abides.—Sel.



# PASSION FOR LOST SOULS

By L. W. Sturk

Romans 9:1-4

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Of all the offices that men can fill, there is none other so important, and no other carries such tremendous responsibility, as that of the Christian ministry. We think of the policemen, firemen, doctors—indeed these men carry a great responsibility. If a fire breaks out at midnight, we expect the firemen to come, and at the risk of life to do their best to save our property. Or if the baby takes sick at midnight or any other time of the night or day, we call the doctor, and the good doctor comes and does his best for our child. But of the Christian minister, the Apostle said, "They watch for your souls, as they that must give account." I am sure that no man ever felt the weight of this responsibility more than did the Apostle Paul. From the day of his conversion on the big road until his head clicked from Nero's block, whether in Damascus or Jerusalem or Caesarea or Philippi or Thessalonica or Corinth or Rome, on land or sea, the one consuming desire of his heart and passion of his soul was that for the salvation of men. And here, sitting in the house of Gaius, he contemplates the inestimable value of a soul and breaks out in the language of the text, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," these who have the Law and the promises, "to whom pertaineth the adoption," etc. "I could wish" that I were excommunicated from Christ or severed from Christ if, by it and through it, these kinsmen of mine, these brethren of mine, could know the truth and be saved from their sins.

First of all, this very simple statement—a passion for souls is one of the scarcest things in all the world today. The average church member knows very little about it. To the average church member, Sunday is a day to arise a little later than usual and don his best garments and go forth to the church to listen listlessly to the sermon, and drop into the collection plate perhaps the smallest coin he can get his fingers on, then return home to the biggest meal of the week and spend the afternoon in leisure, and live on with a leaning toward religion but no power of Christ in the heart and no interest whatsoever in the salvation of the souls of men.

Let me go still another step and tell you that many preachers have little of this. They are plain, they are orthodox, they are practical in their living; but as far as having a concern for the lost and a desire for the souls of men, they know very little about it. May God help us today that this burning passion and this yearning desire for souls may be a part of our lives until we shall weep between the porch and the altar, as it were, for the salvation of lost and dying men. This is the scarcest thing, or one of the scarcest things, in all the world today. There is very little of it, very little of it in the best churches of our land, very little of it among the best

preachers of our country. May God help us for His Name's Sake

Then I notice that to have a passion for souls has been the outstanding characteristic of the soul winners of all times. Let us go back a moment over the pages of history. I believe Moses had this. Moses was the Law-giver of Israel. I see him one day coming down from a mountain, and he has in his hands two tables of the Law. But as he comes within sight of the Israelitish camp he sees that they are bowing to worship a golden calf. He drops the tables of stone from his hands, and returning to the mountain he falls upon his face and utters one of the briefest prayers, but one of the most meaningful prayers, recorded in the Bible. I hear him say, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." You can almost see passion and fervent desire in that wonderful little prayer. That is what I call a passion for souls. That is what we need today.

I believe Jeremiah had this. He was the "Weeping Prophet" and prophesied at the beginning and down through the first part of the Babylonian captivity. I hear him saying, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

John Knox had this. I have read how he would crawl out of his bed at midnight, roll upon the floor, and weep and plead with God for souls; though the weather was nearly down to zero, without a covering over his body he would groan before God until his

## HER JEWELS WERE IN HER HEART

Dear mother mine had jewels rare—  
A wealth she had in store;  
Just to behold them once would make  
One hunger yet for more.  
So precious were her lovely gems,  
So much to be desired—  
We reveled in their lustre while  
The jewels were acquired.

She wore them with a lovely grace,  
A regal queen might have;  
She shared them all unselfishly,  
Dividing them with love;  
A precious heritage she left,  
To each she gave a part,  
Far dearer than a pearl of price—  
The jewels of her heart.

She wore no gems or diamonds fine—  
That dear, old-fashioned mother mine—  
Her jewels were in her heart.  
No pearls adorned her queenly head,  
But better still to have it said  
Her jewels were in her heart.  
Oh, that all motherhood today,  
Would truly and devoutly pray,  
That when they're gone their own might say—  
"Her jewels were in her heart."

—Carrie Hetrick Allen.

body was covered with perspiration. He is the one who cried out "Give me Scotland, or I die," and God gave him Scotland.

David Livingstone had this; and it was this that drove him, in spite of the pleading of friends and loved ones, into the heart of earth's darkest continent to give his life for those whom he loved. It has been said that he died upon his knees, pleading with God for souls. Dr. Bachus was president of Hamilton College. He was very sick when informed by his doctor that he had but thirty minutes to live. He said, "If I have but thirty minutes to live, lift me out of my bed and place me upon my knees, that I may spend this thirty minutes in pleading with God for souls." The majority of Christian professors, if informed that they had but thirty minutes to live, would have some wrongs to make right or something of the kind.—The Evangelist.

## INDIA—SADHU JOHN

Most of our readers have heard of Sadhu Sundar Singh, wandering evangelist who walked the roads of India until he disappeared a few years ago "somewhere in Tibet." The inspiration of his life has not died in India, and Rev. Kenneth Jardine, of Peshawar, writes in the C. M. S. Outlook that now and then he meets one of the Sadhu's spiritual children. One such is Sadhu John. He comes from the borders of Nepal, his father a Buddhist priest. This boy, the second son, was being trained to follow his father as a priest, but in the course of his studies at the Scottish mission school he became interested in the Gospel story. Then he had a dream in which Jesus Christ appeared most vividly and called upon him to be a Christian. He awoke and told his family, who were filled with disgust at the mere suggestion that he should even think of joining people so inferior in rank. When he insisted on going to church there was a riot in the village and his father handed him over to the police. At length he was forced to leave home, found employment in a mission school, then, according to his story, Jesus appeared to him again in a dream, and said: "Why are you earning a salary?" Sadhu John took that as an indication that Christ wished him to follow the way of which he had read in the life of Sadhu Sundar Singh, whom he never actually met. He left the school, and now for nineteen years has been moving from place to place, preaching the Gospel, witnessing to his Master, undergoing much privation, especially at first when he was not used to living with no knowledge where his next meal would come from, and when God's faithfulness, of which he says he has since had so much experience, had still to be discovered. "Often I have gone to sleep with no meal, and my Bible and hymnbook as my pillow," he says. Mr. Jardine adds: "In such men as Sadhu John the 'Christ of the Indian Road' comes among us, and we realize afresh that Christianity in this great country has ceased to be a foreign thing but belongs. Christ is busy calling Indian Pauls and Peters to His service.—Selected.



# BIBLE STUDY

## BIBLE DOCTRINE

### XXXVII. Man—His Relation to the Earth

By the Bible Study Editor

The created man was destined to be a creature of the earth and related to it for the purposes of God, at least for a season. The beginning of the life in the Garden of Eden did not suggest a future relationship with God in a spirit world. God had His fellowship with man in the Garden where He had placed him. The first mission, or obligation placed upon man by the Lord was that of fruition: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

#### His Place in the Earth

The second chapter of Genesis is not a continuation of the creative process. It is but a detailed account of some of the processes named in the first chapter. In Gen. 1:24-26 is the record of what God said and of what God did concerning the creation of life on the earth. In Gen. 2:7, 19 is recorded the process of creating man and beast from the dust of the earth. This is the first record of life being created on the earth. It may be lawful for us to speak of what is termed "Prehistoric Man," but it would be only conjectural for one to say that the earth was peopled by a race of man prior to the Edenic creation. Some men are inclined to the belief that there was a race of man on the earth previous to the Adamic race, and for their claims suggest that from that source Cain procured a wife, or, they deduct from the sacred record, that Adam was told to "replenish" the earth. Regarding the **replenishing** of the earth, one need only find the definition and use of the term as found in the Scriptures. The primary significance of the term used is "to fill." This does not imply a **refilling**. The term is used in connection with the act of **consecration**. It means in that sense, to fill the hand. Or, to make the term more specific, it signifies that the open hand is to be filled, and the open hand is an empty hand. Man was ordained to fill the earth with those of his own kind, of which there had been none on the earth. In all of God's creation, in heaven and on earth, there are only the Godhead, angels, man, demons, and creatures of the sea, air, and earth. Every form of earth life was ordained to bring forth abundantly after its own kind. The result was the filling of the earth with every form of life. This obligation rested upon man, to fill the earth with his own kind.

The conjecture that Cain found one of the former race upon the earth and took her to be his wife, is purely speculative. Why would

not God have provided Adam with such a wife? From what source did Seth procure a wife for himself? From the beginnings of human posterity the race of man found the companionships which made the filling of the earth possible. "And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters" (Gen. 5:4). Each succeeding generation multiplied and filled the earth. Thus was the purpose of God fulfilled by man in replenishing the earth with the fruit of the newly created flesh of man.

#### From the Dust

The term used to describe the beginnings of the heavens and the earth is "generations." It implies birth, or bringing forth, or begetting. As applied to plant life and the growing of the herb of the field, the Word describes their growth as well as their origin at the hand of God, for they were from the Lord God, before they were in the earth. Gen. 2:4, 5. Before the tillage of the earth the vegetation was watered by a mist which went up from the earth. The earth began to be fruitful and to multiply as the Lord God intended. This part of the creation had begun before the creation of man.

The creation of man is described in more detail when we are told that the Lord God formed man of the dust of the ground. This formation was the physical part of the man, and had reference to the form of the body. The body was formed from the dust of the earth, but was separated from it. "Out of the ground made the Lord to grow every tree that was pleasant," but the body of man was separated from the ground and propagated life independent of the ground from which he was formed.

Man is constantly reminded of the fact that he was formed from the earth. After the fall of man the Lord told Adam that he would return to the ground from which he was taken. Gen. 2:19. Abraham called himself "dust and ashes" (Gen. 18:27). Job frequently refers to the origin of man as from the dust and of his destiny as a return to the dust. Paul refers to the nature of the human body as "of the earth, earthy" (I Cor. 15:47-49).

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air" (Gen. 2:19). These, too, are earthy, and in Ecclesiastes 3:20 it is said that both man and beast are of the dust, and that all return to dust again. It is evident that all men have the conception of the beginning of human life as from the dust, and all are conscious of the return of human flesh to the elements from which they came. Moreover,

human life is sustained from the things which are produced from the earth or from those materials that are related to the earth. Fruit and vegetation spring from the earth. Flesh is of an earthy character, and hence our physical life is closely related to and dependent upon the earth for its sustenance. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4; Luke 4:4). The fact that there are spiritual qualities connected with the nature of man does not free him from the necessities of supporting himself by the fruits of the earth. And the fact that beast and fowl are taken from the same earth and return to the same dust does not limit the man to the same ultimate destiny of the beast and fowl.

#### Adam

It has been suggested that the name, Adam, applies to the red earth from which he was formed. His name does signify color, redness,—as of blood. It is the name which God gave to both the man and the woman when He had formed them, male and female. Gen. 5:2. The name signifies those who belong to the human race, although it is also the name by which the Lord God called the man. Gen. 3:9. In the conversation between God and the two people who were involved in transgression, God spake to Adam and to the woman. See Gen. 3:9, 13, 16, 17.

In the application of the name to the human race on the earth, it is interesting to note the use of the name by the Apostle Paul, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second man is the Lord from heaven" (I Cor. 15:45, 47). "For as in Adam all die, even so in Christ shall all be made alive" (Verse 22). It is not in the individual alone that sin and death lies. It lies in the whole human family which God called Adam. Sin is in the life, and in the blood, of the whole human race. The ruddy complexion of man tells a story of its own; from it came sin and death, and in it there is no means of redemption. Not until the new man, the second Adam, came is there hope for the first of the race and for all who spring from him. In His blood there was no sin, and, hence, the power of His quickening Spirit.

#### His Dominion

The place which man occupies in the world today was not attained by a process of ascendancy. In relation to creation man is much the same today as when he was placed on the earth by the Creator. He was made to have dominion over the fish, the fowl and over every living thing on the earth. He asserts his dominion and attains it by conquests. He was placed in the "garden of Eden to dress it and to keep it" (Gen. 2:15).



This dominion over the creation was asserted to man in the beginning of his life on the earth. All the beasts of the field and of the earth were brought before the man to see what he would call them. "And whatsoever Adam [marg., the man] called every living creature, that was the name thereof" (Gen. 2:19). This does not seem to be a case of the ascent of man by the survival of the fittest. He was made "the fittest" and continues to survive. The process of survival of the strong may continue to be the law among the beasts, but it has not been successful in the attainment of any mastery over the life of man and his dominion over the lower orders of creation. What God began He continues as far as the lordship of the man is concerned. David writes of this same fact, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Ps. 8:5-8).

As to the continuation of this mastery of creation, the Scripture continues this same truth in the New Testament, by a quotation from the Old Testament. Heb. 2:6-10. One verse is quoted, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." The exception of things subjected is not in nature; it is death because of sin; and this mastery over death was accomplished only by the second Adam.

The dressing and keeping of the garden was a sphere of authority and ability. Man did not create the garden but was able to understand its nature and propagate that which God had created. Life goes on much the same today as in the beginning of time. Man is still able to make the garden and the field serve him with sustenance. This is in the power of man alone. The beast is a destroyer of nature, and man is the builder of it. There is no ascendancy of the beast to be a keeper or a producer of God's creation. But man continues as the sustainer of those things which God in the beginning established and gave into his use and control.

#### His Dependence on God

Man is not his own God, neither is he dependent wholly on his own resources. Concerning Christ it is said, "And he is before all things, and by him all things consist" (Col. 1:17). Cf. John 1:1-3. Also, the light and understanding that was in man came from the light that was before man. Jno. 1:4. The Garden of Eden and its environment were the creation of God before the man was created and placed in it. The degree of responsibility bestowed upon man was indicative of his dependence on God who gave him his responsibility. The privileges of the Garden, as well as the restrictions concerning it, removed from man the complete authority which he otherwise might have claimed for himself. While man may claim free will as his privilege, he cannot claim freedom from

the will and purposes of God. There are responsibilities which God has given him. There are limitations with which God has surrounded him. Dress the garden and keep it, is the responsibility. Of the tree of the knowledge of good and evil, thou shalt not eat of it. Gen. 2:15, 17.

According to the Apostle Paul, the Gospel recognizes both the responsibility and the limitations of man. The responsibility of man toward God is the requirement of righteousness. Rom. 8:4. Even if it required the atonement made by Jesus Christ, God demanded that righteousness must be attained before there can be peace and the enjoyment of the hope of eternal life. The limitations of man are recognized in the statement that the creature, man, is living in a condition subject to vanity. Rom. 8:20. This vanity is not one that is chosen, nevertheless it exists as a part of the program and purpose of God with man. Dependence on God is the result of the humiliation of man on the part of God. It is God who hath subjected the creature to vanity. It is not the willing choice of man. But the result of the subjection of man to vanity is the consequent dependence on one who has power above man to save him from the judgment of his sins. It is not a calamity to become dependent on God, when it is so apparent that human power can not bring about the high aspirations and exaltations of the human soul. It is not wrong to choose the highest and best that is attainable for man in the purposes of God; but it is wrong to assume that these high estates can be attained by the power or prowess of man. On the earth man is responsible to accomplish every service which God has assigned to him, and the duty of righteousness is implied in the performance of that service. On the earth man must acknowledge a dependence on the will and power of God, for man is limited in his privileges and in his powers in accomplishing the demands of God.

#### The Breath of Life

It has been said that man and beast are the same, because all have the same flesh and all have the same breath. Those who have understood the significance of the Hebrew language appreciate the fact that the term used for air and breath and spirit and wind are the same. But the use of the terms and their association determines whether the author speaks of the natural elements or the spiritual ones. Mind and soul may be similar in their meaning, when both are considered as spiritual elements, and as having to do with the thought nature of man. Yet the soul is not the mind, neither the mind the soul. Wind and air are invisible and may be considered of a spirit character, but they are not spirit. The difference between man and beast lies not in the manner of the use of oxygen, nor in the quantity consumed, nor in the nature of the effects of that necessary element of life. When God breathed into the nostrils of the form which He had made, He gave to man that which the beast never possessed and never will possess. "Man became a living soul."

Soul, with all of the spiritual powers and appreciations which that term implies, is not the result of development. It may be said

that eternal life is not an acquired grace, through culture and the attainment of righteousness by the laying off of sin and the putting on of the graces of goodness. Even so, the soul is not an acquirement, but a special gift of being bestowed on man in creation. Every living creature has a distinct quality which is called its intuitive nature. This nature is followed by every member of any particular family or order of creature. Man is distinct from every other creature by having an instinctive spiritual nature and the power of spiritual appreciation. Man has been made a living soul. By nature all men will do the things that are contained in the law, even though they do not possess the law. Rom. 2. The nature to seek after God; the nature to endeavor to please God; the nature to feel a condemnation as a result of not pleasing God; these are the manifestations of the soul. It was because of these elements of the soul nature in man that man could commune with the Creator and assume responsibilities before Him and then appreciate the fact that, even though he followed the natural instinct of appeasing a desire (behaviourism), he knew that he had sinned against his God. This is not the nature of the beast. It is the evidence of the living soul which God made man to become, by breathing into his nostrils the breath of life. Man was not made a part of God, by that breath from God, but He was made of so exalted a nature that it was possible for Him then, and in all generations, to commune with his God and to serve Him in spirit and in truth.

#### DOES YOUR FAITH STAND THE TEST?

Col. Richardson, an orthodox Christian, and two Universalists were in a boat in the Niagara River, some distance above the falls. The Universalists began to rail the Colonel on his belief of future punishment, and expressed their astonishment that a man of his powers should be so misled as to believe the horrid dogma. The colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that when they, after some time, looked round, they found that the boat was hurrying towards the falls. The Universalists at once dropped their oars and began to cry to God to have mercy on them. Richardson laid hold of the oars, exerted all his strength, and by God's mercy they reached the shore. When they had landed, he addressed his companions: "Gentlemen, it was not long since you were railing at me for believing in future punishment. Your opinion is, that when a man dies, the first thing of which he is conscious is being in heaven; now I want to know why you were so terribly frightened when you thought that in five minutes more you'd be over the falls in glory?" The Universalists were silent for some time; at length one of them said, "I'll tell you what, Colonel Richardson—universalism does very well in smooth water, but it will never do to go over the Falls of Niagara!" Moral: "Many a man might go to heaven with half the labor they go to hell, if they would venture their industry the right way."—Ben Jonson.



# SUNDAY SCHOOL

## NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

### JOSEPH SOLD INTO EGYPT.—Genesis, Chapters 37, 39-41

Lesson for September 13, 1942

**Golden Text.**—Charity [love] envieth not.—I Cor. 13:4.

"There is no just man upon the earth that doeth good and sinneth not," but in the person of Joseph we have the most lovely of all Bible characters, and in the events of his life he foreshadowed our Blessed Lord in more aspects than any other. Tradition has it that he was as beautiful in feature as he was lovely in character.

**Gen. 37:1-4.** To be "simple" is to be open and entirely devoid of dissimulation. But mankind is so given to pretence and deception that the word "simple" has got to have the meaning of "fool." If all hearts were pure and lives were innocent we could each speak of the things that came from our own hearts and give offence to none. As evil grows in the heart deception and dissimulation grow with it. If I am good and you speak to others about my goodness, my modesty may make me hide myself among the stuff; but if I am bad and you speak to others about my evil deeds my pride will cause such an upsurge of anger that I will not be able to speak peaceably to you.

The coat that Jacob made for Joseph was probably a token not only of the father's special affection but rather that he had designed that Joseph should be the principal heir and ruler of the house of Jacob after the father's demise.

**Verses 5-11.** Joseph's two dreams were revelations from God, but in view of the father's evident intentions they would not seem strange. In eastern lands such was the jealousy in the families of royalty that it frequently happened that the successful heir slew all his brethren to prevent their machinations against him. In the family of Jacob, these evil plots against Joseph started as soon as it seemed apparent that Joseph would be the heir and successor. Did Joseph do wrong to tell his dreams? No. To the pure all things are pure; but—(see Tit. 1:15).

**Verses 12-22.** Love worketh no ill. Hate is the opposite of love; therefore it worketh no good. Love will give its life for others; hate will take the life of others. Reuben was Jacob's oldest son. As such he had responsibility over all his brethren. Perhaps he realized it. At least we know that he tried to save Joseph. But Reuben had neither the courage to withstand his evil-minded brethren nor to report to the father their misdeeds. The others were cruel; he was unstable as water.

**Verse 23.** The brothers had a grudge against that coat. Had Joseph been evil-mind-

ed as were they there would probably have been but little opposition on their part to the honor the father bestowed upon Joseph. In the history of the world, leaders chosen by the people have not been better nor worse than the masses of the citizenry. They choose their own kind. If our blessed Lord were a citizen in the flesh of these U.S.A. and would be a candidate for the presidency He would get but a very few votes. Even His so-called own would not receive Him. Joseph had a better chance in Egypt than he had among his brethren.

**Verses 24-28.** What profit is there in killing? What profit is there in any crime? And how much benefit did the ten brothers get from the twenty pieces of silver?

**Verses 29-36.** A common word in the Near East is Kismet, meaning Fate. What is to be will be. The full story of the life of Joseph would confirm that theory. And yet I could not subscribe to it. But one thing I do know; God's purposes cannot be frustrated by the evil that men may do.

Sin is a thing of darkness and cannot bear the light. If Jacob could not be comforted when he thought that an evil beast had devoured Joseph, how could he have borne it if he had learned the truth of the son's disappearance? The evil that they did would have crushed him more than the evil that befell Joseph. I'd rather follow my son to the grave than to the penitentiary.

**Chapters 39-41.** A great man is king over circumstances. He will not fail in lowly stations nor become exalted in the high. Had Joseph become proud of the honor conferred upon him in Potiphar's house when he was made chief steward, he would have fallen at the first temptation. Had he been like the average he would have given up trying to be good when he was thrown into prison. But if he had failed, what would have become of Israel? But neither did my Blessed Lord fail nor was He discouraged; He finished the work of my redemption. Let us do likewise.

### JUDAH.—AN EXAMPLE OF SELF-SACRIFICE.—Genesis, Chapters 42-44

Lesson for September 20, 1942

**Golden Text.**—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.—I John 3:16.

**Rom. 8:28.** Had Israel remained in Canaan several things would probably have happened that would not have been for the good of God's chosen. In Egypt it was much more to their good. Therefore the Lord caused events to take shape so that they would get there. Also when the time came for them to possess the land of Canaan He caused events to shape

so that they got out of Egypt. All things work together for good to the called.

**Chapter 42.** Abram went forth by the spiritual urge that was within; Jacob was driven by the urge of circumstances. God deals with His children in many ways. The urge for food is the most primitive of all urges. Even in our present high state of earthly advancement with many people their first thought is, "What do we eat?" Food was not Jacob's primary urge, but it was a necessary one. No one cares to see his loved ones and his cattle starve.

If you want anything you have to go after it where it is. Jacob knew that there was food in Egypt. What he did not know was that God had brought about these circumstances in order to make it possible and necessary for the family of Jacob to go there. He thought that all things were against him. He was mistaken. If God be for him who could be against him? I wonder if Jacob forgot the promise that God had made to him about fifty years before at Bethel. If he had he did no worse than the rest of us. And do not sit in judgment on the poor man for lamenting that everything was against him. In the light of the revelation of God, as complete as it can be made to mortal man, you probably complain more over less. Do not judge, but profit from their experiences.

Reuben offered to go security for Benjamin. But Jacob had no confidence in the words of one so unstable. Your word is no better than you are.

**Chapter 43.** Joseph's dreams came true. But they only came true after he proved himself by thirteen years of steadfastness in the bitter school of adversity, and nine years of faithfulness without exaltation in the more dangerous field of popular acclaim. But he didn't boast and tell his brethren, "I told you so." He rejoiced in the position of power only because of the good that he could do and thereby saved much people alive.

**Chapter 44:1-5.** The superstitions of today are as old as Egypt and Babylon. A common form of divination today is by the use of the drinking cup, even as it was in Egypt in the time of Joseph. The margin for "divine" in my Bible is "make trial." We Pennsylvania Dutch who still cling to heathen superstitions have the word "try" for pow-wow. But did Joseph divine through the cup? In verse 15 he tells them that he could certainly divine, after they had been blamed for stealing the cup. No, Joseph, the interpreter of dreams, lived so close to God that he did not need the arts of the magician and the necromancer. These things Joseph did and said to prove his brethren. Had they become men indeed or were they still moved by the impulses of wild youth?

**Verses 6-17.** It is sometimes easier to lie out of things that you did do than to get out of something that you didn't do. When the



ten sold Joseph into Egypt they had no trouble persuading their father that Joseph had been killed by some wild beast; but, when they had been honest men in Egypt they were compelled to confess to a theft they had not committed, but which had been planted on them. Joseph served time in prison on a planted charge by Potiphar's wife. It didn't help him any to deny it either. Circumstantial evidence is dangerous evidence to hang any man on.

**Verse 18.** Few people are thoroughly bad at any time and fewer still are bad all the time. Judah had showed himself as heartless in selling his brother as a later Judas did in selling his Lord. At one time he ordered the death of his daughter-in-law for a sin in which he was more guilty than she. She was only spared because he was exposed as the really guilty one.

But Judah had changed, and his brothers also had changed, for the better. When he said, in verse 16, that their iniquity was found out I think that he was not referring to the money and the cup that was found in their sacks, but rather to that long-hidden sin through which they so grievously mistreated their brother. Conscience had troubled them for years, and now in their adversity it spoke out loud. The plea that Judah makes for Benjamin has no equal in any literature. "It takes the overflow of heart to give the lips full speech." It was Judah's overflowing heart, breaking for the pain that he had already caused his aged father, that evoked this appeal. May we all change and keep on changing until we have the mind of Christ in all things.

#### JOSEPH.—AN EXAMPLE OF FORGIVENESS.—Genesis, Chapters 45-50.

Lesson for September 27, 1942

**Golden Text.**—And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

**Chap. 45:1, 2.** Strong men seldom weep. I doubt that Joseph had wept once through the long twenty-two years since he had been sold into Egypt. He learned to bear his loneliness and sufferings with the courage that only those who fully trust in God have. The evils that befell him did not even embitter him. But Joseph's love for his father and brethren was like a mighty stream. For all these years it had been dammed up for lack of opportunity to express itself. When he found that his brothers stood the rigid tests that he gave them, and that at long last they were proving themselves worthy sons of his father, the dam broke. Those sobs were for joy at reconciliation and reunion.

**Verse 3.** The worst person on earth to live with is yourself, if in the past you have been guilty of sins that now haunt you like a specter. Herein is the joy of the saint—not that he has never sinned but that through Christ his sins are freely forgiven and blotted out of the book of remembrance. Joseph freely forgave his brethren; but until they knew it they were terrified as they stood before him. And even after Jacob's death they still feared that sometime Joseph might revenge himself upon them. We expect others to do to us what

we would do to them if conditions were reversed.

**Verses 4-15.** There was a time when Joseph's brethren would stop short of nothing to keep him from becoming their lord. Now, because of what they did to him, he has become lord of Egypt and their very life depended upon his bounty. Under such conditions some people get mad at themselves. Joseph pleads with them not to do anything so unworthy, and again pleads with them not to quarrel among themselves as he starts them back to Canaan to bring their families and possessions into Egypt. The sharp tongue gets sharper through constant use; and the sour disposition does not sweeten with the years except as the heart is touched with the love and grace of God.

Some would call it chance, but Joseph called it God. He had no doubt that a loving Father God had done all these things for the future good of His people.

**Verses 16-28.** The reigning dynasty in Egypt at this time was that of the Hyksos, or shepherd kings. They had probably entered Egypt by conquest from Canaan. The Egyptians hated all shepherds, including their shepherd rulers. But for the same reason Pharaoh would take kindly to Joseph and his family. Joseph's course in supplying the needs of the peoples of Egypt during the years of famine gave Pharaoh such a strong hold upon the country that this dynasty ruled for four more generations. When they were overthrown there arose a king that knew not Joseph; but by that time Israel had grown into a mighty nation and was ready for the migration to the land promised to their fathers.

I wonder how much of a confession the sons made when they got back home and had to tell Jacob that Joseph was yet alive. They must have made their story very realistic twenty-two years earlier, for Jacob could not believe them now. One of the penalties of lying is that the time will come when people will have so little confidence in your word that they will not accept it even when you speak the truth. But truth is stranger than fiction, and the true stories in the Book, unembellished with the elegancies of speech, are the finest stories in any language.

**Chapter 46.** At Beer-sheba, outpost to Canaan (beyond that lay the desert), Jacob

#### CLAY

"I took a piece of plastic clay  
And idly fashioned it one day;  
And as my fingers pressed it still,  
It moved and yielded at my will.

"I came again when days were past,  
The bit of clay was hard at last;  
The form I gave it, it still bore,  
But I could change that form no more.

"I took a piece of living clay  
And gently formed it day by day,  
And molded with my power and art  
A young child's soft and yielding heart.

"I came again when years were gone—  
It was a man I looked upon;  
He still that early impress wore,  
And I could change him nevermore."

—Selected.

reared an altar to the Lord. And there God appeared to him and encouraged him to go to Egypt. Many years later Joshua could tell the children of Israel that not one word of his good promise had failed.

The seventy souls were the immediate members of the family. There were doubtless many servants, but they were not numbered. But we must consider them in the multiplication of the tribe of Israel while in Egypt.

**Chapter 47:1-12.** "Godliness is profitable unto all things, having promise of the life that now is," etc. The family of Jacob was given the best in Egypt. It is fine to have some near of kin with influence so that you can get favors through their prestige; but it is a great deal better to be such a great and good man that others will get blessings through your prestige and influence. Be a giver, not a getter. Imitate Joseph.

#### FAITH IN CHRIST AS OUR PERSONAL SAVIOUR.—Acts 16:11-34; Romans 5:1-11; I John 5:1-5

Lesson for October 4, 1942

**Golden Text.**—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Romans 5:1.

**Acts 16:11-15.** God directs our lives by closed doors as well as open ones. When Paul would have gone into Bithynia the Spirit suffered him not. When he would preach in Asia the Spirit forbade him; but now when he comes to Troas the Lord in a vision calls him to go into Europe.

It is comparatively easy to break a rock if you know where to hit it. Paul seemed to know how to open doors to the Gospel; or rather the Lord worked with him and opened the doors for him. He used his good sense to go to those who had enough religion to gather together for prayer; and God opened the heart of the wealthy Lydia that she first received the Gospel into her heart; and then gave the hospitality of her home to the messengers of the Gospel. No messenger should have to beg help of the brotherhood; they should be so burdened for the Lord's work that they would beg the messengers to accept their help.

**Verses 16-24.** Through man's spiritual entity he has contact with the spirit world. A saint has fellowship and communion with the Father of Spirits, the God of heaven; a wicked person may have his life under the domination of the spirits of evil. For the acquisition of gain people will stoop to anything, no matter how sinful. And nothing arouses the opposition of the ungodly to the Gospel more than preaching that destroys their means of gaining ill-gotten wealth.

**Verses 25-34.** Faith gives grace. Because they believed, Paul and Silas could sing and pray in the prison. Because they thus honored God He honored them with an earthquake that loosed their bonds and gave them an opportunity to preach the Gospel to the jailer and his family to their conversion. Salvation brings joy.

**Romans 5:1-11.** When we are justified by faith that is in Christ Jesus we are made righteous; and when we are righteous we have peace. Holy living goes with true faith;



and great peace have all they who love God's law.

By faith we have access to the grace that brings us salvation; and by faith we have access to the grace that enables us to stand. Being saved and kept we have much rejoicing.

The three cardinal graces are faith, hope, and love. Faith and hope are both spoken of as means to our salvation. Faith enables us to take hold of God unto salvation, and hope gives us endurance to the end.

It takes much work to perfect that which concerneth me. I must seek the things which are above; but He that has begun a good work within me will perfect it through means of His own choosing. Tribulations (Lat., tribulum, a flail) are sent into my life to separate the good in me from the chaff. I don't like it, but it worketh patience or steadfastness. Only the sins that men forsake lose their power over them, and the less chaff there is in my make-up the easier it is for me to endure steadfastly as I journey heavenward. Only the steadfast have experience of God's empowering and delivering. Because He hath delivered I trust that He will yet deliver. Therefore I have hope and am not ashamed to acknowledge Jesus as my all in all. It was neither my goodness nor my strength that wrought my salvation. It was while I was a sinner and without strength

that the Saviour died for me. There is much more in Christ for the sinner than he can imagine; and there is much more in Christ for the saint than he ever appropriates. We are frequently weak and starved when we could have His fullness and be complete in Him.

Through faith we accept Christ who of God is made unto us wisdom, righteousness, sanctification, and redemption. We are reconciled to the Father and accepted of Him in the beloved. While we are to give diligence to make our calling and election sure, whenever we glory we are to glory in the Lord.

I John 5:1-5. Most people living in communities where the Gospel is preached believe that Christ died for sinners; but the faith that saves is different from the weak mental assent of the sinner. The faith that saves is the kind that causes me to turn my back to the world, to fight the good fight of faith, and to lay hold of eternal life. The just are made alive by faith; and being made alive, the just live by faith. Most of us dread the thought of a Hitlerian victory in this present war; far more should we bestir ourselves to prevent Satan and the world to have the victory over us in the moral and spiritual life. "Too little and too late" means defeat in both fronts. There is an overcoming life. It is ours for the appropriating. Seek, find, and have.

## THE PLACE OF THE SUNDAY SCHOOL

By Mrs. Sydney Olson

Today we consider the Sunday school as a necessary and integral part of our church. I presume that every denomination of the Christian church has a Sunday school where old and young are taught lessons of morality and good citizenship from the Word of God, and it is the earnest desire of the leaders of the church that there might be a large attendance in their Sunday school, and every effort is made to that end.

Let us look back a couple of centuries and see if the situation has always been such.

For some years before 1780 Robert Raikes, of Gloucester, England, had been interested in the deplorable condition of the prisons and endeavored to make more tolerable the lot of those confined in them. As a result of this work he began to study the environment from which these people came.

Gloucester was the center of the pin industry and child labor was largely employed, but on Sundays these children were turned loose to spend their time in drinking and all kinds of vice.

In 1780 he began an experiment. He believed that the place to check the steady flow of criminals into the prisons was in childhood, so he engaged a Mrs. Brandon and paid her a shilling a day to teach a group of twelve boys. It was necessary to teach these boys to read and write so they could read the Bible, and Robert Raikes published a book to help them learn more quickly.

At the end of three years he felt well satisfied with the results of his experiment.

As proprietor of the only printing press in several counties, and the editor of a news-

paper, he was able, through it and in other ways to secure the interest of such men as the Wesleys and Whitefield. On November 3, 1783, he published an editorial in his paper and began to make known his plans and the results of his experiment. In four years the number of scholars in Sunday schools in the British Isles had risen to 250,000.

This plan did not advance without opposition. Some cried that the masses should be kept in their place. Others that family religion would be destroyed. But something had been started that could not be stopped as long as there were men in the world who were interested in the welfare of humanity and the eternal salvation of souls.

It has been said that the experiment of Robert Raikes "gave to the 19th century and the world the potent instrument for moral and religious advancement to be passed on to the twentieth century for a development beyond the dreams of the most sanguine."

This instrument is in our own hands today. How shall we use it?

If Robert Raikes was aroused by the undiminishing stream of criminals flowing into the prisons, what should we be, as we see the population of our own penitentiaries increasing until pardoning boards feel that some must be released because of overcrowded conditions? And even more alarming is the fact that the majority of these criminals are youths of twenty years or younger!

Should not we arouse ourselves and make more of an effort to see that the children of our community—our own and the children with whom they associate—are in Sunday

school? Not necessarily to increase our attendance—not that a larger figure may appear on our register, but that these young lives may be won for Christ and trained in ways of righteousness and honesty. That they might be taught to fear God and honor Him, His church, and the rights of fellow men.

The question arises, "What can we do that we have not done?"

First, let us search our own hearts and see that we are working through love of Christ and others and not just from a sense of duty.

Second, let us make our Sunday school attractive. Variety is the spice of the Sunday school as well as other phases of life. The opening and closing exercises should be planned with the children in mind. Interest the children, and we need not worry about being tiresome to the older people.

Our public schools endeavor to use methods of teaching that will be most effective with children. The Sunday school has long been years behind the public schools in this matter. If we cannot have teachers who have had training in teaching, let us try to get material that will help untrained teachers in understanding and teaching the children—and the same may be said of the young people.

Third, let us not forget the homes from which our children come. They have the greatest influence of all on the children. Let us contact the homes and do all we can to win the co-operation of the home in our efforts to teach the children the Word of God and the right way of life.

And above all else, let us remember our Lord Jesus is looking at us—at you and at me—and saying, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."—Gospel Banner.

## THE MYSTERIOUS GIRAFFE

(Continued from page 273)

In the African forest the giraffe's worst enemy is the lion. Against the lion it has little protection, although if only one lion attacks, the giraffe may shake off the enemy and make good its escape. When it gets into a run the giraffe can travel at thirty miles an hour for long distances. When it runs its tail whirls rapidly round and round as if it were some kind of propeller.

The giraffe's best protection is its color. The spotted hide is excellent camouflage so that the giraffe fades into the landscape when feeding among the trees. The hide is prized by African natives as material for shields, and the meat of the giraffe is considered a great delicacy. But hunting of the giraffe is prohibited in most parts of Africa now.—The Pilot.

Real merit of any kind cannot long be concealed; it will be discovered and nothing can depreciate it but a man exhibiting it himself. It may not always be rewarded as it ought, but it will always be known.—Chesterfield.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—John Bunyan.



# YOUNG PEOPLE'S MEETING

## INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

**Every Bible Doctrine** should be approached with the proper respect and reverence. There is no room for the egotism or the conceit of men. No one should teach the doctrines in a spirit of antagonism or hatred. But every doctrine to be taught should be taught as a sacred trust from God to be delivered to the human family for their good. Every truth may be presented in love, however distasteful that truth may seem to the ones who are to hear it, or however antagonistic toward it they may act. As we approach the study of the doctrine of **Everlasting Punishment** we should impress the right spirit in teaching it and inspire the due fear that the doctrine calls forth and deep respect for the Power who controls the destinies of men, and seek to make men feel both the great and tender love of God as well as the deep and loving concern of the teacher of God's doctrine of punishment for sin.

**The Great Commission**, as it applies to the duty of the Christian toward the lost in the cities, comes to us with the same constraining love as it does concerning the lost anywhere else in the world. It is not a question as to where the soul is, or what his blood relation is, or what his social or financial standing. But if he or she is a lost soul and needs to have some one to seek to lead him to Christ for salvation, that soul's need should appeal strongly to every Christian heart and should move that heart to labor and to pray to the end that something may be done to reach that need.

In the study of City Missions, let us anew consider our opportunities and duty and ask God to help us to heed the call which He is giving to us as individuals to forward the work of soul-saving in the city.

**Christian Song** has been used of God to reach many hearts for their encouragement and strength as believers. It has also been used to reach the unsaved and impress the message of salvation upon their hearts. It will no doubt continue to be an agency of God in time to come. Let us make the very best use of this agency and see that we allow God to help us to make it of the highest service to the cause.

**The Study of Colossians.**—The first lesson comes in this issue of the September Christian Monitor. We think of the writer, Paul, taking a deep interest in the saints of his day wherever it was in his power to do something to encourage and strengthen them. The letter to the Colossians will reveal how he approached the opportunity to encourage them and how he met the issue that was a problem in the church there as well as elsewhere. He taught the true doctrine of the pre-eminence of Christ in such a way that they could plainly see that the erroneous doctrines of heathen philosophy and perverted religious doctrine were wrong. As we proceed we shall see how the right views of the person and work of Jesus Christ served to straighten out their thoughts, as they will also ours, if we have been sidetracked by such error.

There is a vital connection between right doctrine and right living. This will also be brought out in the course of the Epistle. If Jesus has the pre-eminence in the universe, He ought to have the pre-eminence in our affections and in all the activities of our lives. This study ought to make us stronger if we enter into it with a desire to get the message and to improve our own lives before the Lord. It will truly be a disappointment to the committee and the Editor if this result is not accomplished. We should all labor and pray that this disappointment may not be.

We send forth these suggestions on the topics for another month with the hope that our young people may find some thoughts and suggestions that help them to make the Young People's Meeting a means of power in the congregation. To this end may the Lord bless.

**EVERLASTING PUNISHMENT.**—Matt. 25:41; Rev. 20:10.

Topic for September 13

MOTTO

"How shall we escape if we neglect?"

MEDITATIONS ON THE TOPIC

**I. The Fact of an Everlasting Punishment** is clearly taught in God's revealed Word. This fact belongs to the administration of His judgments. "The judgments of the Lord are true and righteous altogether." We, in our finite understanding, do well to accept the fact in humility of mind knowing that God does all things in righteousness. Beings that are so made that they could enjoy eternal bliss and glory, having the right to their free moral agency, must of necessity be also liable to eternal punishment when they choose to take the way that cuts them off from God's mercy and grace.

It is a mark of the grossest ignorance of God's grace and wisdom when men find fault with a perfectly holy and just God's dealing with sinners by casting them into a state of

eternal torment. We are reminded again and again in His holy Word that He "is not willing that any should perish"; that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is plain that God does His part in seeking to bring the light and the truth to men that they may escape the doom that the lost must inevitably suffer. The greatest condemnation that is named is the sin of **refusal of the light**. Jno. 3:19.

There are some acts that are done under circumstances that are final. One of these acts is the neglect of the great salvation that has been prepared to redeem men from the punishment of their sins and enabling them to gain an eternal inheritance of glory in the presence of God. God knows why it must be so and has mercifully given us the light and sent us the warnings needed that we may use our opportunity to escape.

**II. The Text.**—Matt. 25:41.—This passage describes the separation between the righteous and the wicked when they appear before the Judge who gives the final sentence to those who are before His judgment throne.

**Rev. 20:10.**—This describes the judgment that falls upon the devil who has been the agent in deceiving men. His torment is **forever** just as will be the torment of those who are cast into the fire that has been prepared for the devil and his angels.

**III. Suggestions for Junior Programs.**—One of the important lessons for childhood to learn is that certain acts bring punishment. While the punishments that are inflicted by persons in authority are sometimes not administered, there is no escape for any sin but that it must be met in a perfectly just and righteous way and receive its due punishment. Even God cannot forgive sin, without in some way meeting the requirement of punishment for sin which His perfectly righteous government demands. This requirement has been met in the death of Jesus Christ, the Son of God. This is the reason why it is so presumptuous and wicked to reject the plan which the holy God has found satisfactory. It is well to teach the fact of hell and how the Bible teaches that its torments are everlasting. The Scriptures can be allowed to speak for themselves with such comments as may be helpful in making clear what they say. God has described the fearfulness of hell so that the living may take warning and prepare to escape from falling into such a condition while there is an opportunity. Impress the gratitude we owe to God to make a way of escape and in sending us the Bible and Christian teachers to help us to know about it.

### OUTLINE STUDY

#### I. The Punishment Described.

1. Wrath.—Rom. 2:5.
2. Torment.—Lk. 16:28; Rev. 14:10.
3. Second death.—Rev. 21:8.
4. Everlasting fire.—Matt. 25:41.
5. Bottomless pit.—Rev. 9:2.
6. Unquenched fire.—Mk. 9:48; Lk. 3:17.
7. Lake burning.—Rev. 21:8.
8. Outer darkness with weeping and gnashing of teeth.—Matt. 8:12.
9. Furnace of fire.—Matt. 13:42.
10. Blackness of darkness.—Jude 13.

#### II. Duration of the Punishment.

1. Everlasting or endless.—Rev. 14:10; Matt. 25:41; Jude 13.
2. Undying worm with unquenched fire.—Mk. 9:48.

#### III. The Consequence of Sin and Rejection of Salvation.

1. The vengeance and wrath of God eternally abiding upon the wicked.—II Thess. 1:9; Jno. 3:36.

#### IV. The Proportion of Punishment.—Luke 12:47, 48.

### SUGGESTIVE ASSIGNMENTS

#### For Juniors.

1. Text Word, "Punish."
2. The Punishment of the Sinner.
  - a. Sin will be punished.
  - b. Wrath abides on those who reject Jesus as Saviour.
  - c. The punishment is terrible.
  - d. There is no hope to escape from it.
  - e. It is everlasting.
  - f. The place of punishment is called—Hell.  
Bottomless pit.  
Lake of fire.  
Outer darkness.

#### For Seniors.

1. The Certainty of God's Wrath against Sin.



2. The Nature of the Punishment.
3. The Everlasting Duration.

#### PERSONAL THOUGHT

O Lord, how glad we are that we have been warned and have a deliverance from eternal punishment!

#### SEED THOUGHTS

That the future punishment of the wicked holds a prominent place in the teachings of the Scriptures there can be no reasonable doubt. What is between the covers of the Bible is the preacher's message. Yet great care must be exercised in the teaching and proclamation of this doctrine. After all it is not the saying of hard things that pierces the consciences of people; it is the voice of divine love heard amid the thunder.—Evans.

Yet there must be no consciousness of cowardice in proclaiming the doctrine of future retribution, however awful its delineation may be. Fear is a legitimate motive to which we may appeal, and while it may be classed among the lower motives, it is nevertheless true that it is the only motive that will effectively move some people to action.—Evans.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.—Solomon.

And death and hell were cast into the lake of fire. This is the second death.—John in Revelation.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.—Rev. 14:11.

#### FULFILLING THE GREAT COMMISSION—CITIES—Acts 8:5-27

Topic for September 20

#### MOTTO

"Preach the word."

#### MEDITATIONS ON THE TOPIC

I. **City Missions.**—Is there a need of going to the cities to do mission work? The following is copied from the book on "Studies in Mennonite City Missions" which was published five years ago (it is possible that such a need has even increased in that period of time): "All about us is drunkenness, profanity, selfishness, greed, immodesty, immorality, theft, and disregard for anything pertaining to righteousness. Drunkenness is so common that one hardly lives a day without seeing one or two, often more, men who find it difficult to walk steady. One may even see drunken women being led home by their husbands or friends. Taverns (the modern saloon) are open even to children. Profanity flows from the lips of so many that it is a pleasant change to meet a group of men and women who do not take the name of God in vain. One takes a second look at a man who stands back to let the ladies enter a street car first. Doors are kept locked whether one is in the house or not. Immorality abounds. A missionary among his own people (the Lithuanians) in this district told us that the first thing he asks when he enters a home for personal work is whether they are living with their own companions."

The fact that there are many in that period of life, childhood and youth, is a challenge to those who know ways to get a grip on the minds and hearts of children and youth to use their opportunity. Where there is poverty there is opportunity to enter needy homes. In times of sickness and sorrow there are doors that may be entered to bring a message of love and comfort. Then there are hungry souls that from their misery and

longing will appreciate the words of kindness and interest that a messenger of the Cross may bring to them that open to them a door of hope. Who can forbear to use these opportunities?

II. **The Text.**—Acts 8:5-27.—This passage gives us a glimpse of the service of a Spirit-filled man in the city of Samaria and how his preaching was effective in reaching many who were under the power of Satan in that city. Not all those who professed faith in Christ were truly converted, but there was evidently much good done so that the witness to Christ was strongly given. Philip was in the hands of the Spirit for any task.

III. **Suggestions for Junior Programs.**—The juniors may be made to understand some of the sinful things that are going on in the city, which the Gospel of Christ will change in those who are saved. It is a question to be carefully considered whether all the wicked things that are going on in a city should be unveiled to the minds of those as tender in years as the juniors. But there is enough already known by some of the juniors that it will not be difficult to show the terrible conditions of poverty and disease and sorrow which sin has brought and then to show how the Gospel has saved and made sin-bound ones free.

Possibly the phase of the subject in which the ways of bringing the light of the Gospel to needy souls, as suggested, should be emphasized. All of these ways have been tried and have been used of God to bring Christ to souls. The boys and girls may share in bringing this message in some of the ways mentioned.

#### OUTLINE STUDY

##### I. What the City Missionary Meets.

1. Centers of educational activities.
  - a. For the uplift and benefit of men.
  - b. For every form of godless and devilish service.
2. Industrial activities.
  - a. Necessary and beneficial.
  - b. To meet the perverted mode of modern living.
  - c. A network of union organizations and unequal yokes.
  - d. A mass of enslaved and oppressed people, living in poverty and squalor.
3. Publishing activities.
  - a. Helpful literature.
  - b. Literature forwarding all the devices of hell.
4. Recreation Activities.
  - a. Drinking.
  - b. Dancing.
  - c. Card playing.
  - d. Ruffians and lawbreakers.
  - e. Necessary relief from the stress and strain.
5. Religion.
  - a. The faithful church and teachers of the Word.
  - b. Centers of false religion and cults.
  - c. The modern corrupted church.

##### II. The Missionary Service.

1. Angels of mercy.—Gal. 6:10.
2. Messengers of good tidings.—II Tim. 4:1-5.
3. Upholders of a pure standard of life.—Tit. 2:1-10.
4. Snatching brands from the fire.—Jude 22, 23.
5. Seeking to rescue childhood from ruin.—II Tim. 3:14, 15.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Compassion."
2. The Light of Jesus Needed in the Cities.
  - a. Sinful things in a city.
  - b. Finding sinbound souls to help.
  - c. How to bring the light of Jesus to souls—
    - In visiting.
    - In giving tracts.
    - In Sunday school.

In Gospel preaching.  
In Bible school.  
In faithful living.

##### For Seniors.

1. Conditions to Meet in a City.
2. The Sufficiency of Christ for City People.
3. The Power of a Whole Gospel Message in the City.

#### PERSONAL THOUGHT

Is there something more that I can do to forward the message of salvation in the cities?

#### SEED THOUGHTS

I said: "Let me walk in the field;"  
He said: "Nay, walk in the town;"  
I said: "There are no flowers there;"  
He said: "No flowers, but a crown."

I said: "But the sky is black,  
There is nothing but noise and din;"  
But He wept as He sent me back;  
"There is more," He said, "There is sin."

I said: "But the air is thick,  
And fogs are veiling the sun;"  
He answered: "Yet souls are sick,  
And souls in the dark undone."

I said: "I shall miss the light,  
And friends will miss me they say;"  
He answered me, "Choose tonight,  
If I am to miss you or they."

I pleaded for time to be given;  
He said: "Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your Guide."

I cast one look at the fields,  
Then set my face to the town;  
He said: "My child, do you yield?  
Will you leave the flowers for the crown?"

Then into His hand went mine,  
And into my heart came He;  
And I walk in a light divine,  
The path I had feared to see.  
—Geo. MacDonald.

#### CHRISTIAN SONG.—I Cor. 14:15; Col. 3:16

Topic for September 27

#### MOTTO

"Singing with grace in your hearts to the Lord."

#### MEDITATIONS ON THE TOPIC

I. **Christian Song** is song with music and sentiment that harmonizes with the Christian spirit and message.

Music, or the melody of song, may differ from the sentiment and bring an effect entirely different from that which the sentiment demands. There is Christian melody, and there is melody that is not Christian. A melody that awakens feelings that harmonize with words of sensuality and emotions that are purely of an earthly passion, is not appropriate to be used with the lofty sentiment of spiritual song. Even the simpler words of joy and praise that call for a more rapid movement of time are manifestly spoiled for a noble sentiment of praise if there is such a movement that stirs up the physical inclination to dance.

The sentiment of song is also expressed by words that lead the thought in channels harmonizing with the teachings, the hopes, the joys, and the sorrows of the Christian. Often the Christian preacher and teacher may have his message deeply and indelibly impressed by having the same message in the words of a song. A false sentiment can likewise be impressed by bringing a false standard into



a sacred rhythm and making it appear to be genuine.

Having our higher life sentiments expressed in appropriate words and music, let us cultivate our voices to sing to the edification of our own souls and the souls of those who hear us, and to the glory of God.

11. **The Text.**—1 Cor. 14:15.—Both the inward emotions of the spirit and the outward expression of words, working together, make singing edifying.

Col. 3:16.—The word dwelling richly within the heart may be the means of leading us out in the frame of worship and devotion to God when we sing the truth dwelling in our hearts by the Word.

111. **Suggestions for Junior Programs.**—Possibly the finest way to impress the juniors with Christian song is to sing such songs and discuss their meaning and show them by experience how appropriate music fits with the words. Many of our junior song leaders need a general renovation of their selections, largely because there is so much "jazz" music that has crept into them. Our boys and girls would enjoy a more reverent kind of music if they were trained to sing it. Invariably there will be many who will select the songs that have music that "gets into the feet" if their song leader has taught them such songs. But if you will study the reason, it is not because they lead them to the most spiritual thought, but rather for the physical effect.

Seek to give the children discernment of Christian songs as far as the words go and develop a taste in them for appropriate music for heavenly sentiments or praise and thanksgiving and worship, and skillfully plan to correct error in the selections of music of the past, by avoiding such selections, and substituting those which they will learn to like fully as well, that do not have the objectionable features.

#### OUTLINE STUDY

##### I. Songs not Christian.

1. Songs by drunkards.—Ps. 69:12; Isa. 5:12; Amos 6:5, 6.
2. Songs by harlots.—Isa. 23:15, 16.
3. The song of fools.—Prov. 7:5.
4. False and ungodly sentiments.—II Tim. 2:16-18.

##### II. Christian Song.

1. Songs from grace in the heart.—Col. 3:16; I Cor. 14:15.
2. Psalms of praise and thanksgiving.—Acts 16:25; Rev. 5:9-14; Rom. 15:9-11.
3. Songs of victory in the Lord.—Rev. 15:3, 4.
4. Spiritual in character.—Eph. 5:19; Col. 3:16.
5. Songs containing the Word of Christ. Col. 3:16.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Sing."
2. Songs That Are Christian.
  - a. Sung by a Christian heart.
  - b. Sung about Jesus and His love.
  - c. Sung about the teaching of His Word.
  - d. Singing praises for His salvation.
3. Songs to avoid.
  - a. Foolish songs.
  - b. Vile words.
  - c. Untrue teaching.
  - d. Worldly sentiments—Glorifying war. Glorifying men and man's work.

##### For Seniors.

1. The Qualities of a Christian Song.
2. The Blessing of Christian Song.
3. Songs to Avoid.

#### PERSONAL THOUGHT

Let us speak to ourselves and others in songs that are truly Christian, in word and in music, to the glory of God and to the strengthening of the spiritual life in all.

#### SEED THOUGHTS

Singing should be the earnest praise of the soul with the accompaniment of the voice.—Sel.

Awake my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me;  
His loving kindness, oh, how free.  
—Samuel Medley.

#### Spiritual Devotion

The woman singeth at her spinning wheel  
A pleasant chant, ballad, or barcarolle;  
She thinketh of her song, upon the whole,  
Far more than of her flax; and yet the reel  
Is full, and artfully her fingers feel,  
With quick adjustment, provident control,  
The lines, too subtly twisted to unroll,  
Out to a perfect thread. I hence appeal  
To the dear Christian Church, that we may do  
Our Father's business in these temples mirk  
Thus, swift and steadfast; thus intent and strong;  
While thus apart from toil, our souls pursue  
Some high, calm, spheric tune and prove our work  
The better for the sweetness of our song.  
—Elizabeth Barrett Browning.

#### A STUDY OF COLOSSIANS. (Chapter I) (The Favorite Bible Character—Jesus Christ —Junior Topic)

##### Topic for October 4

##### MOTTO

"Walk worthy of the Lord."

#### MEDITATIONS ON THE TOPIC

I. **The Letter to the Colossians** was sent by Tychicus and Onesimus. The Apostle Paul had received a report of the Colossian Church from Epaphras who was very much exercised for their welfare. See Col. 4:12, 13. Paul expresses deep appreciation to learn of their faith in Christ and becomes exercised in fervent prayer in their behalf. His prayer expresses the longings and ideals which Paul has for all believers. They should be full of a knowledge of God's will in all wisdom and spiritual understanding. Their walk in life should correspond with their profession and should be worthy of the Lord who has saved them. They need to be strong in the strength of Almighty power as expressed in the grace of patience and longsuffering with joyfulness and thanksgiving.

He introduces the greatness of the Son of God into whose kingdom the Father hath translated the saints when He delivered them from the power of darkness. In this relationship they are fitted to be partakers of the inheritance of the saints in light. The Son of God is the Redeemer by His blood and brings forgiveness of sins to us. He is the image of the invisible God. He was with Him in the creation of all things and is pre-eminent in all things. He is a Creator and a Redeemer and an Upholder of all things. He is the Head of the body, the Church. He is the firstborn from the dead. The Father hath been pleased that all fullness should dwell in Him. The blood of His cross is the means of peace by which the Father hath reconciled all things to Himself, both in heaven and in earth. This reconciliation has included the Colossian saints who before had been strangers to God through wicked works. In Christ they have been made to be presented holy and unblamable and unreprouvable in His sight, on condition that they continue in the faith. The Gospel which thus saved them is the same that is declared throughout all the world and is a message which Paul has been entrusted with as a minister of God. It is no new thing, for it has been a mystery which has been in the mind of God for ages and generations, even when it was not known by men. But it has now been revealed to the

saints. God wants them to understand the riches of the glory of this mystery, which is Christ dwelling in them as the hope of glory. This is He whom Paul has been preaching with warnings and teachings to every man with the view of presenting every man perfect in Christ Jesus. He labors according to the working of the Lord in him in mighty power.

II. **Suggestions for Junior Programs.**—In making this a Junior Topic we may get the gist of the chapter and translate it into the story of the eternal Son of God coming from heavenly glory and becoming a man that He might be the Redeemer of lost men. We have been studying a series of **Favorite Bible Characters**. In Jesus Christ we have the one of chief favor. There is none so high in heavenly position. There is none so great in what He has accomplished for the world. There is no name so great for the world to come. In the list of suggested themes concerning the glory of Jesus Christ, make plain the terms to the boys and girls so that they may be able to grasp something of the glory of Christ in each one. If assignments are made seek to adapt the assignment to the ability of the individual. Change the wording if necessary to make plain what you want them to express. A good instructor can draw out for the entire body of boys and girls the thoughts that are suggested by the topics in the outline for Juniors.

#### OUTLINE STUDY

##### I. Introduction.—1:1-13.

1. Salutation.—vs. 1, 2.
2. Thanksgiving.—vs. 3-8.
3. Prayer.—vs. 9-13.

##### II. The Pre-eminent Christ.

1. Into whose kingdom we are translated.—v. 13.
2. Redemption and forgiveness.—v. 14.
3. His glorious relation to God.—vs. 15-29.
  - a. The image of God.—v. 15.
  - b. Creator of all things.—vs. 16, 17.
4. The Head of the Church.—vs. 18-25.
  - a. The beginning.
  - b. The first-born from the dead.
  - c. Pre-eminent in all fullness.
  - d. Making peace through the blood.
  - e. Reconciling all things.
  - f. We as sinners are reconciled—On condition of continuing in the faith.
  - g. Sending forth His Gospel to every creature.
  - h. Has made Paul a minister.—vs. 23-29—Suffering. Inspired Word taught. The rich glory of the mystery. His earnest labors by His working.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Jesus Christ."
2. The Glory of Jesus Christ.
  - a. God's dear Son.
  - b. The king of a kingdom.
  - c. First-born of every creature.
  - d. Creator of all things.
  - e. Head of the Church.
  - f. Making peace by His blood.
  - g. Bringing us forgiveness of sins.
  - h. Making us unblamable before God.
  - i. Our hope of glory.

##### For Seniors.

1. Thoughts on Paul's Introduction to Colossians.
2. Christ the Son of God and Son of Man.
3. What Christ Accomplishes for Us.

#### PERSONAL THOUGHT

How great is the privilege to be made "meet to be partakers of the inheritance of the saints in light" and to be "delivered from" (Continued on page 288)



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## WORLD MISSIONARY OUTLOOK

The field is the world. Look upon the field.—The Lord Jesus Christ.

The "World News" section of the Christian Monitor is also interested in the missionary fields of the world. It may be of interest to our readers to have a brief survey of the outlook.

The "Great Commission" still reads, "In Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." For all of us this means our own immediate community, with an ever-widening circle till we reach the ends of the earth. Altogether, too often we do what the late missionary C. D. Studd pointed out so vividly: "We preach Christ, sing about Christ, celebrate His passion, quote 'Go ye into all the world,' sing, 'Onward Christian Soldiers, Marching as to War,' then quietly whisper, 'Please, Lord, have me excused.' What glorified humbugs!" This is rather stunning. But how true!

Let us make a brief survey of the world as it now is.

**The United States and Canada.** This fertile area for evangelism contains millions of youngsters who receive no adequate Biblical instruction. Approximately one fifth of the rural population presents a missionary opportunity. These groups can be reached by itinerant preachers, by summer Bible schools, and mission Sunday schools. Then also the foreign population is immense in the large cities. What a foreign missionary opportunity at our doors!

**Mexico.** Our next door neighbor to the south affords a splendid opportunity for evangelism. Though steeped in ignorance and under the domination of Catholicism for centuries, the nation is awakening to better things. The government is increasingly friendly to evangelical Christian work.

**South America.** Though cursed by Catholicism of the worst brand, this immense territory with many rising nations affords a challenge to the neighbor of the north, the United States. We are much more fortunate because a friendly Providence caused the wind to change the normal course of Columbus. Now is our turn to repay this gesture of Providence. The clergy is rapidly losing its ancient grip. Education is rapidly opening the eyes of the masses. They are beginning to know that they need something. That something is the GOSPEL. It is Christ, the Lord Jesus Christ of God.

**China.** The "Sleeping Giant" has become a world figure. The name of China is universally upon the lip of millions. This nation, with its 400,000,000 souls, is today the world's greatest missionary opportunity. The Sino-Japanese War, in spite of its brutality, has accomplished more than fifty years of missionary effort in the evangelization of this vast continent of people. Not that the war is to get the credit, but that the scattering of millions of people into the vast hinterland took with it a host of Christians, who are now witnessing for Christ in the "regions beyond." The demand for Bibles is great; in 1939, 250,000 Bibles were requested; in 1941 some 8,000,000. The causes for the new interest in Christianity are manifold. Among them are the fact that the missionaries stuck to their posts during air raids. The barriers against religious schools are being removed. The political leadership of China is largely professing Christian. The leader of China has family devotions in the palace. Recently, he

By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

broadcast a message over China on the subject, "Why I believe in the Lord Jesus Christ."

**Japan, Korea and Conquered Possessions.** Missionary work had its hey-day in these parts, but the Christian Church failed to send its representatives fast enough, and the old religion of "emperor worship" has again gotten into the saddle. Shinto shrine worship is making it increasingly difficult for Christians and missionary progress is greatly hindered. The warrior clique is in the saddle. The colonial expansion of Great Britain, the United States, the Dutch, and others in the Far East has greatly embittered Japan as a whole. The control, from afar, of the raw products also irritated the commercial element of the Japanese people.

**Russia.** "The Land of the Soviets" seems to have erected a closed door to the work of evangelism. But in the background, and under cover, a powerful work is going on, which but awaits an opportune time to blaze into a flame. The 170,000,000 people afford a possible door for evangelism, if and when, under God the war ends. Hundreds of Russian Christians are being trained in Estonia, Latvia, Poland, and adjacent territory. Russia on account of the new relationship with the United Nations, may relax her anti-Christian attitude for expediency's sake. At least she has the good graces of the Allied powers, if only for ulterior reasons. This may help, for the Lord often makes the wrath of men to praise Him.

**India.** The "Land of the Chocolate Colored Millions" is an awakening nation. Much depends upon the Christian Church, which way she will go; since she is awakening out of an age-long stupor. This land is so immense that if a minister would have preached just once, in every village, since the days of Jesus Christ, there still would be villages that have never heard the Gospel. Just now the question of political autonomy has obscured all other questions. The example of the so-called Christian nations has been far from being Christian. This is a decided liability.

**Africa.** This vast Continent is an open possibility for the Christian Church. The colored race is more open to the Gospel than the races of caste-ridden India, or South America, blighted with Catholicism, or the Near East with its Mohammedanism. Ethiopia was wide open, the king being an ardent Christian; but the occupation of the land by Italy ended evangelical work for the time being, the country having been overrun by Jesuits. Now the door, under Britain's mandate, is again opening. In our own denomination the Lancaster Mennonite Conference has sponsored a very good work in the territory of Tanganyika. The major hindrances in this field are widespread ignorance, deep-rooted superstition, and fanatical Mohammedanism with its multiplied languages and dialects. But the door is ajar.

**France.** This so-called enlightened land needs Christ and the Gospel. There are hardly 1,000,000 evangelicals. Formal Catholicism is France's spiritual bane. Atheism is rampant. Immorality is universal. It is so

much so, that Petain remarked, "It was the immorality of the nation that wrecked France." He declared that the vulgarity of the radio and the rottenness of the movies and theaters broke down the moral stamina of the nation. Evangelical Christianity could have saved Europe.

**The Near East.** Turkey, one of the larger nations of the Near East, is more Mohammedan than Christian. There is a smattering of Judaism and Christianity evident, but a very secondary concept. This section which was evangelized by the early Christian Church again needs the Gospel.

**The Balkan States.** These small nations have been called the "Powder Keg" of Europe. The appellation indeed sounds plausible. Had a revival, like in the days of Huss in Bohemia, gripped these parts a vastly different history of Europe might have been written. Since the fires silenced the voice of Huss other fires have begun to burn. These fires have set the world on fire. They have started conflagrations that only the Lord can put out.

**Italy.** This nation, the seat and center of the Roman Catholic Church of the world, should not need the Gospel, but she does. This nation, aspiring to a larger place under the sun, could have had it if it were not for its formal, traditional, perverted type of Christianity. If the spiritual power of her religion were as great as her organizational genius, what a different situation might be the world's! This is a difficult field for evangelism. Earlier Mussolini was very friendly to evangelical Christians and their work. The war has changed the complexion of the whole matter. Catholicism is deeply entrenched.

**Spain.** Under the Spanish Republic evangelicals had their best day for centuries. Churches were opening in many places. The Gospel was being carried to the downtrodden masses. The work of evangelism was very successfully carried on. Now the triumph of Franco ended all this. Few churches remain, the work of scattering the Word of God has been stopped by law. Franco is an ardent disciple of Rome. He is its tool and faithful henchman.

**The Islands of the Sea.** The scattered islands of the "Seven Seas" are being served by many faithful missionaries. Much work needs still to be done.

A New Hebrides chief sat peacefully reading the Bible, when he was interrupted by a French trader. "Bah," he said in French, "why are you reading the Bible? I suppose the missionaries have got a hold on you, you poor fool. Throw it away! The Bible never did anyone any good."

Replied the chief calmly, "If it weren't for this Bible, you'd be in my kettle by now!" Such stories could be related from all parts of the world, and many islands of the seas. The Gospel has changed islands.

This is not all of our world which needs the Gospel. It is but a fraction of it. It is but a glimpse. What a challenge! Our Lord still speaks, "Behold the field!" The heathen world is on the march. Someone apt at figures calculated that if the heathen were marching past a given point in the world, two abreast, four feet apart, three miles an hour, eight hours a day, it would take 50 years for the last souls to go by. Then another generation would be upon the scene. Those who die yearly, their graves four feet apart, would reach from New York to San Francisco. They say that 83 heathen die every minute, in



twenty minutes, 1600. During the length of time the writer used to write this editorial some 14,400 souls went out into eternity, to fill Christless graves! Staggering indeed!

It is heartening to read the news from many fields. Our sick and war-torn world is still seeing some of the pristine power of the early Church. W. R. Williams, writing from West Borneo, says: "I never dared hope to see such mighty working of the Spirit. As I write more than a thousand of these jungle folk have now come to Christ in this area; more than 500 have been baptized. Among the Chinese traders more than a hundred have confessed Christ. Last week an entire village of some 200 souls have turned to Christ. One village has threatened to move, bag and baggage, to another village where there are some 500 believers already, so they may have teaching from the native evangelist. Our chief difficulty is that of answering calls from distant villages to give them the wonderful words of life. Let us keep our maps dusted, our prayers ascending, our funds invested, and our sons and daughters going."

### THE TWILIGHT OF COLONIAL EMPIRES

The love of money is the root of all [every] evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—I Tim. 6:10.

Individuals and great empires fall under the same category and can be similar offenders. In the past great empires imposed upon more than half the world a system of colonial relationships. This imposition has reached the point of well nigh wrecking their empires, and threatens the very existence of democratic civilization. Back of this system lies the age-long vice of the "love of money." Through this selfish sin "many sorrows" have fallen upon our times in huge ocean billows. Millions are heartbroken.

The Empires—British, Dutch, French—were strong in the past, especially because they controlled vast territory peopled by millions of subjected nationals, whose status was one of servitude. It is also true that these empires have developed these holdings to a great extent. To a greater and lesser degree they have made many contributions to the nations over which they ruled. Nevertheless, the system is tottering and is on the verge of passing. It has reached the "twilight" stage. It is one among the many "conditions that caused the war." The cartoonist, Mr. R. O. Berg, pictures a large cemetery with ordinary tombstones, a father and mother placing a wreath upon the grave of their son who had fallen in battle. On the near-by stone he had inscribed the following: "In Memoriam to the Heroes of All Wars," on the other in larger letters, "The Conditions That Caused This War." Beneath the latter stone he inscribed the following telling line, "A GRAVE NO ONE WILL MOURN."

The peoples of India, Malaya, the Dutch East Indies, French Africa, and many other points, constituted the "farms" on which the raw materials were raised and mined for the industries of these empires, the working men receiving the lowest possible wage. India grew cotton for the textile mills of Lancashire; the Dutch East Indies raised rubber for the factories of Akron, Amsterdam, and Kitchener; Malaya produced tin for the smelters of Liverpool. And so on "ad infinitum," the story goes.

Strength was then added to these empires and others by reselling the manufactured goods to these vast millions at good profit. Even as late as the war of 1914-1918, the colonies proved to be the major mainstay of the great powers. They supplied manpower, raw materials, gold, and many other products. This has since changed to a large extent. Today the colonies are becoming a liability to the democratic world. This can be seen

by the fact that a vast army is needed to keep India under the rule of Great Britain. It can also be seen by the changed attitude of the rulers in democratic countries. A striking illustration of this is the dramatic meeting of Prime Minister Winston Churchill and President Franklin D. Roosevelt on the high seas, in which one of the clauses for a changed world included, "That access to the raw materials be afforded to all people." Here was an admission of one of the causes of the chaotic conditions in the world.

The colonial system is the "bone of contention" between England and India at this hour. It is very acute. The Allies would like to draw new forces from the millions of Hindus, East Indians, African Negroes, and others, into the fight to defeat the Axis, but this vexing problem lies in the background. One of the major causes for the success of the Japanese army in many places, excepting the Philippines, was that the native population was none too loyal, and did not wholeheartedly support the empire in control of their land. The Filipinos were battling loyally because they had been granted full national freedom. The "Singapore Mind" and "the Shanghai Mind" have been working for the Axis powers for quite a while. That is a reaction against the rule of the white man, even though this rule was largely through other natives. Malaya fell because its defense was left to a few thousands of Imperial troops, while the millions of Malaysians were not mobilized. The same was true in Burma. Of the great population of the Dutch Indies (more than 60,000,000) only 125,000 were mobilized for the army.

Many are mourning the passing of the colonial system. They ask, "Where will our industries get their raw materials?" Let us look at this problem.

There is no real shortage of natural products in the world. The Creator has amply provided for all. Yea, there is a prodigious provision in nature throughout the world. It is true that there must be a fair distribution of these products. This calls for Christian character. This is why St. Paul declares that lovers of money have erred from the faith. They have monopolized the world's products. They have selfishly kept from others the provisions of their Maker. The Bible declares, that the earth is the Lord's, they that dwell therein, and all its manifold provisions. These products fairly distributed would have saved us from two world wars. Back of the rivalry between great powers, is commerce; and back of big business is the love of money.

The Republic of Chile was one of the most important suppliers of nitrates. Every nation needs this product for agricultural purposes and for war production. Countries would have fought to death to get control of this source. Today it is extracted from the air.

Take silk. Japan is the world's main silk producer. Today, artificial silk in the form of nylon and other synthetics, is being produced in ever-increasing quantities. Only the rivalry between the United States, Russia, and Great Britain kept Japan from becoming a colony.

Take sugar. At one time Cuba, the Philippines, the Dutch East Indies, the British West Indies, produced most of the sugar for the world. Today more and more, sugar is being produced from sugar beets, grown in most countries.

Rubber. The Far East meant everything to America, Canada, France, and the rest of the larger nations. Because of the loss to Japan of these vast rubber plantations the above nations are passing through an acute stage. Scientists tell us that in three years enough synthetic rubber will be produced to meet all our needs.

Tin. There are some thirty important deposits of this metal in the world. Most of

them are now cut off; America and Britain are seeking substitutes. These will undoubtedly be found. The same is true of tungsten, for which China and Burma were the source. Exploring parties, under the emergency were sent to the less-explored areas of the United States, and great deposits of new value have now been discovered. The same story can be told about gasoline. The synthetic liquid fuels are growing in importance. It looks as if it were within the range of possibility that synthetic gasoline will be no more expensive than the gasoline obtained from the petroleum.

The question is being raised, "What about the manufactured products, from these empires?" A statistician of some ability and repute, has figured out that in the United States, with its 130,000,000 population there is an annual income of \$90,000,000,000. All Asia, barring the Soviet Union and Japan, with a population of nearly 1,000,000,000 has an annual income of less than \$10,000,000,000. Naturally people with such low purchasing power cannot buy very much from great industrial powers. The markets must come from within. Products must be brought within the range of the pocketbooks of the masses. This in itself would be more true to the principles of Christianity, that of sharing our goods with others. The example of the early church is still the best example of economic well-being. None suffered. All had plenty. The Creator has provided for all the contingencies of the Twentieth Century. May we trust Him and trust Him more.

Today Russia buys more than under the Czars. Today the United States buys more from England than before the revolution—when she was a colony. If the purchasing powers of the nations are raised more fairly to a common level, if the Lord tarries, business will go on as usual.

A special edition of the Northern Miner gives a comprehensive view in the metallurgical field. It states that Canada will emerge from the war with a number of new industries and other national assets which it never possessed before. The reader will note that this is only in the one direction. It is true that some industries will not be able to stand foreign competition, but the gain will still be great.

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A production of mercury far in excess of national requirements.

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An enhanced production of zinc, mainly from concentrates which at present are being shipped abroad, but which might be utilized in the mooted eastern zinc refinery.

A vastly expanded output of brass products from new plants built for war purposes.

A new iron ore industry, with the development of the Steep Rock and Josephine deposits, probably others also.

Possibly an enlarged steel industry in the east.

A new iron and steel industry on the Pacific coast, sponsored by Ventures subsidiary, Frobiisher.

A new manganese industry, from deposits in New Brunswick, Ontario and British Columbia.

An expanded alloy metals industry, utilizing nickel, cobalt and other metals.

An increased production of chromium alloys.

A molybdenum industry, now slowly developing.

Possibly a beryllium industry.

An increased production of uranium and radium.

A restored mica industry.

A resumed production of graphite.

A record output of petroleum.

A synthetic rubber industry based on oil.





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The United States fared better under the "Hull Trade Agreements" than formerly, while seeking to sell to others and buying as little as possible. Such selfishness made the name of "Uncle Sam" a stench to other nations. May the "Spirit of Christ" permeate

the business circles, the market places, as well as "religious circles."

### YOUNG PEOPLE'S MEETING

(Continued from page 285)

the power of darkness and translated into the kingdom of his dear Son."

### SEED THOUGHTS

Christ has attracted people of every rank. The peasant in his cot and the king on his throne, the rich and the poor, the learned and the ignorant, the young and the old, have yielded to His appeal.—Meyers.

The sages and heroes of history are receding from us, and history contracts the record of their deeds into a narrower and narrower page. But time has no power over the name and deeds and words of Jesus Christ.—Channing.

The most perfect being who has ever trod the soil of this planet was called the Man of Sorrows.—Jas. A. Froude.

Every character has an inward spring; let Christ be that spring. Every action has a keynote; let Christ be that note, to which your whole life is attuned.—H. Drummond.

O Saviour, precious Saviour mine!  
What will Thy presence be,  
If such a life of joy can crown  
Our walk on earth with Thee?—Sel.

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

—Edward Perronet.

### PREACHOGRAMS

I saw the desert in the springtime arrayed in beauty surpassing a Solomon's robe.

The winter rains had brought life to its parched earth.

The dews of God's grace shall also fall with bloom-inspiring life upon the dry soil of one's being, when you are attuned to the Spirit's call.

There are character graces that shall flourish under this Heavenly watering.

Your life shall be crowned with beauty and glory when spiritual influences water it.

Make your heart then a surrendered desert where the dews of the Lord can fall upon it!—B. W. M., in H. of H.

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## IN THIS ISSUE

|                                                                                    |     |
|------------------------------------------------------------------------------------|-----|
| A Changed Girl, by Arlean Leibert.....                                             | 290 |
| "He . . . Gave Talents," by Ursula Miller.....                                     | 291 |
| A Boarding School or Not, Anonymous.....                                           | 293 |
| Living Parables, by Edna K. Wenger.....                                            | 294 |
| A Fourfold View of Life, by Moses Slabaugh.....                                    | 295 |
| Coming Sunday School Lessons, an Editorial.....                                    | 296 |
| The Need of Reverence for God, His Name, and His House,<br>by Mary L. Schload..... | 298 |
| When a Man Changes Worlds, Selected.....                                           | 299 |
| Lazarus and His Sisters, by E. Adam.....                                           | 300 |
| The Christian Home's Influence in Holy Living,<br>by Clayton Sommers.....          | 301 |
| The Reaction of the Will, by John R. Mumaw.....                                    | 302 |
| The Testimony of Archaeology—The Flood, by Floyd A.<br>Shank .....                 | 304 |
| Week Day Bible School in Every Congregation, by Noah G.<br>Good .....              | 305 |
| The Fall of Man, by the Bible Study Editor.....                                    | 206 |
| The Hot Season in India, by S. Jay Hostetler.....                                  | 308 |
| South Meadow—A Service of Love, by Peter J. Dyck.....                              | 309 |
| News from Spain, sent by Lester T. Hershey.....                                    | 310 |
| Young People's Bible Meetings.....                                                 | 311 |
| Sunday School Lessons.....                                                         | 314 |
| The Sunday School—Its Origin and Progress, by Mabel Groh                           | 316 |
| The Great Controversy between Christ and Antichrist,<br>by C. F. Derstine.....     | 318 |



## A CHANGED GIRL

By Arlean Leibert

Mrs. Mansfield gazed in sorrow at her fourteen-year-old daughter, Beth. How often had those same words sounded in her ears, "But, Mother, the other girls have them; why can't I?" And often she had patiently explained. There had been tap dancing lessons, theater parties, blood-red finger nail polish, bobbed hair, slacks—the list went on and on. Just now Beth wanted an evening dress, of all things.

The school's wealthiest girl was giving her class a party next week. Beth was standing just now in front of her mother, a coaxing expression on her charming young face. "I know just the place where we can get a heavenly blue one for only \$9.98, just \$3.00 down. Oh, please, please say, 'Yes.' I've still got that \$5.00 Grandfather sent at Christmas. That will more than take care of the down payment. I could have a pair of high-heeled evening slippers to match with the rest of the money."

Mrs. Mansfield prayed silently, "O Lord, let me speak the right words." She spoke with calm, "My child, the pretty blue dress that I started yesterday will do just as well, I'm sure. Come, let us try it on."

The eager look died from Beth's brown eyes as she quietly followed her mother into the sewing room. Mrs. Mansfield appeared not to notice the child's disappointment. "Now then," she said, with a cheerfulness that she was far from feeling, "let us see where this collar should go. The length is just right, don't you think?" Gently she drew the girl over in front of the full length mirror in the door, so that she might also observe the fit of the dress.

Beth took one quick glance and then, with tears in her voice, said, "It's all right." The dress was removed and carefully placed on a hanger. Turning, her mother spoke, "Beth, my child, you are a Christian. Do you think our good minister, Bro. Burns, would be pleased to see you in a backless evening gown? I know he wouldn't, and neither would God.

"What kind of party is it going to be? If there is dancing you know what my answer is."

Beth avoided her mother's eyes. "There's to be a mock wedding for entertainment. I was to be the bride. As far as I know there will be no dancing, and we can go home at eleven o'clock." She stood, twisting a handkerchief between her fingers.

"But, Dear," her mother answered, "marriage was instituted by God. Do you think it's right to hold it as a mockery?"

"Oh, you preach, Mother," Beth cried in a cross voice. "You preach all of the time. You never want me to have any fun. You make me go to Sunday school and church every Sunday. None of the other girls have to go. Do you expect me to sit and read the Bible all the time?"

In a kind tone Mrs. Mansfield replied, "No, Dear, I do not expect you to read the Bible all the time. It would not only be injurious to your eyes, but your health would

also suffer." She wisely said no more. She bent and picked up a thread from the carpet. "Why don't you girls plan a hike after school sometime with a picnic afterward? Or have some of the young people in to make fudge and popcorn balls some Friday evening? I want you to enjoy life, but as for this party, you will be better off if you are absent.

"Now please go wash and help me with the supper."

"Yes, Mother," Beth answered, resigned.

A clean white cloth graced the table. A large vase of nasturtiums stood in the center. Service was laid for two. When they were seated their heads were bowed while grace was said.

After a good steaming bowl of home-made soup Beth seemed to forget her troubles. During the rest of the meal she chatted gaily.

When the last dish had been dried she asked permission to go over to her chum's home for an algebra book, promising to be right back.

After she had gone her mother sat down in a rocking chair by the heater. Busily the crochet hook flew, as her mind went back into the past.

When Beth was but a tiny babe, David, the husband, had been taken away. From

### VOYAGERS

**Ship Ahoy. As outward bound  
You brave the mighty deep.  
Where will your anchor finally ground,  
What course your pilot keep?  
Will he guide you straight, while tempests  
roar.**

**And bring you safely to the shore?**

**O soul of mine, upon life's sea  
So joyously you glide.  
Know you your port—where it may be  
Upon the other side?  
Who is the Pilot, who's the Hand  
That guides thee to that unknown land?**

—Joanna Palmer.

that time on her mother had turned to dress-making to provide for herself and child. The home was neat, cheerful, and comfortable. Mrs. Mansfield was a good God-fearing woman and was endeavoring to bring up Beth in the same manner.

The past two years had been very trying. There were times when the girl was openly defiant. Many an agonizing hour did the mother spend on her knees in behalf of this wayward daughter. Many a scalding tear had been shed. Her teachings seemed in vain. There were times when she would gladly have given her very life's blood to see Beth a changed girl.

"It's a testing of the faith," she would declare to herself, after a season with God.

Beth soon returned with her book. While she studied the next day's lesson Mrs. Mansfield read the Holy Book, now and then commenting on a favorite passage. In a little while they retired for the night.

The next week, Madelyn, a chum, asked if Beth might spend the night with her. The girl's parents were nice people and Mrs. Mansfield had no objections.

"What will you girls do this evening?" she asked. "Oh, there are always lessons, you know," smiled Madelyn. "Well, be sure you wear your galoshes. That shower left a lot of puddles." And she kissed her daughter good-night.

The next afternoon Mrs. Mansfield was shopping in the big department store. Next to her were two young girls, excitedly talking together. They didn't notice the woman who stood close by. Mrs. Mansfield paid no attention to them until she heard one girl say, "Wasn't Beth Mansfield a knock-out at the party last night? Wonder how her mother happened to let her get that dress. It was cut awfully low. All the girls were astonished, because her mother is so religious."

The girls moved on, still chattering. Mrs. Mansfield felt faint and laid a hand on the counter to steady herself. Her mind was numb.

"Are you ill, madam?" a clerk inquired, noticing her paleness.

Mrs. Mansfield pulled herself together with an effort and managed a wan smile, "Would you call a taxi for me, please?"

Half an hour later she was seated in her rocker. She shook as if with a chill, yet her face burned. She felt ill, and her head was splitting. The shock had for the moment left her numb.

Yet in spite of physical misery she seemed to hear the words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." She sank to her knees, and with bowed head she sought refuge in her Lord. Her head cleared and she felt strong and refreshed. There was a feeling of peace in her heart. The burden was gone. She rose to her feet and soon was singing, "Praise God from whom all blessings flow."

It was almost four o'clock. Beth should be home from school soon. No longer did her mother dread this new ordeal. The clock struck five, and still the girl did not show up.

The phone rang. "Yes, this is Mrs. Mansfield," she spoke into the transmitter.

"This is Dr. Johnson, speaking from the hospital. Beth was suddenly taken very ill, and was rushed here. It's a ruptured appendix. I'm sending my car after you." He hung up.

Mrs. Mansfield stood still a moment. "O Lord, be with her, if it be not against Thy will," she prayed.

A horn sounded in front of the house, as she hurriedly put on her coat. They drove rapidly to the hospital.

"Of course, we have your consent to operate," the doctor said kindly. "We will have her made ready for surgery immediately."

Soon she was administered the ether and the operation was begun. Mrs. Mansfield had been allowed to go into the operating room. She stood by a window, although now and then she glanced toward the table where the doctor and nurses were working swiftly and efficiently over the still white

(Continued on page 292)



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### "HE GAVE . . . TALENTS"

By Ursula Miller

"Why do you send your poem to 'The Witness'? I know they never pay you." Cora and Ina were in the large living room at Cora's father's place. Ina was her school friend who had come for a visit.

"How does it sound?" Cora had asked. "I worked long before I enveloped the idea in the right words."

"Of course it is good," Ina said. "Your poems show promise. But why send it to that paper?" Cora was a timid soul, so all she said was, "They always seem glad for what I write."

"Oh, sure. They have to take what they can get. They never pay. I won't waste my talent that way, I can tell you." Cora was dusting and straightening up the living room, so failed to reply. Ina was as always right and very free with criticism. "Why don't you write them to —" and she read with a glib tongue from her "Writer's Axioms" a dozen or more addresses who paid and paid well, they said, for small poems. "Why don't you write for these?" Ina insisted. "Why do you want to kill yourself, and for nothing?"

"I am not killing myself, and it is not for nothing." Cora was goaded at last into replying. "I love doing for the church."

"Well, but seriously, Cora, why don't you try some other papers?"

"Well, I have, and you know I have. I have both stories and poems published in a number of other papers."

"Well, what do you want to send it to 'The Witness' for then?"

"Well, but why not, Ina? Don't you believe a bit in working for the church?" Cora asked.

"Well, you just believe I'll do my work where I get the most money for it."

Cora and Ina had attended English classes together, and, girl fashion, had planned to be great writers. They had not seen each other since they had graduated several years ago. They had not roomed together, and aside from their mutual interest in literature and English they had not known each other well. But the other day a letter had come announcing Ina as a visitor. "Why, was she a special friend of yours?" Cora's mother asked.

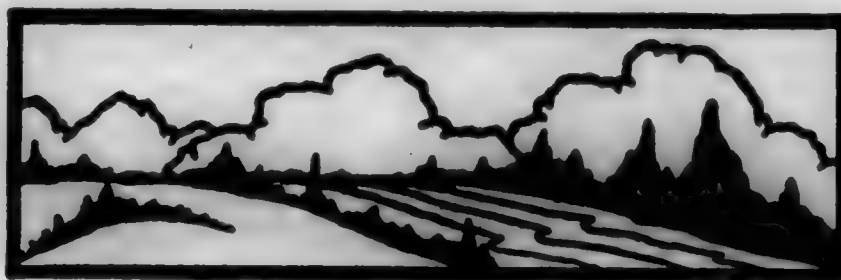
"Why, no. Oh, we had a lot of fun in English thinking what great writers we would be," Cora laughed. The mother laughed too. "We are all going to be great writers or musicians or something. I was, too. A painter! And you have written some

very good little poems, daughter," the mother answered.

"Yes, but Ina, as I remember her, has more determination than I have," Cora said and they laughed again. "Here I have already allowed myself to be persuaded to a domestic life."

"Oh, well, James never will interfere if you care to develop your other talents. When we marry and are not rich enough to hire our work done we must do it ourselves. Most of us do so. But we can still find time for the development of talent or an expression of a talent we possess. Really, I think it's a fine thing for ladies to be domestic minded and then to turn to their other talents as an outlet for themselves and an inspiration to others. God gave us several talents so we shouldn't be tiresome," she laughed.

So Ina came. But her visit, Cora was sorry, was not a success. For one thing there was already a very great deal of work to do, and a guest like Ina made a lot more work. She loved the good food Cora's folks served. But her inspiration for writing always flooded her soul right after a meal.



#### THE CREATOR

He takes the sound of the dropping nuts  
And the scent of the wine-sweet air  
In the twilight time of the year's long day,  
When the spent Earth kneels in prayer,  
He takes a thousand varied hues  
Aglow in an opal haze,  
The joy of the harvests gathered in,—  
And makes the Autumn days.

He takes the peace of the snowy fields,  
Asleep 'neath the clear, cold moon,  
He takes the grace of the leafless trees—  
That sway to the wind's wild rune,  
The frost-made lace on the window pane,  
The whirl of the starry flakes,  
The joy of the rest when toil is done—  
And the quiet Winter makes.

He takes the years,—the old, the new,  
With their changing scenes and brief,  
The close-shut bud and the fruiting bough,  
Flower and fading leaf,  
Grace and glory and lack and loss,  
The song, the sigh, the strife,  
The joy of hope and the hope fulfilled,—  
And makes of the years a life.

—Annie Johnson Flint.

"Oh, well," Cora's mother laughed, "I always thought dishwashing was one of my talents. I never could hate it like so many people seem to." And when it came time to go to the vegetable garden for beans, cucumbers, melons, and carrots, Ina said, "The sun is just a bit too generous. I'll go back to my writing."

"She is all the time writing. Does she ever get a check or send anything off?" asked Cora's mother.

"Well, she told me she wouldn't write for nothing," said Cora with laughter.

One morning Ina rushed out to the garden all excited. "Got a check, got a check!" she called. She failed to state the amount. Then as they were stringing beans she said, in great excitement, "I want to go home now. Ben can rent the east farm out here, and he wanted me to see it and the country, and if I like it we can be married this fall." She then talked further about Ben and the farm and the neighborhood.

Cora said, "Ina, I thought you were going to be a writer. No domestic life for you, is the way I heard it," she teased.

"I am. I am going to write. It's so easy to make a living out here. I can devote all my time to writing." Cora and her mother exchanged glances. "I'm not going to be like you, do everything for nothing."

"Don't you teach a Sunday-school class for nothing?" the mother asked. Ina blushed, but said nothing.

"You mean you are leaving the writing of the Great American novel for some one else if you marry Ben?" Cora asked.

"Oh, no, no, I'll not give up writing. Work or no work, I'm going to write," declared Ina, "that is my talent."

"Does Ben know?" asked Cora's mother.

"I loathe and despise just settling down; I want to do things and something that counts. Great and worth-while things," Ina boasted.

"That might lead you into danger," said Cora's mother, softly.

"Why, what in the world for and how?" Ina demanded.

"A certain prophet tells us 'Seekest thou great things for thyself? seek them not.'"

"Well, I'm going to write, and I'm going to be as great as I can."

"Of course, if you have a gift you ought to use it. But I can't see how you can put your writing first if you marry a poor, young farmer. A house seems to demand a lot of work." Cora giggled, and Ina said, "Well, if I get checks for everything I write Ben won't be poor long."

Then Cora said: "I can't help thinking of what we learned in school—"



"Each ounce of dross costs its ounce of gold;  
For a cap and bells our lives we pay,  
Bubbles we earn with a whole soul's tasking!  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking."

"Mom's right. We can't afford to outrage our conscience for what little talent we have." I wouldn't even promise to marry James if I felt that way about a house. He has a right to a nice, well-kept home."

"You are both wrong. I can't convince you, but I won't be a drudge for and to a house," Ina insisted.

Cora and Ina were both married that year, and both moved on farms in the community. They met at church every Sunday and occasionally in town or at other places.

"We bought our place," Ina told Cora one day in town. "Why don't you buy?" Ina was never slack in suggesting to others what they should do.

"Well, we aren't quite ready. We aren't quite able to, yet," replied Cora.

"I told Ben we could pay for it. I'm sure I can make quite a lot by writing. Of course, now, you won't ever help that way. You write for nothing when you write. I bet you don't ever write anything anymore."

Cora blushed. "Not much, I'm afraid. My housework takes my time. The days are full to the brim of work and happiness."

"You do write a little. I saw your little poem in 'The Witness.' Why not turn your talent to money?" Ina insisted.

But Ina's checks failed to pay for the farm that she and Ben had bought, and they lost it.

"Ina has no time to look after the house. She hates chickens and a garden takes too much time," the neighbors laughed, pitying her and Ben, especially Ben. They all liked Ben and felt sorry for him. If only Ina could see things differently, they thought. She is so possessed with the great things she will do that no little thing counts, whatever it is.

Ina was really troubled deeply though when Ben had to let the place go back. She talked to Cora's mother about it. She knew Ben was a hard worker and well liked. "Are the women jealous of me?" she asked. Cora's mother opened her eyes in astonishment. "Jealous of you? Far from it," she said, "Why did you think they were jealous?"

"I am talented," she said. "I hope to do great things with my talent."

Such supreme stupidity, Cora's mother thought, but she said, "So are a great many others around here. Cora and Mary write quite a lot, but say nothing about it. Louise is such a talented musician that it was a struggle for her to make her talent take second place, because she loves a well-kept house. Glenda was certainly a talented and first-class teacher. But when she married Robert she wanted to keep his house, and keep it lovely. Why, Ina, as I think through the neighborhood there are dozens of people, men and women, who are well equipped mentally. They are talented and gifted people. Most of them are Christian people with a lot of common sense. They know they have only one life to live, and they live that to the best of their ability. If you were in a position to do nothing but write, your tal-

ent might lead you to fame. It might and might not. I don't know. And if you wrote even one best seller, you might get fame or riches. Possibly not. So it seems to us with one, five, or ten talents, to do with our might what our hands find to do. Now take Louise. She really knows music and she is splendid in technique and interpretation. But she is also a born housekeeper and has a house to keep. So you can guess the rest. Her music must wait until her home is the way she wants it. Ellen designs and pieces quilts for people. She is really an artist in putting colors together. But she does that as a kind of hobby. She makes quite a bit of money with it, though, by the way. My neighbor, Mrs. West, is our antique collector. She has a rare talent, if I know anything. She has a kind of sixth sense to ferret out, whatever method she uses, an old dish. To me it is merely an old dish, because my gift in that line failed to grow, but to her it is a sandwich glass or some other old glass. And speaking of money, her little hobby sometimes makes her quite a little money. But will she neglect her home for that? She will not. Her home is her home, and a woman's home is the best expression of herself."

"I see what you mean," said Ina, slowly. "I see what you mean. I believe you think my home should come first. I've neglected everything to write, then oftener than not, didn't get the writing done either. I'm going to try your plan. My home first, then my talent, if any time is left for it. Poor Ben. I thank you for your frankness. I'm sure I'll enjoy my home more and so will poor Ben. 'Each ounce of dross costs its ounce in gold.' I've been just fighting to be great. And that prophet said, 'Seekest thou great things for thyself? seek them not.'" She bent over and kissed the older woman, "I thank you more than I can tell."

One day upon meeting in town, Ina insisted that Cora and her mother should stop in and see her flowers on the way home. "It is only a short distance out of the way." They did so, as they had seen but little of Ina for some time.

Arriving, she opened the door and they entered her home. Everything was immaculate. Ina seemed delighted to see their admiration.

"I'm getting a little writing done, but my house comes first. And now I want you to see my flowers." After they had been duly admired she said, "We are so close to the city that many people stopped for bouquets; so I worked up quite a trade. I really sell more flowers than stuff I write. It seems to me, if I'd lived a hundred years, I'd never lack for interesting things to do. I've found out writing is one talent, raising flowers, and garden, another—and so on. And the more I develop one talent the easier another one is to find and develop. Life is full of interesting and charming things. I wonder how I can ever get enough done." She talked on as Cora and her mother prepared to leave.

"I'll never forget what you told me," she told Cora's mother. "'Seekest thou great things for thyself? seek them not.' I find life so full of good things to do that I never

wonder whether they are great or not," she called happily as they drove away.

And she said to Ben that evening, "It's so true what Cora quoted from Lowell when I was there visiting last year:

"'Each ounce of dross costs its ounce of gold;  
For a cap and bells our lives we pay,  
Bubbles we earn with a whole soul's tasking;  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking."

"I failed to realize that God gives us many and various talents; and we can't bury four or five of them at the expense of the one we imagine will make us great," she said.

Then Ben quoted from the prophet Jeremiah, "'Seekest thou great things for thyself? seek them not.'"

Protection, Kans.

### A CHANGED GIRL

(Continued from page 290)

form that was all she held dear on this earth.

In the days of fever and pain that followed Mrs. Mansfield spent as much time at the hospital as the doctor would allow.

One morning Beth opened her eyes. There perched at the foot of her bed she thought she saw four imps of Satan, complete with horns, long tails, and each one with a pitchfork in one hand. They were grinning from ear to ear at the thoroughly terrified girl.

Beth tried in vain to scream for help, but she was very weak. Wrapping the bedding around her, the imps seemed to pick her up and carry her to the abode of the lost.

Beth's voice rose hysterically, "Oh, let me go, let me go!" and she struggled frantically.

The nurse spoke soothingly to the patient, as she deftly administered a hypodermic. "This will calm her," she said to Mrs. Mansfield.

A few days, and Beth was much improved. In three weeks' time she was taken to her home.

That evening she asked her mother to read the Bible to her. Mrs. Mansfield was astonished at the request, but managed to conceal her real feelings.

Beth wept as she broke down and confessed that she had bought the blue dress against the wishes of her mother. "I was going to leave it at a friend's house and wear it again," she sobbed. "Do you think God will forgive me for all the wrongs I have done?"

Mrs. Mansfield smiled through her tears, "I know He will, Dear, if you are truly sorry."

So together this mother and daughter poured out their hearts to God.

"And, dear Lord, forgive me also as I sadly lacked patience in this trial," Mrs. Mansfield finished the prayer.

So a home where there was much discord was once more peaceful and happy. They gave God the credit for the change.

"You know, Mother," Beth said, "that dream was a warning from God. From now on I'm going to be a worker for Him instead of for the enemy."

"Amen," smiled Mrs. Mansfield.

Nampa, Ida.



## TO BOARDING SCHOOL OR NOT

### A Typical Conversation Between Two Christian Parents

Anonymous

Myrtle: Bernar, Leja is talking high school of late. It is so soon! Her eight years in the grades have fairly catapulted her into fairy young ladyhood. But yesterday, it seems, she was a smiling, babbly mite and then a kaleidoscope of curls and braids. Just today she started to put up her hair. A little more than child and a little less than woman, she will continue to be a pageant of changes. Bernar, should we think of sending her away to boarding school?

Bernar: I have been thinking about it, Myrtle. If ever she needs sane, healthy and safe guidance, she will need it the next four years. If she goes to our local public high school, she will receive nothing religious and very little moral from the time the first bell rings to the time of dismissal. And I doubt whether we, together with the church and the Sunday school, can furnish the necessary sustenance and serums for her spiritual up-building and resistance. But, Myrtle, I hate to think of her leaving us. It digs deep into me.

Myrtle: Yes, Dear, it cuts across a thousand threads these fourteen years have spun between us. I dread to think of the loneliness for us and the homesickness for her. To give her over to the care and guidance of others is a step requiring fortitude and prayer. Others will judge her health needs and administer to her mental and moral ills. Others will watch her progress and development, with hardly a parental vigil, concern, and endearment. She will have new friends, new comrades, and who will judge them and the direction of their influence?

Bernar: One thing, Myrtle, that heartens me is the integrity of Leja. We have never had reason to mistrust her. I see in her quite decidedly your own unfailing fidelity. They should be a shield to her. Her confidences still can be had by mail. It will be good for Leja to learn to write letters.

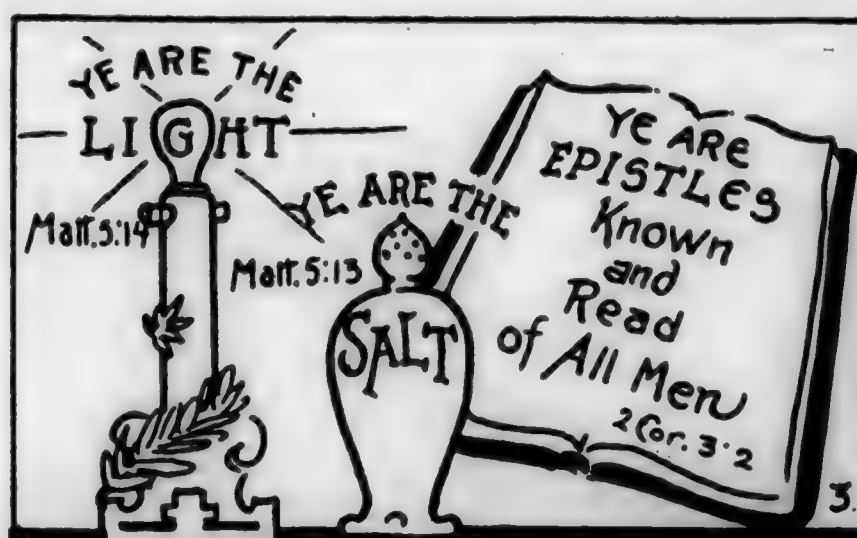
Myrtle: Yes, our counsel will be at somewhat longer range if she goes away to boarding school. But, Bernar, this also is heart-ease to me. Leja has never felt under restraint. At any rate, I have not noticed it. She will not leave home like a wild bird lately caged. She seems to think it is a settled question and rather counts on going, but not once has she shown any great glee at the idea of leaving home. She occasionally remarks how she will miss this or that and be homesick for us, and wishes school were not so far away. And yet she is obedient and with less freedom than her schoolmates have. We have made home attractive to her, and she is satisfied.

Bernar: I see a picture: Leja will grow up apart from us. It will be possible to lay the yardstick on her growth and development. On each return she will be a new girl. The four years will be a dozen little aeons, but each one a sprint of body, mind, and spirit. But they will help gentle the day when she

leaves the old nest for a new one. It is the beginning, too soon, too soon, of the separation that must come.

Myrtle: Yes, it will be a little drama in a dozen acts, and all we'll see will be the vacation interludes. The rest we must read. Dear, the responsibility of this staggers me a little. I wish it would not need to be. Why is it that our local schools must be so religiousless and moralless? It is dances and plays, motion pictures and parties, smoking and drinking, vile language and gross immoralities. It is difficult to give up Leja from our home, she is our chief family joy, but I think it is just impossible to think of her going to school here.

Bernar: Myrtle, you're a wise little dear;



#### THE BEATITUDES IN VERSE

Let us turn to Matthew five and  
Read the Sermon on the Mount.  
There, clear, crystal, sparkling water  
Flows from heaven's sacred Fount.

Blessed are the poor in spirit,  
Who with humble, contrite hearts,  
Seek not riches, fame nor glory,  
But that grace which God imparts.

Blessed are they that mourn  
For their sinful, lost estate;  
For in salvation they may find  
Comfort which all time cannot abate.

Blessed are the meek, for  
Theirs shall be the earth;  
Being joint-heirs with Him who made  
Them partners in rebirth.

Blest are they which hunger and are  
athirst  
For righteousness day by day;  
They shall be filled with the Bread of Life  
As they search His Word, and pray.

Blessed are the merciful  
Who humbly entertain  
All men in want who come their way—  
For mercy they obtain.

Blessed are the pure in heart;  
They shall see God face to face,  
As He is, the King of Glory,  
When they complete man's earthly race.

Blessed is the man of peace,  
Who without an army squad  
Rules his subjects as a brother—  
He is called a child of God.

Blessed are the persecuted—  
Those reviled, falsely accused—  
They may rejoice for heaven is theirs  
Though in this world they are abused.

—Joseph W. Arnett.

you're as wise as you are neat and lovable. We did not meet until we were grown. We were stranger lovers. But I have seen you grow up in Leja. I know you now from your babyhood. And I am loath to miss in the four years tangent to sweet sixteen, the greater part of the most charming transformation on earth when a girl changes into a woman. But our better wisdoms see that perils hang in the balances with heart desires, and the stakes are too great to trust to chance.

Myrtle: Bern, I think my little wisdom must have caught its spark from yours. You've always been the grown-up man without the barefoot phase, torn pantaloons, and all the rest. I always could trust in your judgment, and it may be I have caught a little light from your torch. We see alike. Perhaps when Leja is away I shall grow up a bit more and you can watch that!

Bernar: Of course, I see too, even in a church school that there are dangers. In no school are all the students angels and all the teachers perfect. If Leja had no convictions to undergird her and little moral strength, I would be afraid. Fourteen is a bit young to be thrown on her own judgment, but this fortnight of years will not have failed us. Leja knows. She will not break faith with us.

Myrtle: I think she will not feel the restraint of rules. They are hardly more strict than our own understandings here. The Dean of Women is like a mother, I hear, in her work with the girls, her solicitations, and advice. But just think, to be mother to two hundred girls! If Leja were a questionable girl I would have real fears. A child determined on mischief will find the opportunity for it. Bernar, we have tried hard to bend our twig in a heavenward direction and I believe God will keep her growing straight and strong.

Bernar: Yes, Myrtle, having done what we could, we can reasonably expect God to carry on to fulfillment any good purpose. I think we need not worry particularly when we commit our darling to our church school and to our God. Our home life will not be in vain. God grant it.

#### MODERATE DRINKERS

It is reported that a noted lawyer said that if the country were to turn sober the legal profession would be seriously hurt, and the medical profession would lose many customers. John B. Gough said every moderate drinker could quit drink if he would, and every drunkard would quit if he could. Every drunkard was once a moderate drinker. A drunkard does not influence anyone to drink. People look on him with disgust mixed with pity. But the moderate drinker, the one that boasts that he can take a drink or let it alone, is the one who influences others to drink. The moderate drinker has a worse influence than a drunkard.

The fact is that sin is the most unmanly thing in God's world. You never were made for sin and selfishness. You were made for love and obedience.—J. G. Holland.



## LIVING PARABLES

By Edna K. Wenger

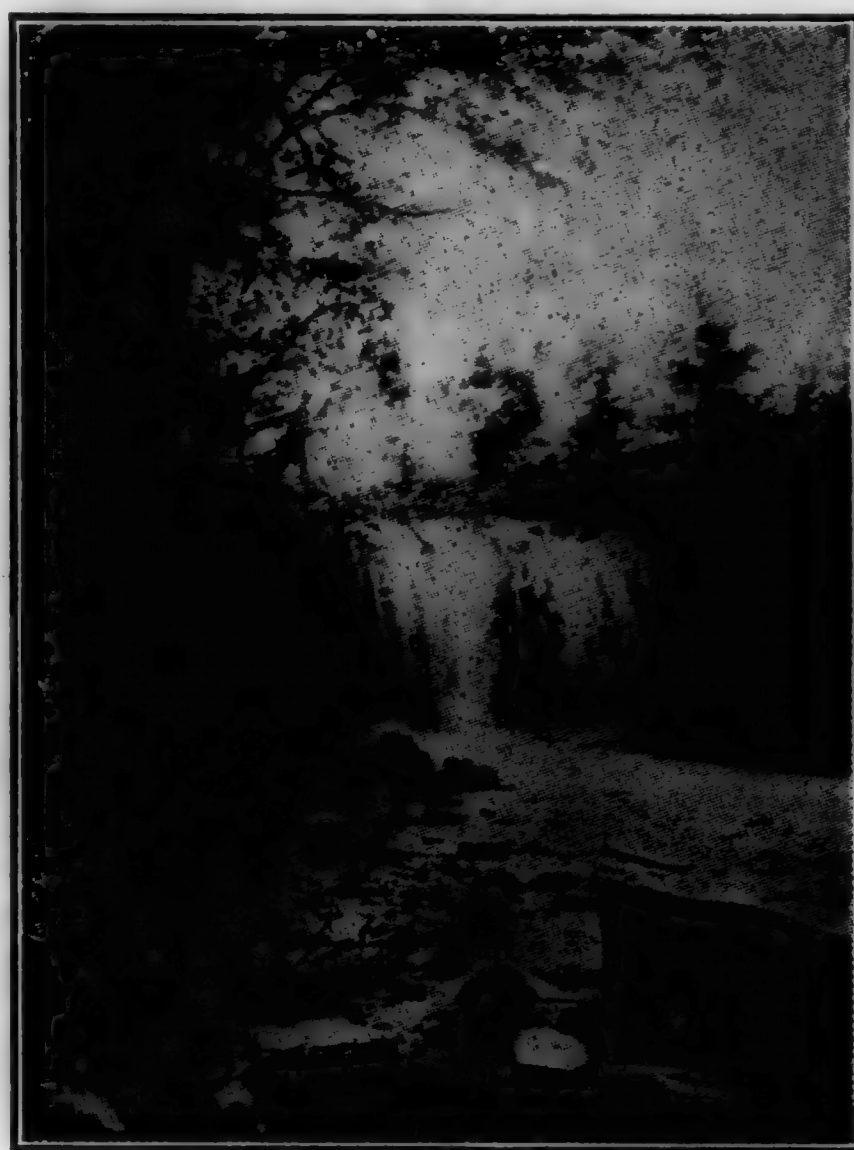
When Jesus walked the stony roads of Palestine, He noticed the beautiful earth that lay about Him. He looked at the reddening sky of evening, and spoke of the reddening sky of time. He saw the humble sparrow and spoke the words that made this bird forever a symbol of His own fatherly care. He noted the homeward flight of the birds and the tracks of the foxes and cried, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath no where to lay his head." The harvest fields, sometimes in solemn hush, sometimes in ceaseless motion, spoke to Him of the world's white harvest. The wind was to Him an illustration of the quiet, powerful workings of the Spirit of God in life. He speaks, in allegory, of Himself as the vine and of us as the branches. He uses the homely illustration of a grain of wheat to teach the great principle of life out of death.

Thus it is good for us to draw living parables from the nature scenes about us. The great book of the sky is always open. Its changing clouds beckon us away across the years and the miles to a day when Jesus left the earth in the misty folds of a cloud. They speak, too, of a glad future day when He shall return to us again. Sometimes the clouds may remind us of the daily guidance of our God in the winding trails of life, for there was a time when God went before His people in a pillar of cloud to show them the way. The sun with its genial rays reminds us that God is a sun and shield. It tells us of the blessed ones upon whom earth's sun shall never light again. We think too of the Great City in the homeland, which shall need neither sun nor moon because the Lamb is the light. Another beautiful verse promises peace so long as the moon endureth. The stars are precious in their meaning. One beautiful star thought is that they that turn many to righteousness shall shine as the stars forever and ever. That promise is almost overwhelming if it comes to you when Venus is shimmering silver. If you are early enough to see the morning star aglow in the east, it is sweet to remember that Jesus is the bright and morning star. Perhaps you enjoy just gazing deep into the blue, blue spaces and letting your soul expand to let more of heaven in. Sometimes when blank walls and low ceilings capture your spirits, think of those moments and remember that His ways are as much above ours, as the heavens are above the earth. There are many sky references in the Bible. Read them when your spirits are running low.

God has painted lovely word pictures of the ocean too. It would be good to read them with the feel of the salt spray on your face. The vast, rolling surface suggests the time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." As we watch Old Ocean tirelessly lashing the shore, we think of the metaphor in the book of James, "For he that wavereth is like a wave of the sea, driven with the wind and tossed." The best of the sea promises is

this, "Thou wilt cast all their sins into the depths of the sea."

Rivers are often spoken of in the Bible. A beautiful picture of the thirsting soul is that of a hart panting after the waterbrooks. The promise follows later, "He shall drink of the brook in the way." In their despair the people of God hung their harps on the willows and wept by lonely rivers of Babylon. Perhaps these were the very rivers which before had made the Garden of Eden such a lovely spot. In the book of Revelation we read of the crystal clear river of life with its trees,



## TINY THINGS

The murmur of a waterfall a mile away,  
The rustle when a robin lights upon the spray,  
The lapping of a lowland stream on dipping boughs,  
The sound of grazing from a herd of gentle cows,  
The echo from a wooded hill of a cuckoo's call,  
The quiver through the meadow grass at evening fall;  
Too subtle are these harmonies for pen or rule,  
Such music is not understood by any school;  
But when the brain is overwrought, it hath a spell  
Beyond all human skill and power to make it well.

The memory of a kindly word far long gone by,  
The fragrance of a fading flower sent lovingly,  
The gleam of a sudden smile or sudden tear,  
The warmer pressure of the hand, the tone of cheer,  
The hush that means: I cannot speak but I have heard  
The note that bears only a verse from God's own Word.  
Such tiny things we hardly count as ministry,  
The givers deeming they have shown scant sympathy;  
But when the heart is overwrought, oh, who can tell  
The power of such tiny things to make it well!  
—Scranton Truth.

the leaves of which are for the healing of the nations. The trees that shade earth's rivers are symbols of the lives of those whose roots drink deep of the living water.

Some day when you step out into your garden in the dewy morning, you will love this thought, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden" (Isa. 58:11). As you look out beyond the garden to the hills lovely in the morning mist, you may think of this, "And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (II Sam. 23:4). Later in the day when the hills stand in bold outline against the sky, you may say, "The strength of the hills is his also" (Psa. 95:4).

Some day you may want to make a list of Bible references to natural objects. You might begin with flowers or birds. On your next nature hike, you may enjoy taking pencil and paper. Discard the guide books for once, and list those objects you see, only if you know a fitting Bible reference. This is an interesting variation for a nature hike. You will become more familiar with God's idea of His handiwork, and consequently with God Himself.—Family Almanac.

Bareville, Pa.

## YOU WILL BE GLAD

It may be that your earthly journey will be terminated suddenly—an accident, a night robber, war, or apoplexy may be the cause.

Or your mind may be sick and your reason gone while you yet live.

But it may be that you will have some months or at least days of warning that your earthly end is near. If so, you will be looking back over your life.

At such a time you will be glad—

That you gave your heart to the Lord;

That when you found you were in the wrong yourself you asked forgiveness;

That the Sunday school had your faithful support;

That you bore your share of the financial burdens of the church;

That you were a follower of the prayer meeting;

That you were evangelistic in spirit, causing others to attend the house of God and seek their salvation;

That you refrained from those questionable things which might injure your own soul or cause others to stumble;

That you kept up family prayers even amid difficulties;

That you always kept spiritual above temporal values;

That you have lived by faith rather than by sight;

That you were kind and courteous as well as righteous;

That you did not "curse God and die" during the time of awful trial but remained faithful.

A man cannot buy respect; he must live the life to win it.—Exchange.



# CHRISTIAN MONITOR PULPIT

## A FOURFOLD VIEW OF LIFE

By Moses Slabaugh

**Introduction.** Since we all know that we can live only once, therefore we ought to live to the full. Live life at its best every day. Let us look briefly at four views of life from a practical angle.

**I. The Economic—The Use of Time and Money.** Folks sometimes attribute financial success to luck. I believe in management, common sense, and work. These have been misnamed "luck."

1. First of all do not be afraid of work. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19), and again, "Six days shalt thou labour" (Ex. 20:9). "Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come" (Prov. 6:10, 11). Work is honorable, do not be afraid of it. If you are afraid of work, work will be afraid of you. That is why so many are or were unemployed.

2. Do not loaf—"Toil does not come to the idle."

"I slept and dreamed that life was beauty,  
I woke and found that life was duty."

Another poet said:

"Count that day lost whose low descending  
sun,  
Finds from thy hand no worthy deed or  
action done."

Paul speaks of "redeeming the time" and to Jesus, time was precious for He said, "I must work . . . while it is day." "If you must kill time, try working it to death."

3. Manage. Here is the secret of material success. You have heard the old saying that some women can put out the back door with a teaspoon what the husband can shovel in the front door with a scoop shovel. In a measure it is sadly true. There are days of "big wages," but big wages are often freely squandered. Then people talk about the high cost of living. It is not so much the high cost of living as it is the cost of high living. Just because you have money to buy a thing is no reason you should buy it. I Cor. 16:2: "Let every one of you lay by him in store." Manage!

4. Do not aspire to be rich. If your riches are not taken away from you, you will surely be taken away from your riches. "They that will be rich fall into temptation and a snare, . . . for the love of money is the root of all evil" (I Tim. 6:9, 10). "Riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5).

5. Do not become involved in debt. "The borrower is servant to the lender" (Prov. 22:7). There are legitimate debts, but debts are easier made than paid.

6. Lastly, give. Do not be tight. "The Lord loveth a cheerful giver."

"That man may last, but never lives  
Who much receives, but never gives.  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank."—Gibbs.

**II. Then There Is the Social Side.** Whether married or single we are people, and we live with people. I have heard of people who were "on the outs." That is too bad. Can it be that some of us have not yet learned to live with people? But you say, "It is impossible to get along with some people." Yet the Bible says, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

1. Fit in. Do not do as everybody does, but "Study to be quiet, and to do your own business" (I Thess. 4:11). Live the "quiet and peaceable life" spoken of in I Tim. 2:2. Someone has said, "We are interested in others when they are interested in us." And I would add, "Others are interested in us, when we are interested in them."

"Treat your friends as if they might become your enemies," and again someone has said, "Men are used as they use others."

2. Learn early that you can not always have your own way and that other people do not always think as you think. It would be a sad thing if there were no differences of opinion. Those differences make us think. We see the other side. The chances are good that we may be wrong at times. Diotrophes had trouble along this line. He loved the pre-eminence, used malicious words, and even cast people out of the church. III Jno. 9, 10. That man must have had few friends and no doubt was unpopular as well as unhappy.

3. Never lose your temper. Keep it and control it; you need it. Do not give it away either; nobody wants it. You hear of people "giving a piece of their mind." The sad part is that they give away the worst piece. "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4:26). "The wrath of man worketh not the righteousness of God" (Jas. 1:20). "Anger improves nothing except the arch in a cat's back." The worst thing you can bring to a religious argument is your uncontrolled temper.

4. Do not be critical. "To blow and swallow at the same time is not easy." We are all human, and fault can be found. Any jackleg can pull down a building and wreck it, but it takes a skilled carpenter to erect an edifice. The Pharisees were critical. Whether Jesus ate or didn't eat, they were critical. Do not tolerate sin, nor wink at evil, but do not be critical.

5. Do not gossip. Why peddle a tale that is uncertain, second- or third-handed, and probably altogether untrue? "He that hath

knowledge spareth his words" (Prov. 17:27). A certain sister had an unfortunate fall at the Garber home and broke a bone in her body. The report was out that she fell into the garbage can and broke the bone. Do not gossip.

6. Live the Golden Rule. Think of that when you tease. Think of it when you talk about other people. Let it guide you in every business deal. "Whatsoever ye would that men should do to you, do ye even so to them."

**III. Let Us Look at Our Personality.** We not only live with others, but we live with ourselves.

1. Your personal appearance should mean something to yourself as well as to others. I do not believe in the gospel of soup, soap, and sunshine, but the Lord Jesus Christ cleans people up. We may be poor, but we need never be unkempt. "Better not to live at all than to live in disgrace."

2. Be careful of your health. "Good health and good sense are two of life's greatest blessings." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own" (I Cor. 6:19)? "Put a knife to thy throat, if thou be a man given to appetite" (Prov. 23:2). Some one has said that more people die from overeating than die from starvation. Guard your health.

3. Be cheerful. "A merry heart maketh a cheerful countenance," and, "He that is of a merry heart hath a continual feast" (Prov. 15:13, 15). "A merry heart doeth good like medicine" (Prov. 17:22). Even "The Man of Sorrows" was the happiest person in the world. See Heb. 1:9. "Cheerfulness is a friend to grace; it puts the heart in tune to praise God, and so honors religion by proclaiming to the world that we serve a good master. Be serious, yet cheerful—'Rejoice in the Lord alway'" (Watson).

4. Do not be conceited. "A wise man knows his own ignorance; a fool thinks he knows it all" (Simmons). "The less a man thinks or knows about his virtues the better we like him" (Emerson). Prov. 26:12, 16: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him. . . . The sluggard is wiser in his own conceit than seven men that can render a reason." Do not have an excessive opinion of yourself.

5. Do not pity yourself. Jacob of old said, "All these things are against me" (Gen. 42:36), but Paul said, "If God be for us, who can be against us?" At a hospital I saw this sign, "Do not talk about your symptoms." How some people air out their ills and misfortunes! You would think they are completely ruined for life. "A man wrapped up in himself makes a small package" (Crawford).

(Continued on page 301)



## Editorials

### Week Day Bible Schools

To many people this may be a comparatively new method of Christian instruction. But this is not true of some congregations and mission stations, where such work has been carried on for quite a number of years. One eastern conference has Week Day Bible Schools in many of its missions and congregations. As one might expect, the work takes on various forms in the different congregations and communities. Quite a few find it most convenient to have the school sessions on some evening during the week. Probably the original idea, which is being carried out in an increasing number of places, is that of working out with the public school authorities a plan for dismissing certain grades of pupils for one class period each week, during which time they are taught Bible courses at some near-by church or other place that is suitable for such work.

The Mennonite Commission for Christian Education and Young People's Work is sponsoring this work for our church and is ready to give help for planning and organizing classes to any one who desires it. Notice the article elsewhere in this paper by Bro. Noah G. Good, Secretary of Week Day Bible Schools of the Commission. He not only explains the nature of the work but holds out the ideal of a "Week Day Bible School for Every Congregation." You might say that this is an ideal impossible of achievement. A little consideration should reveal that it is not as impossible as it may seem. What congregation could not arrange to have some sort of Bible class some time each week, and for certain specified ages or groups? About four things are needed—a teacher, a course to teach, some pupils, and a place to hold the meeting. What congregation could not provide these essentials with the help which our church is ready to give through the agency of the Commission? The Week Day Bible School offers great opportunities for adding very materially to the amount of Bible teaching that our children and young people receive through other church agencies and in the home. One of our Saviour's most emphatic commands is to "teach" the things that He commanded, which things we find in His Word. Let us not overlook or neglect any consistent and helpful means to carry on this great ministry of teaching the Word of God to oncoming generations.

### Coming Sunday School Lessons

We trust our readers have all enjoyed the interesting and helpful studies in Genesis which we have had in Sunday school during the third quarter. Personally we enjoyed once more tracing the sacred history from the time of the Creation to the time when Joseph was at the height of power as a ruler in Egypt. Genesis is a short book in which to give us a record of 2300 years of the early history of the world, and three months is a short time to study it, but we are sure that if we applied ourselves to this study we received much benefit from it.

As we begin the fourth quarter we take up a series of "Studies in the Christian Life" under three divisions—Personal and Individual, The Family, and The Church, together with the regular temperance lesson, the Christmas lesson, and one general lesson at the close. Such studies are not new in our Sunday-school courses, but the arrangement is somewhat different from what we have been having. These lessons touch upon the three great relationships of every man—toward himself, toward others, and toward God. These are brought out in the three divisions of personal, family, and Church. If we can get these relationships properly adjusted and maintained, our lives will indeed be such as are pleasing to God and a power in His service. May the study of these coming lessons help all of us to this end.

Let us now take a look farther ahead at coming Sunday-school lessons, if the Lord tarries. It has been announced from time to time that the present system of uniform lessons, as prepared in outline form by the International Council of Religious Education, will undergo some changes with the beginning of 1945. What course our church should pursue in view of this contemplated change has been the basis of much discussion during the past year or more. Final action was taken on the course to take in the meeting of the Mennonite Publication Board, held at Harrisonburg, Va., Aug. 22-25, when the recommendation was adopted that we approve "the use of the new uniform outlines as being prepared by the International Council of Religious Education, with denominational adaptations as may be recommended and approved by our Publication Board." It was further moved and supported that the Executive Committee determine who should supervise the denominational adaptations of these Sunday-school lessons. These actions were taken after extended study and deliberation. We believe, as they are worked out in accordance with this policy, the lessons will be generally acceptable to our people.

It should be kept in mind that special lessons are now being prepared for nursery and kindergarten classes in our Sunday schools, and that such lessons may be in the future extended into the primary department. These should prove valuable additions to our other Sunday-school courses and literature. The Sunday school has been and is still one of our great means of Christian instruction. We trust that as time goes on its ministry may be strengthened, not only in courses of study and methods of teaching, but in faithfulness on the part of every teacher and worker.

### Autumn Time

Much has been written and sung about the beauties and glories of autumn time, but we dare say that the subject has never been exhausted, nor have Nature's charms as manifested in this season of the year been adequately described. Nor do we expect to add anything striking in this editorial. But we think it is well to remind ourselves of the beauties of Nature as God sends them to us in rich profusion in the varied seasons of the year. We need to remember that this is our "Father's world" in which we live, so that we may ascribe praise to Him for all the blessings which we enjoy, not the least of which are the beauties of Nature in earth and sea and sky.

The fall of the year may be to some, and possibly to all of us at times, a melancholy time of the year, as the poet has



said. It may bring to all of us feelings of sadness as we see the flowers wither and die and note other evidences of bleakness and death. But it must be an unaesthetic and unfeeling person indeed who is not thrilled at the display of color when autumn is at her best in October. The ingathering of the late harvest crops—the red apples, the golden corn, the purple turnips, the brown nuts—all add not only to the beauty but to the solid satisfaction of the time, for all are evidences of the blessings of a kind and beneficent Heavenly Father. And so while we are enjoying "October's bright blue weather" let us remember to praise the One from whom all these blessings of autumn flow.

### The Letter to the Colossians

The Young People's Bible Meeting Topics Committee has planned that the meetings for October should be given over to a study of Paul's letter to the Colossians. This brief epistle of four chapters should lend itself well to four evenings of study and discussion. We hope that many of our churches will take advantage of this opportunity of studying anew one of the great messages of Paul to the Christian Church. It is an epistle written by a Roman prisoner to a church which he had not established and which he had never visited. Epaphras seems to have founded this church, after he had been converted through Paul's ministry at Ephesus. Other prominent members of the Colossian church were Philemon, Archippus, Apphia, and Onesimus.

Colossae was closely connected in Christian work with the two neighboring cities of Laodicea and Hierapolis, both of which are mentioned in the epistle. It was situated about one hundred and twenty-five miles east of Ephesus. When Epaphras came to visit Paul in his prison cell at Rome, the latter was moved to write one of the greatest of his letters to the churches. He told the Colossians that he was glad to know of their "love in the Spirit," and burst out in a fervent prayer for their spiritual welfare. Paul was also much concerned about some heresies that were being foisted upon the church by false teachers, evidently Jewish in their origin, in this that they insisted upon the observances of Jewish ceremonies and traditions. A false asceticism and mysticism, the latter having to do with angel worship, had also crept in among them. We do not know a great deal about what is often referred to as the "Colossian heresy" but all its manifestations had this in common—they failed to give Christ His rightful place as the one who "is all, and in all" (3:11).

The epistle has its negative and corrective teachings, but it is a great positive message as well. Nowhere is Christ held forth in more emphatic terms as the pre-eminent One, both in the universe and in the Church. A realization of these great truths should be a sufficient answer to every heresy which would minimize the person and work of Christ. Besides giving us these great doctrinal teachings, Paul also becomes extremely practical in the latter half of his letter. Charles R. Erdman has well said: "It sets forth the life which Christ makes possible for the believer, which the believer may enjoy, and which the believer should reveal. . . . By vital union with Him believers are spiritually "complete" and should be through with sins and shadows, with worldly wisdom and creature worship, and with false systems of philosophy and

faith. Therefore in all the spheres and relations of life, Christians must manifest virtues becoming those who are one with their risen and ascended Lord."

These studies in Colossians may be conducted in different ways. Some one may be appointed to direct and lead the study through the entire month. Different leaders may be assigned to each Sunday. Or different persons may give discussions of certain parts of chapters each Sunday. Local committees will no doubt take care of this part of the work as seems most suitable to their own peculiar circumstances and purposes. We strongly feel that these studies can be made both interesting and helpful to young and old and that every congregation should avail itself of this opportunity of learning more about Christ and His Church, as revealed so majestically in this small but important epistle from the pen of the great Apostle.

### The Need of Steadfastness

These are times which try men's souls. There are many things today that might cause the Christian worker to become discouraged. The minister finds a strange indifference and coldness among those with whom he labors, often spreading to the members of his congregation. The evangelist often finds his most fervent appeals falling upon deaf ears. The Sunday-school worker may labor long and faithfully and see little visible results for his efforts among his pupils. All of this may, unless guarded against, lead one to a sense of discouragement and futility.

God's people in times past suffered similarly. It is well known how Elijah in a fit of depression sat under a juniper tree and asked to die. We remember how Jonah was somewhat similarly grieved when things did not go as he had anticipated. Even Paul must have been given to times of low spirits, for when on the way to Rome he met some of the brethren he thanked God and took fresh courage. But by the help of the Lord these men continued on in their work and exercised a blessed ministry.

In temporal things people often suffer similarly. The businessman who has failed may go to his room and turn on the gas or end his life with a bullet. Some one else will face his difficulties and by steadfast purpose and diligent toil surmount them. So we should take the discouraging experiences and conditions of our times as a challenge to continue on in the service of the Lord, to labor more diligently, to pray more fervently, to look to the Lord at all times and to take heart. We have the rich promises of God to rely upon and His Holy Spirit to strengthen and guide us.

If we turn to the Scriptures we can find many passages that will inspire us to take new courage to face the battles of life as Christians and to continue on victorious to the end. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:8) "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).



# CHRISTIAN LIFE

## THE NEED OF REVERENCE FOR GOD, HIS NAME, AND HIS HOUSE

By Mary L. Schload

This subject is very vital to our spiritual lives. In fact, we cannot be alive spiritually unless we have a deep-seated reverence for God. Our approach to God should be with "reverence and godly fear" (Heb. 12:28).

When Moses came to Mt. Horeb as he was keeping his father-in-law's flocks, he beheld a great sight as the bush burned with fire and was not consumed. Naturally the question arose in Moses' mind as to why the bush was not burned. When the Lord saw that Moses turned aside He called to him and Moses answered, "Here am I." Then he was told to take off his shoes for the place on which he stood was holy ground. God then gave Moses His message, and Moses hid his face, for he was afraid to look upon God. Surely Moses felt a deep reverence and fear for God and realized his own nothingness and unworthiness to take up the task which the Lord laid upon him.

This is a typical picture of human experience with Almighty God. No man can meet God and be the same individual. Meeting God face to face, so to speak, means a changed life—means the opening of our eyes to the holiness of God and the sinfulness of man. In fact, man is too weak and sinful to behold the face of God. Even after Moses had consecrated his life to the service to which God called him and had made a special request to see God's glory, he was told: "Thou canst not see my face: for there shall no man see me, and live. . . . Behold there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen" (Ex. 33:20-22).

The second picture which we want to call to mind is the consecration of Isaiah, when he saw the Lord "sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1). The seraphim that were present worshiped God and called to each other, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." The posts of the door moved at the voice of him that spoke, and the whole house was filled with a cloud of smoke. What was the effect upon Isaiah when he had seen this vision? The deepest awe and reverence of which the human soul is capable was called forth, and he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah came forth

a changed man, as the seraph touched his lips with a live coal which he had taken from off the altar, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Undoubtedly with deep reverence, Isaiah responded to God's call, "Here am I; send me."

The third picture which we want to look upon is that of Saul of Tarsus, later the Apostle Paul, as he met Christ on the Damascus road. When the light from heaven streamed upon his pathway, he fell to earth and then faced this momentous question, "Saul, Saul, why persecutest thou me?" He realized that Jesus was speaking to him and again we find in this meeting with God and man a changed attitude and life—a changed man. He who recently was headstrong and active in his opposition to Christ and His followers, now meekly asked, "Lord, what wilt thou have me to do?" Reverence for Christ had now become a real experience of Paul's, and he went forth a man completely yielded to the service of Christ.

The fourth picture of genuine reverence which we want to present is that of the Apostle John as recorded in the Book of Revelation. John was permitted to see a wonderful vision of Christ and heaven. In Rev. 1:17 John tells us, "When I saw him, I fell at his feet as dead." Why? Because in his soul was born a deeper reverence than he had ever experienced before. If we would take



MY CHURCH

High up on a hill it stands  
And all who enter in  
Find peace and rest within its walls  
As hearts are freed from sin.

It's neither large nor costly,  
And yet it sheds a light  
That casts its glow into men's souls  
And makes them see the right.

All those who come to this small church  
Will tread on hallowed sod,  
For here it is that they may have  
Communion sweet with God.

By Joyce Walker.

time to look into this marvelous book and study and meditate upon these great revelations of God and Christ and heavenly things, we too would in spirit fall upon our faces and cry with the seraphim: "Holy, holy, holy, is the Lord God Almighty." Truly we cannot share the blissful experiences of the angels and the saints in glory unless we have in our hearts here and now a spirit of reverence for God and His name, which stands for His entire being.

In Philippians 2:9 we read concerning Christ: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

What does the name of Jesus mean to me, to you? It is sad, yea, heartbreaking, to hear and to see how lightly the name of Jesus is used, how the name of God is taken in vain. Men are using the name of our blessed Lord in their vile cursings, instead of bowing at the name of Jesus and uttering it with reverence. It seems to mean to them less than nothing. Some name of a trifling person or thing may mean far more to them than the name of Jesus or God. But we also know that there is a day coming when every knee shall bow and every tongue shall confess Him. Oh, it is sad to think of the weeping and gnashing of teeth when the opportunity to show reverence to God and Christ is gone forever.

Again I say, What does the name of God, the name of Jesus His Son, mean to us? Does it call forth the deepest emotions of our souls—does it call forth reverence and our heart's adoration? If it does not, surely there is a great lack in our lives and a great need of more reverence. I myself feel that too often our spirits are too light and we read God's Word too mechanically; our attendance at God's house is too formal, and our speaking to God in prayer is too much of a matter of habit. Do we go to God's house to meet God—to worship and reverence the Almighty God, the Everlasting Father, and do we have Jesus our Saviour and Mediator upon the throne of our hearts?

Several times recently different persons have spoken concerning the need of reverence to God, especially in church, the house of God. Could we feel His sacred nearness or get a vision of His holiness, as Isaiah did in the temple, I am sure our reverence while in God's house would lead to godly fear and true worship. Do we think of Christ as the head and chief cornerstone of the Church? Do we feel His presence near in our worship? If we do I am sure our worship will take the attitude of the poet when he says, "Be silent, the Master is here."

I repeat, it means so much to our church life and to our individual lives as to what our attitude is on the subject of reverence to God. In the case of the Pharisee and the publican, the need for reverence in our prayer life is brought out. When we reverence ourselves—want honor and respect—we fail to meet God.



In fact, we cannot approach His Throne in such an attitude, but we must reverence Him above all else in our lives and possessions if we would know the joy and peace of finding favor and salvation in His sight. What marks our spiritual decline? Is it not the lack of reverence to the Almighty One? Something has stepped between us and our God—the name of God and of Jesus has lost its power in our lives.

While the need of more reverence is ever an essential in our Christian life and experience, it is also the vital factor in the sinner's approach to God. One without Christ or God must first have reverence for God, as did the publican, before he can become a changed creature, born into the family of God. An ideal son (or daughter) is one who honors and respects his parents, and shows them true reverence. Likewise no one can be a true son of God unless he reverences the Heavenly Father. Hand in hand must our reverence and worship toward God grow more and more deeply in our souls, if we want to enjoy the fullness of Christian joy and blessing.

Further, as we grow in our reverence toward God and the things of God, our lives will become richer and fuller in service. I fear

too often the unsaved are not impressed with the need of reverence for God and His Son because we Christians fail to reveal sufficient reverence for God and His Church. Our worship seems to be such a commonplace affair that no reverence is created for God and heavenly things. May we yearn deeply in our souls for a greater reverence for God and His name, for the name of Jesus, for God's house, and for the Church, and I am confident that not only will our own lives be blest, but also that others will be among the saints in eternity, blessing the name of God and Jesus, the Lamb, because of our deep reverence for Him.

"Mighty God, while angels bless Thee,  
May a mortal sing Thy name?  
Lord of men as well as angels,  
Thou art every creature's theme.  
Lord of every land and nation,  
Ancient of eternal days,  
Sounded thro' the wide creation,  
Be Thy just and lawful praise."

"The name of Jesus is so sweet,  
I love its music to repeat;  
It makes my joys full and complete,  
The precious name of Jesus.  
'Jesus,' oh, how sweet the name!  
'Jesus,' every day the same!  
'Jesus,' let all saints proclaim  
Its worthy praise forever."  
Scottdale, Pa.

## WHEN A MAN CHANGES WORLDS

### Must He Get Ready Now, or When He Gets There?

Ask almost anyone about heaven, and they will generally say they expect to go there when through here. But it is a sad fact that very few are making any definite plans to get ready for that place.

#### What Is Heaven Like?

From the Bible we understand that God (the Father, Son, and Holy Ghost) rules in heaven; that the population of heaven consists of holy angels and holy people; that the occupations of the population are holy occupations, including singing of praise to God and His Son Jesus Christ for the plan of redemption that made it possible for people to be saved from sin and made ready for heaven. All the glimpses of heaven that are given in the Bible show it to be a holy place. There is no opportunity for the exercise of sinful practices there. No tobacco grows on the hillsides of heaven, and no beer joints are on the street corners. No picture shows stick their signs along the golden streets. All the inhabitants are modestly clothed. The great center of attraction will be Jesus Christ.

#### No Provision Made for Sin

From all we can find in the Bible there will be no provision for making people clean after they get to heaven. Only people who have been made clean before they changed worlds will be admitted. It takes blood to atone for sin, and we see no blood in heaven. The "fountain filled with blood drawn from Immanuel's veins" is available in this world but not in heaven. The blood-washed will be there, but no opportunity to wash after reaching heaven. The word is emphatic as given

in the last chapter of the Bible: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." All these conditions of filthiness and holiness are obtained in this present world, and people cross the line as they are when the summons comes to change worlds.

#### No Affinity for God Here

Here is a question every person that is delaying the matter of personal salvation should consider. If I do not enjoy the fellowship of holy people in this world, why should I expect to enjoy heaven in the presence of a holy God, holy angels, and holy people? If a holiness meeting is obnoxious to me now, why do I expect to enjoy holiness as it will be manifest in heaven? If I shrink from the presence of devout men and women, and prefer the companionship of sinners here, why do I entertain the idea that I will be happy in the constant presence and companionship of holy beings in another world?

Yet there are multitudes of people taking their fling in life, who prefer the theatre to the church, the dance hall to the prayer meeting, the card table to the Bible study class, the Sunday outing to the Sunday school, and yet indulging a hope that in some way they are going to be saved and go to heaven and there mingle with the very people they shunned in this world. This is foolishness. It is a vain hope.

#### A Changed Nature Needed

It ought to be plain to all thoughtful persons that, if they like the companionship of

sinners and worldlings here better than they like the companionship of devout Christians, they will need in some way to have their nature changed from what it is in order for heaven to be a place of enjoyment. If by some means they should go to heaven in their present condition, it would not be as pleasant there with holy beings as it is here with sinful people. To that class of people earth would be more of a heaven than heaven itself. To such heaven is only a place to escape hell. They do not particularly desire to go to heaven, but would prefer it to what they imagine hell would be like.

#### Now Is the Time to Change

In this world the great change must be made if one is to be happy in heaven, and be eligible for that happy state and place. And, thank the Lord, provision has been made for such a change to be made in the nature of every person. Man is by nature a child of wrath. But by confession of his sin, and faith in the atoning work of Jesus Christ he can be forgiven of his sins, and his nature changed so that the things he now loves he will hate, and the things he now hates and shuns he will love and seek. Heaven is a holy place. Seek salvation before it is too late. Now is the accepted time, is the statement of Scripture. Tomorrow may be too late.—The Gospel Minister.

## ASSURANCE

Dinny Malone, sea captain, six feet tall and straight as a pine even at eighty, sat reading his Bible when the new minister came to call. He looked up and said, "Pastor, I'm trying to find God."

"Well," said the minister, "I guess you'll find Him in that Book."

"But I haven't," said Dinny Malone simply. "I've been trying for six years to get Him to forgive my sins . . . and He won't."

The minister looked at the huge old man keenly. "Have you repented?" Dinny nodded solemnly. "Have you trusted God?" "Yes," said Dinny. "Then you must have found Him!"

Dinny shook his head. "I never feel it in my heart—the forgiveness," he said. "How can I know that God forgives my sins?"

The minister took the Bible from Dinny's fingers. He turned to a passage. "Read it."

Dinny read, slowly spelling out the words, "If we confess our sins, he is faithful and just to forgive us."

"Dinny," said the minister, "when you give your word, do you keep it?"

"Sure I do!" roared Dinny. "Don't a gentleman always?"

The minister leaned toward him. "Dinny, don't you think God is a gentleman?"

A light that never was on land or sea shone on Dinny's face. "What a fool I've been! I see it now. He does forgive me. And now I feel it!"—Publisher Unknown.

Assurance of hope is more than life. It is health, strength, power, vigor, activity, manliness, beauty.



# OUR HOME CIRCLE

## LAZARUS AND HIS SISTERS

By E. Adam

As Son of Man our Lord appreciated human friendship. Among the apostles He had an inner circle of friends—Peter, James, and John, who were with Him at critical periods of His life; and among His nonapostolic followers He was especially intimate with the godly family at Bethany, consisting of Lazarus and his two sisters, Martha and Mary. As He journeyed back to the little village on the shoulder of Mount Olivet after spending a day of heated controversy with His opponents in Jerusalem, He was refreshed in body and spirit by the ready hospitality and reverent sympathy extended to Him by this family. And although we know nothing of their after history we can be sure that they looked back with the deepest joy to the time when they were able to render loving service to the Son of Man during the last momentous week of His earthly ministry.

We are told next to nothing concerning the character and actions of **Lazarus**. He comes before us as the one who was the occasion of bringing glory to the Lord. When our Lord was informed of His friend's sickness He replied, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And when Lazarus had passed away He told His disciples, "I am glad for your sakes that I was not there, to the intent ye may believe." And later, when Lazarus had been restored to life, we read that "by reason of him many of the Jews went away, and believed on Jesus."

If the Lord was to be glorified as the Raiser of the dead, Lazarus had to be permitted to die and his sisters to suffer the pangs of bereavement. God intends something bigger than to give us pleasant feelings; He designs to glorify His Name and to increase our faith. And, in His infinite wisdom, power and love He made the entrance of sin into this world the occasion for the manifestation of His attributes at Calvary in a way that would have otherwise been impossible.

"Truth, wisdom, justice, power, and love  
In all their glory shone  
When Jesus left the courts above,  
And died to save His own."

When we first came to Christ for pardon, our one thought was, "How much can I get from Him?" and that thought is ever with us still, and rightly so. But as we grow in grace, another question becomes increasingly insistent: "How much can He get from me?" Nothing fully satisfies the regenerate soul but to realize that he is for the glory of God; the "summum bonum" of life is his now that his happiness and the glory of the Lord are inseparately connected; he is in tune with the Author of the universe.

A minister of the Gospel was reading the opening verses of the 17th chapter of John's Gospel. After reading verse 4, "I have glorified thee on the earth: I have finished the work which thou gavest me to do," he paused, and said, "When I come to die, I should like those words to form the epitaph written on my tomb." And every regenerate soul utters his fervent "Amen" to that desire.

There is a day coming when the Lord is going to be "admired in all them that believe." God grant that here and now we may be "to the praise of his glory."

**Martha** was the elder sister. It was she who received the Lord into "her house"; it was she who was the first to meet Him as He returned to Bethany; and it was she who called attention to the probable condition of her dead brother's body. She loved to express her love for the Master in terms of activity, not unmixed with an element of fretfulness. Martha stands out as the woman of action.

In contrast to the elder sister, **Mary** was characterized by a quiet and contemplative spirit. She expressed her devotion to the Lord by sitting at His feet and drinking in His Word. And later she poured out the

### THEY TWO

They are left alone in the dear old home,  
After so many years,  
When the house was full of frolic and fun,  
Of childish laughter and tears.  
They are left alone, they two—once more  
Beginning life over again,  
Just as they did in the days of yore,  
Before there were nine or ten.

And the table is set for two these days:  
The children went one by one  
Away from home on their separate ways  
When the childhood days were done.  
How healthily hungry they used to be!  
What romping they used to do!  
And mother—for weeping—can hardly see  
To set the table for two.

They used to gather around the fire  
While someone would read aloud;  
But whether at study or work or play  
'Twas a loving and merry crowd.  
And now they are two that gather there  
At evening to read or sew,  
And it seems almost too much to bear  
When they think of the long ago.

Ah, well—ah, well, 'tis the way of the world!  
Children stay but a little while  
And then into other scenes are whirled,  
Where other homes beguile;  
But it matters not how far they roam  
Their hearts are fond and true,  
And there's never a home like the dear old home  
Where the table is set for two.

—A. E. K.

wealth of her adoring love in a way that seemed quite unconventional, but although condemned by the criticizing onlookers she had the privilege of being defended by the Lord Himself.

In our Lord's apostolic band Peter was the counterpart of Martha, and John of Mary. Peter is the man of action. It is Peter who ventures on the sea; who, in mistaken zeal, seeks to defend his Master with his sword; who is the first, if not to reach the sepulcher, at all events, to enter it; and it is Peter who dashes into the water in his impetuous desire to be the first to meet the Lord on the shore.

John is the disciple of spiritual intuitions. He is the first to discern the Lord on the seashore. His love for the Lord is expressed not so much in outward activity as in a burning devotion which revels in the knowledge of Christ, and which makes him especially severe against all that which would detract from His glory.

If Martha and Peter, on the one hand, and Mary and John, on the other, represent two extremes of temperament, in between these extremes there are any number of "intermediate species"—not the intermediate species of any scientific mythology, but of everyday, sober fact. The same grace is poured into vessels of multitudinous variety. We find these varieties of temperament in both the home and the church. God can use them all to His honor and glory, if they give their lives to Him.

A consideration of the outward activities of Martha and Mary suggests the question, "What is the highest kind of action?" The modern world worships outward action. "Hustle" is a catchword. You must "get a move on" or you will never "get there."

But what, after all, is the highest kind of activity? It is movement of the soul toward God. We obtained the forgiveness of our sins by "action"—when we went to the Saviour, when our souls moved out toward Him in deepest desires to have Him. And now whenever our souls are in a healthy condition they are continually moving out to the Lord.

To grow in the knowledge of Christ is action of the highest order. Love grows with the contemplation of beauty. As we fix our thoughts upon the Lord's perfections, we learn to love Him the better.

To increase in the knowledge of divine truth means action. We do not acquire spiritual truth without effort; it does not simply come to us anyhow, irrespective of the state of our souls. There must be exercise of mind and conscience and heart, and exercise spells action.

True prayer is action of the most valuable kind. The spirit moves out towards the Lord. In the prayer of faith there is not only asking; there is taking; the soul moves forward from an attitude of supplicating to one of claiming.

Suffering rightly borne is action. The greatest work that the universe has ever seen or ever will see was a work of suffering. At Calvary, Christ's unfathomable sufferings were building a bridge over which millions



have passed. And if the believer suffers according to the will of God he is engaged in a work of the highest value, by which God is glorified, his own soul is enriched, and his usefulness to others multiplied. Luther went to visit an afflicted saint; and after viewing the sufferer's patience and meekness and courage in the trial, he exclaimed, "What am

I, a wordy talker, compared with this great doer?"

Whether we resemble Martha in disposition, or Mary, may our aim be that, like Lazarus, we shall bring glory to Him whom we have learned to know and love, both in our homes and in our individual lives.—Selected and Adapted.

## THE CHRISTIAN HOME'S INFLUENCE IN HOLY LIVING

By Clayton Sommers

An address given, August 12, 1942, at the Indiana-Michigan Mennonite Sunday School Conference, held at the Emma Church, near Topeka, Ind.

When God in His great power and wisdom, created the man Adam, and placed him in the garden of Eden, He said, "It is not good that the man should be alone"; so He created Eve as a help suitable for him.

These two, Adam and Eve, made up the first home. The home was created with them, God blessed them and said, "Be fruitful and multiply," and down through the ages the home has been the avenue through which the human race has been replenished and kept alive.

The home is the foundation upon which we build. The home is the hub and center from which radiate the supporting arms of both the church and the nation.

If we had no homes it would not be long till we had no church. If we had no homes it would be only a matter of time until we would have no nation. The moral decay which precedes the downfall of nations, is directly connected with the home and home life.

It is to the home that we must turn for the preserving power to keep our spiritual and national life. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men." How important it is that our homes be Christian and that they give out a Christian influence!

In speaking of homes we do not mean the houses or shelters which people use for protection and comfort. Many a palace and scene of luxury is not a home. Many a mansion with beautiful things within and without is not a home. A cottage with a thatched roof may be, and often is, as much a home as the finest mansion money can build.

The poet, Edgar Guest, expresses the thought very well:

"It takes a heap o' livin', to make a house a home,  
A heap of sun and shadow, and you sometimes have to roam,  
Afore you really 'preciate the things you left behind,  
An' hunger for them somehow with them always on your mind."

"It ain't home to ye, tho' it be the palace of a king;  
Until somehow yer heart is sort o' wrapped round everything."

The Christian home's influence is great and far-reaching. It makes the first impressions upon the child. It is the home that furnishes the ingredients that will either

sweeten or embitter the whole cup of life. Home influence strikes its roots deep into the human heart and spreads its branches wide over our whole being. The child does not inherit character, so it is the great task of the home to shape and mould the character into one of beauty, into a vessel fit for the Master's use. As parents we cannot be indifferent to this great task committed to us. We cannot shift responsibility, for no one can take our place. So we should give our best efforts to make our home influence a glory to God. From our family altars should ascend daily petitions for divine guidance in this all-important work.

God intended that we should work and provide for our families, but He also intended that our children be taught His Word; and let us not forget that teaching by example is by far the most effective and efficient way. When we think of the number of young people leaving the church of their parents, and going to no church, we have cause to wonder, "Was the home influence all that it should have been?" Statistics say that there are 57 million young people in the United States. They also tell us that out of the 57 million young people, 27 million have never been inside of anybody's church. What will the harvest be from such a condition in this so-called Christian nation?

What does it take to make a Christian home which will influence toward a holy life? First of all it takes Christ dwelling within the hearts of both father and mother. A pretended Christianity on the part of father and mother in the home, will show up in children which are lost to the church. The spirit of love and fellowship should prevail within the home between each member of the family circle. If there is one place above all others where we may experience a foretaste of heaven, it is in the God-fearing, reverential home.

What a great need there is for homes truly Christian! There is much evil influence in the world today. Our children and young people come in contact with this evil influence, and as we cannot eliminate the evil, we must do all we can to counteract it with Christian teaching and Christian living, in Christian homes.

When we think of the number of young people who leave the church, and of others who never come into the church, we are made to wonder if the home influence was what it should have been. Even under the best home influence Satan occasionally leads

one away, but this is not the fault of the influence but rather of the individual himself.

The home is God's institution for the purity of the race. It is the foundation which supports the structure of both church and nation. The Christian home will bring one a foretaste of heaven if it is truly Christian. May our prayers ascend for more and better influences from the home which we call our own.

Kokomo, Ind.

### A FOURFOLD VIEW OF LIFE

(Continued from page 295)

6. Be hopeful. Life has untold surprises, and a loving God has a bountiful hand to bless you. Never worry about the future, because you do not know your future.

#### IV. Your Spiritual Life Should Be Vital.

1. Have an experience of salvation that is genuine, an experience that is real to you, so that you know you are saved from eternal ruin and are heirs to all the riches of heaven. Do not crave an experience like someone else has had. God does not want you to have their experience, but He wants you to have one all your own. See I Jno. 5:19, 20.

2. Have a testimony, not like the man who had written his testimony on a paper. He kept it in his file, but one day lost the paper and so lost his testimony too. "Ye shall be witnesses of me" (Acts 1:8). Could it be possible to enjoy a salvation so full, so complete, so wonderful, and never tell someone about it?

3. Live with a clear conscience. What misery some Christians endure, because their conscience is defiled by some unconfessed sin of the past, or by living in sin continually. "A guilty conscience never feels secure." Paul testified to a clear conscience before Felix. See Acts 24:16.

4. Be rooted and grounded. How people drift these days! "Therefore, my beloved brethren, be ye steadfast, unmoveable" (I Cor. 15:58). We have to do so many things to hold our young people. It is too bad the church must spend so much energy to keep people from running after the world. Your pastor should never need to worry about you, but rather depend upon you.

5. Be a worker. "Lift up your eyes, and look on the fields: for they are white already to harvest" (Jno. 4:35). In spite of gas and tire shortage the devil is at work. Fairs, circuses, secret orders, conventions, movies, and worldly playgrounds are still doing big business. There is work waiting for you to do, a work no one else can do for you. Go to work and do it to the best of your ability.

6. Be ready at any moment for our Lord's return. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). The anticipation of this glorious experience should fill your life daily. I know of no tonic to purify the life as the blessed hope. "And every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:3).

In conclusion, your life should daily be the heavenly walk. You are now making the old person you will some day be, if the Lord tarries.

Harrisonburg, Va.



# EDUCATIONAL

## KNOWING OUR CHILDREN

### VII. The Reaction of the Will

By John R. Mumaw

In our previous discussions of child life we have recognized the force of heredity and the influence of environment. Potent as they are, these factors are not the only elements affecting his life. The child's own self, or ego, is another active agent contributing to the building of a life. It has the power to modify both his hereditary traits and his environmental influences.

#### The Will to Choose

Every child is a reacting agent.<sup>1</sup> He is not only acted upon by outside influences, but he himself plays an important role in the making of his life. He is a free moral agent with a mind and a will of his own. His power of choice enables him to determine the results of environmental influences brought into his experience.

A normal person has the ability to modify hereditary traits and to improve the gifts which lie hidden in his life. Few people, if any, ever reach their full capacity. It is largely up to the individual to develop his personality. He must use the opportunities his environment provides and improve the heredity his ancestors have bestowed. The finished product, in terms of personality, is the result of the combined influence of heredity and environment plus the reactions of the will.

A child may refuse the influences of his present surroundings and decide to find more favorable circumstances. He has the power to resist the influences about him and set up his own will to win his chosen way. He may even reject inherited gifts by refusing to develop certain tendencies he may consider undesirable. This power of choice is a great force in shaping the personality.

#### The Total Personality

We do not mean to ignore all that has been said about the force of heredity and the influence of environment. They form the basic elements in the development of a life. Personality is made up of behavior expressions, representing the total characteristics of the individual including all his native and acquired tendencies.<sup>2</sup> What we are finds expression in our behavior. What others see in us of our particular mental traits, of our physical characteristics, of our emotional reactions, of our moral conduct, and of our spiritual qualities constitute personality. It is this combination of personal factors existing in the individual which constitutes the influence one person may have upon another. While heredity and environment both contributed largely toward this total personality, the ego or self determines the final pattern of its behavior.

Psychologists call attention to the entire personality response, indicating that personality is the makeup of the total responses to heredity and environment. It is what the child does with its capacities and with the influences about it. The way in which he responds to those factors is what determines the kind of personality he will have. Personality has the will back of it, or rather has its force of expression in the will, including the various phases of the total functioning response to heredity and environment. The capacities of heredity and inherited characteristics are the starting points of the individual personality reactions.<sup>3</sup> The next great step is the environment which has influenced the child through infancy, childhood, and adolescence. All the while the child is discovering itself and learns to express himself in terms of decision. In the exercise of the will a person makes responses to hereditary tendencies and to environment forming the makeup of a personality. Likewise when a child concurs with its environment and makes use of its capacities it has helped therein also to determine its personality.

Personality must deal with its physical heritage. Those characteristics which are inherited definitely help to shape the personality. It may have such an influence as I once heard expressed by Dr. De Jarnett regarding a fat child. He said people should never refer to a child as the "fat baby," or the "happy-go-lucky fatty," and similar expressions. That kind of environment helps to create an unfavorable mental attitude. Unless the particular child who hears such remarks has the initiative and will to overcome the insult and maintain healthy attitudes in spite of the environment his personality is going to be damaged. It is not fair to the child. Who likes to be pointed out as being different? There are only a few who, having idiosyncrasies that make them different from others, like to attract attention and hear approval for being different.

A certain student attending one of our church schools some years ago, delighted in being funny; he was different. He had a bit of wit about him, and he became a regular joke. When his name was mentioned in familiar society everybody would smile. Through the years he "grew up" and really wanted to become serious. He met the tragedy of realizing that people simply did not take him seriously. His oddities were very evident. He capitalized on them and gained social attraction, of a kind. Later, when he tried to correct it he had a tremendous job.

The effects of intelligence extremes on personality are quite evident also. An extremely low mentality affects the personality and an extremely high mentality affects the personality. For instance, if the person who has a low mentality gets an inferiority complex it becomes a hindrance to him in his social relations. In the same way the person who has a high intelligence may develop a superiority complex and be a misfit in society. Generally, each individual person has the same challenge to develop pleasing and effective personalities. Those who are down in the lower brackets of general mentality have nothing to fear, but need to make the best of their opportunities. They are in a position to make a good and valuable contribution to life, depending entirely upon the will to improve what they have. When heredity has given the capacity and the will uses it to the very best advantage, personal achievements are within close range. I had a student in English some years ago whom I could barely push through the prescribed course. That same person has since reached one of the highest recommendations in her chosen profession as an elementary schoolteacher. She exercised her will and used it in developing a personality that was suitable for that profession, even though she herself had a low I.Q. Too frequently the extreme of high intelligence quotients rides along on a superficial approach to his studies and consequently never thoroughly masters either himself or his lessons. The capacity which hereditary influences have given you is a capacity that you can improve and use in the very highest attainments of life.

#### The Development of Personality

The acquired traits of childhood, which may be altogether unconsciously made a part of a personality, certainly affect the total life. The child that habitually has its own way is in danger of becoming a criminal. Most habits are acquired before twenty, and most characters are fixed at thirty. Conduct is largely the result of habit. The child comes into fixed ways of doing things so that he can respond to stimuli without deliberating upon the method of response. Such habits definitely affect the personality.

The development of expression in an individual through responses to impressions intensifies personality.<sup>4</sup> The oftener he responds to a stimulus in the same way the more likely it is that he will respond that way again. So then, by giving the child an opportunity to express itself in favorable responses to a given situation, you are helping to intensify that personality. A child should be given a certain amount of responsibility early in life so that it will develop initiative and self-confidence.

A very good friend of mine is the son of a father who told his boys what to do and what not to do. He gave detailed orders how to do and how not to do, until his son was 21 years old. Even after he was of age, his father did not trust him with business transactions; he thought he ought to be on the job to see that they got the top prices for everything. That father was making more money, but was making dollars and



cents at the expense of the development of a person. The son is slow in developing personal initiative, even though he has been called to the ministry of the Gospel. One of the best things that can happen to a child of twelve is to be thrown upon his own resources and where he is forced to make decisions of his own. A mistake at twelve or fifteen years of age may be worth more to the individual than the fifty dollars that may have been saved if the job had been done by some adult.

At the age of fourteen the writer was made responsible for farm operations for a short time during the World War. It was a rather unpleasant experience, but some great lessons of life were learned under those circumstances. Decisions had to be made, work had to be planned and executed. It would be good for something of that kind to happen to every boy at that age. Parents are wise in creating situations where their children have to decide certain issues. It is good to have situations arise in the home in which there is no moral issue involved where children can be asked to make a decision for themselves. It will help to develop personality.

#### Control of Personality

The best control for a personality is found in a definite Christian experience. This belief runs counter to the modern materialistic philosophy of life, and it runs counter to the viewpoint of behavioristic psychology. They say that we should let the child express himself to the full in accordance with his natural tendencies, and he will develop a desirable personality. That theory is contrary to nature and is contrary to Scripture. Religion must step in and control the personality. A child becomes regenerated through having submitted his will to a higher Person. Then God has control of the life. It is no sign of weakness to submit to the higher laws of God. It is the highest strength of personality. Religion has a restraining effect upon personality, and at the same time provides a positive expression of self. A child's conversion is the recognition of God's control over his life.

One aspect of a healthy personality is to have the energy of self devoted to the achievement of selected goals.<sup>5</sup> That puts purpose into living and lifts the child up into the higher realities of self-control and self-realization. To make choices and to realize the achievement of chosen purposes is the making of the person and gives tone to his personality. Back of personal experience in these matters is the will, the ego of an integrated personality.

#### How We Can Influence the Will

There are many hindrances in the way of a child's self-realization. He wishes for a sense of security, for significant experience, for personal recognition, and for communion with others. Such desires are frequently thwarted by the feelings of failure in self-respect, in social relations, and in personal achievement. It is only natural that he justifies himself in the things he has done and that he lays the blame for his failure upon circumstances or upon those with whom he

is associated. He will criticize others and think about the things which he has achieved. He may even resort to building a dream world to escape from the sense of failure.

These factors in the life of a growing child need careful attention and sympathetic treatment. The child needs help to influence his choosing and to face life realistically for the improvement of his personality.

There are a number of things which the parent or teacher can do to help the child find a wholesome way of meeting his life issues. One is to provide a satisfying experience associated with the circumstances of his former failures. If he has a sense of inferiority in society he might be taught better social manners among his intimate friends. The recognition of some well-set manners in his behavior and a little private coaching in matters less gracefully done will do much to help him feel more secure in society. To help him find the satisfaction of knowing that he can do things will encourage his will to act more confidently in the next situation.

Help can be brought to the child through explanation. He may have received an entirely wrong impression of what constitutes manliness or even correct boyhood manners. His environment kept him ignorant of ideal standards. In his new environment he may discover his oddities and be tempted to lose respect for himself. A kind teacher can do much to save him from tragedy by a friendly chat explaining how, with a little adjustment in the right direction, he can fit into his environment.

One of the most valuable contributions an adult can make to a child's personality is to help him face life as it really is. For him to escape from an unpleasant reality to some dream refuge will only weaken his will for the next barrier. He needs a friend to help him think through his problem, and to make an inward adjustment to his circumstances. That will give him strength to overcome the next issue. It is important to have the child see himself as he really is and frankly admit failure or any wrong-doing that may have occurred.

The child who has been led to face himself willingly, when he is in the wrong and to

#### BUILDING CHARACTER

Oh, did you know the little thoughts  
That flutter through your mind  
Are always either good and pure  
Or selfish and unkind?

And did you know that what you think  
And what you say today  
Will make you what you are to be,  
Because you grow that way?

Your life is built just like a house:  
The things you think and do  
Are like the bricks the builders use,  
For they are building you.

The bricks that crumble, none would want  
To build into a wall,  
Because when winds began to blow  
The house would quickly fall.

And so, to build your character  
And build it strong and sure,  
Use pleasant words, do kindly deeds,  
And let your thoughts be pure.

—Publisher Unknown.

acknowledge his fault has learned a great lesson. He has laid the basis for understanding the great principle of repentance.<sup>6</sup> It has prepared him for a meaningful experience of conversion wherein he must see his own desperate need of a Saviour.

To build a healthy personality requires the encouragement of initiative and a positive exercise of the will. But that does not tell the whole story of personal achievement. In our task of leading children into the discovery of the greatest personal values and the noblest Christian character we must bring them to accept voluntarily the control of heaven. No life has reached its highest self-realization nor fulfilled its divine purposes until it has been brought into the center of God's will. That requires the yielding of the self-will to the control of God's will.

The child's religious experience involves the recognition of a superior Personality. When he exercises faith in trustful believing he surrenders his will to the control of a Person who is greater than himself and whose personality commands his respect and obedience.<sup>7</sup> His life is no longer dominated by desires to please self, but his powers are now devoted to the promotion of a higher Will.

The infant has no choice in accepting or rejecting the authority of its parents. As he grows older and discovers his own will he begins to clash with the will of his mother. It is necessary at that point for the child to learn how to yield his own will to the leadership of others. It is not a case of crushing the child, nor of "breaking" his will; it is a matter of teaching him the great lesson of yielding to a higher control. Persons who have learned to do that in childhood are in a better position to enter into a life of faith and will likely find it easier to yield themselves completely to God. It is the business of Christian teachers to develop personality in their pupils, but it needs to be placed under divine control.

1. Clarence H. Benson, *An Introduction to Child Study*, p. 57.

2. Paul L. Boynton, *Psychology of Child Development*, p. 322.

3. *Ibid.*

4. Benson, *op. cit.*, p. 59.

5. Lewis Joseph Sherrill, *Understanding Children*, p. 153.

6. *Ibid.*, p. 170.

7. Benson, *op. cit.*, p. 61.

Harrisonburg, Va.

#### A CHRISTIAN'S DEBT

A Christian owes it to the community to move through the streets on Sunday morning toward the House of God. Every face turned churchwards Sunday morning leaves an impress on the life of the town. If no one went to church and every one glued his ear to the radio, public worship would vanish and spiritual Christianity would gradually fade away. Religion is a social thing and in its Christian form it is impossible for it to survive if men hold aloof from one another. "Forsake not the assembling of yourselves together," is an old exhortation which all the generations will do well to heed.—Dr. Charles E. Jefferson.



## THE TESTIMONY OF ARCHAEOLOGY

*A Series of Articles on Existing Evidences Left by Ancient Peoples  
Proving That the Bible Is Historically True*

### III. The Flood

By Floyd A. Shank

1. **Unwritten Evidences.**—Unearthed evidences, apart from the Bible, indicate that very early in the history of the human race people lived in the region of the Mesopotamian Valley. This is the territory through which flow the twin rivers, the Tigris and the Euphrates. Though this area is now a desolate waste of barren clay and drifting sands, it at one time was among the richest agricultural lands in the world. These same rivers today continue to flow silently by the wounds of buried cities which tell the archaeologist of a once thriving civilization that was spread hundreds of miles up and down this one-time fertile area.

At different points in the broad low portions of Southern Mesopotamia scientists, after digging through layers of ancient civilizations, came to a bed of water-borne silt which they at first thought to be an old river course. But as they continued to sink their test pits deeper, they dug through this deposit of silt, which was about eight feet thick, and came to still other traces of civilization.

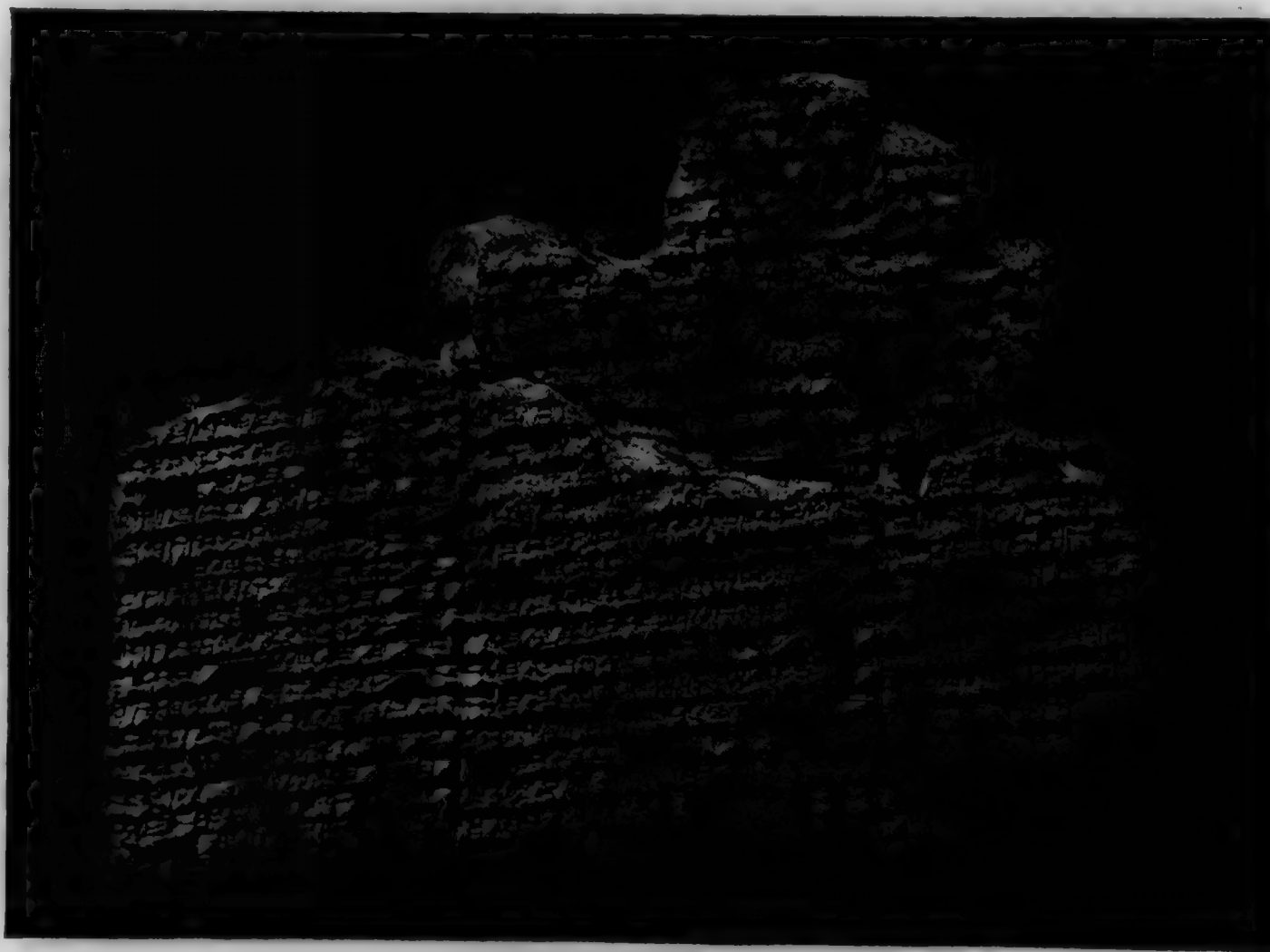
Mr. C. L. Wooley, leading a joint expedition of scientists under the auspices of the British Museum and the Museum of the University of Pennsylvania, only a little over a decade ago, made this important discovery of an inundation of a very early civilization. After Mr. Wooley had made an examination of the remains beneath the deposit of silt and the evidences above this deposit, he announced that he believed that this submergence was identical with the Deluge recorded in Genesis, and that he had found archaeological evidences of the Flood. Professor Stephen Langdon and Captain E. Mackey, conducting a joint expedition of the Ashmolean Museum, of Oxford, and the Field Museum, of Chicago, excavated at Kish in another locality and discovered a similar stratum of silt. Their conclusion, confirming that of Mr. Wooley, is that this layer of water-borne silt, with a primitive civilization buried beneath it, gives strong evidences of the Biblical Flood.<sup>1</sup>

A flood like that recorded in Genesis would not deposit a uniform layer of silt over the entire earth. In fact, only in the very low areas, over which water draining from large regions of country would naturally move, should one expect to find a great layer of alluvial sand. However, in those low parts of the earth inhabited before the Flood, should one

expect to find traces of civilization beneath such deposits. We know of one low area inhabited almost from the beginning of human existence, the Mesopotamian Valley. It is significant that here we find an early civilization buried by the sands which were carried in by a great flood. Archaeologists examining the remains under this deposit of silt, have discovered burnt brick of a size and shape previously unknown. Since the civilization which, after the Flood, came into the same region, had characteristic differences, these facts give further evidence that the early people with their civilization in these parts, were exterminated. At the close of a discussion on these discoveries, James C. Muir states, "The most drastic critic must admit that the story of Noah now takes on a new aspect."<sup>2</sup>

The report that Noah's ark has been discovered in a preserved condition high up on Mount Ararat, is not at all discredited here. We hope that scientific investigation may some day verify this report.

2. **Written Evidences.**—Another sphere of evidences testifying to the truth of the Biblical story of the Flood is the number of written accounts found on ancient tablets of baked clay. Probably the earliest known version of the Flood story appears on the tablets excavated at Nippur, which writings date from about 2200 B.C. These tablets are now in the University Museum, Philadelphia, Pennsylvania (see accompanying picture). According to the translation of Langdon some of the lines read as follows:



By permission of the Museum of the University of Pennsylvania.

#### FLOOD TABLET FROM NIPPUR

This tablet contains one of the earliest versions of the story of the Flood and the Fall of Man so far discovered. The language is Sumerian.

"Her herald the divine anointed ones called.  
The sons of men who were pious she was  
not wroth against.

"My king who was filled with fear,  
His foot alone upon the boat set.  
Two humbles as watchmen he placed on  
guard.  
Doubly he caulked the ship, torches he  
lighted.  
Enki devastated the fields.  
The fields received the waters of Enki."<sup>3</sup>

A Babylonian account of the Flood, written in the seventh century, B.C., is also in existence. It is quite long, containing over two hundred lines.<sup>4</sup> In this story Shurippak is the one who is commanded by the gods to build a large ship for the saving of his life and to "embark seed of life of all kinds on a ship." The story also tells of this man taking his family and kindred into the boat. As the water covered the mountains, "all mankind was turned into clay; like logs all were floating about." The account further states that the ship came to rest on Mount Nizir. A dove, a swallow, and a raven were let out at different times, evidently to tell whether the water had abated. The dove and swallow returned, but not the raven. When the waters had gone down Shurippak disembarked and offered a great sacrifice to the gods.

Another version of the Flood, written at Nippur before 2000 B.C., has been discovered.<sup>5</sup> Another Babylonian version of the Deluge is also in existence.

These ancient stories and the account of the Flood are so similar in many details that there can be little doubt that all are telling of the same event. The fact that these stories found on unearthed tablets are very ancient, some of them having been written not many centuries after the Flood, places these accounts in the sphere of history. Since the story of the Flood seemed to be common knowledge among early peoples living at different places, the strength of the testimony of these stories is greatly increased. Their

many agreements with the Biblical account make them an evidence which can not be ignored.

Some of the outstanding differences in these pagan stories are the names and conduct of the gods. Therefore, this part of the account is weakened in its historical value. Furthermore, gods like these, which fled with fear and "crouched like dogs" and "above the sacrifices collected like flies," do not exhibit qualities which must exist in true Deity. It is reasonable to conclude that the story of the Flood, which has a strong basis in history, was modified by different pagan peoples in order to give honor to their own particular gods.

When the God of Genesis is compared with these ridiculous deities, His character and



greatness tower upward like a lofty mountain above the broken rocks of the plain. Again we must say that the Book of Genesis describes a God whose nature was so far above the popular ideas of Deity in those early times that the whole book could have come by no other way than by a revelation directly from God Himself.

Though the Biblical record of the Flood has its own direct origin, critics are forced to recognize that it has good historical basis, because archaeologists have found buried in the earth the mute testimony of its results,

and because scientists have discovered a number of preserved accounts, written earlier and telling of the same general facts.

1. Summary account of these expeditions given by G. A. Barton, in *Archaeology and the Bible*, pages 40 to 43.

2. James C. Muir, *His Truth Endureth*, page 24.

3. *Ibid*, page 19.

4. For a complete translation see G. A. Barton, *op. cit.*

5. G. A. Barton, *ibid*.

Goshen, Ind.

## THE MENNONITE COMMISSION FOR CHRISTIAN EDUCATION AND YOUNG PEOPLE'S WORK

### Week Day Bible School in Every Congregation

By Noah G. Good

Among many of our readers the term "Week Day Bible School" is not a familiar one. Even among those who have heard the term often, its meaning may be not very definite. For the purposes of this short article it shall mean a regular weekly program of Bible study where a systematic plan of teaching and study is used, and due consideration is given to the need for work of different educational levels for different age groups. What we speak of as a Week Day Bible School does not necessarily have to use the set of graded lesson outlines which have been arranged for that purpose and have been designated as Week Day Bible School manuals.

Some of the activities in various communities which go under the name of Week Day Bible School might be mentioned. We can not here mention all of them. In some cases school systems excuse the pupils from classes to attend an hour of Bible instruction, and call that part of the school's program Week Day Bible School. Several conscientious, Christian teachers have taken time out of school once or twice a week to teach a definite Bible course and called it by the same name. In several communities the churches arranged a program in the church houses where all the members, fathers, mothers, children, and grandchildren gathered for a Bible lesson. Teachers taught, gave tests, and graded papers. They call it Week Day Bible School. In one place a sister invites the children of the community to meet with her in her home. She teaches them the lessons in a prepared Week Day Bible School manual. In some cases the same time is used as is used by the adults for Teachers' Meetings for graded lessons for the children. It is just another form of the same plan for regular Bible study.

Numerous indications point to a rather general feeling that there is not nearly enough of this well-organized, directed Bible study. We need teaching in the homes by parents, and we need a well-developed Sunday program of church and Sunday school and young people's meetings, and we need the midweek prayer meeting or the cottage meeting. If the activity that is planned for the week can provide for a definite program

of study its value will be much greater than when the program has little or no definite direction. If such a program or course of study is arranged so that it can be completed and credit earned by doing a certain amount of work, or if the work can be standardized, as has been done in Sunday school and young people's meetings, there is likely to be a larger interest.

At the next meeting of the Commission for Christian Education and Young People's Work some time will be given to think through the question of Week Day Bible School activities. It is the desire of the Commission that a program be set up which shall be useful throughout the entire church and shall merit churchwide acceptance. The plan must be flexible enough to lend itself readily to small and large congregations, to city and rural church conditions, and provide something for old and young to do, and there must be interest-creating motivation, such as credits to be earned, or the offering of a diploma in recognition for certain accomplishment. To set up such a schedule of studies on paper is in itself a rather ordinary thing and is of questionable value, but to present to the church a well planned program of activities which would hold interest and build Christian character and train for active service could have real value to our church. And right now, while there is still time and opportunity, we want to bend every effort to making every member conscious of the need for regular Bible study habits.

Lancaster, Pa., R. D. 4.

### WILL CORK SURVIVE

V. T. Johnson

Will cork, one of nature's oldest gifts to man, manage to survive, or will science completely eliminate the need for this product?

During the last quarter of a century cork stoppers have suddenly disappeared from bottles. A host of new insulating products have sprung up, supplanting the use of cork. At every turn you see gifts of science—synthetic products.

In this day of speed and luxury, no small convenience can be ignored. "Why wage an

exasperating fight with a broken cork stopper?" asks science. "Unscrewing a cap is much easier." We have the caps.

However, if we look at the yearly output of cork, which is about 100,000 tons, all doubt concerning its survival will vanish. About seventy-five per cent of this total is supplied by two countries—Spain and Portugal. Tunis and Algeria rank next in production, with Italy and France close behind.

Cork, as you know, is the spongy outer layer of bark on the small cork oak tree. Due to its qualities of elasticity, durability, lightness, and the fact that neither air or water can pass through it, it is a valuable product.

The cork oak tree, a small evergreen, is a curious plant in many ways. Even though it has a span of life ranging up to 400 years, it seldom attains a height of more than fifty feet, and a trunk circumference of six feet.

There is, however, one serious drawback in raising cork trees. You have to wait about twenty years after planting before you can harvest the first crop. And the first layer of cork is practically worthless. This "virgin" bark is too hard and coarse to be of much value. About the only use there is for it is as tanning substance, and as trimmings on porches and other buildings when a rustic effect is desired. Then there is an interval of about ten years before the tree has built up a sufficiently thick layer of bark for another removal. And not until the tree is about fifty years old do you get the best grade of cork.

To take off the strips, a long-handled hatchet is used. The stripper makes an incision around the base of the trunk and another at the top, near the branches. On each side of the tree vertical cuts are made, connecting those at the top and base. These crescent-shaped slabs of bark are then pried off with the wedge-shaped handle of the hatchet. It is a rather tedious task, for if the under layer of bark is all bruised, another layer of cork will not grow on that spot. The season for harvesting usually comes in July and August.

Back to centralized stations go these slabs of bark to be subjected to a boiling process. This removes the acid which is present in the bark, and also softens the rough, woody surface, which is scraped clean. It also renders the cork more pliable, permitting the slabs to be flattened, facilitating handling and shipping.

Seville, Spain, is perhaps the most important shipping center for cork. It is a quaint city, surrounded with old Moorish walls, a throwback from ancient days. And similar to Algeria, it has a labyrinth of narrow, crooked streets, unlike anything seen in the United States. From this port on the Guadalquivir river, most of the cork is shipped to the British Isles, France and the United States, the three countries consuming the major portion of the supply.

Synthetic products may come and go, but the sturdy little cork oak tree will continue to yield its valuable product. Life buoys, preservers, belts, and a thousand and one other uses for cork are still in the calling.—The Friend (Dayton).



# BIBLE STUDY

## BIBLE DOCTRINE

### XXXVIII. Man—The Fall of Man

By the Bible Study Editor

Not much can be said concerning the conditions of the world and of human relationships prior to that experience of man which we term "The Fall." How many years the blessings of perfect divine fellowship continued we do not know. How many years the happy state of human relationships between one man and one woman continued we are also unaware. What developments occurred in the world of growth and increase during those years of perfection of the creation is not recorded in the Sacred Writings, and history has no means of knowing. All that one may know of that period of time, whether long or short, can only be inferred through our imperfect human imaginations.

It is certain that man was the lord of creation as God had ordained him to be and as He had given him power over all flesh. It is also certain that the earth brought forth bountifully under the cultural efforts of those who dressed and kept it. There was no sickness and no death, for there was no sin against God to be judged. Instead of there being wages for sin, there was abundant reward for righteousness.

The multiplying of the human family was not the result of sin, as some have presumed to teach, for God did not command the human family to sin in order to be fruitful and multiply. God has never looked upon marriage as a sin. Only the transgression of the sanctity of marriage is considered a transgression. Fornication and adultery are crimes against man, and a sin against God. Marriage is honorable in all. Heb. 13:4. The breaking of marriage ties by divorce and the dishonoring of marriage relationships by remarriage were denounced by the Lord. Plurality of wives or husbands was not ordained of God. Mark 10:6-9; Matt. 19:1-8. There was no occasion for Adam and Eve to sin as man and wife. They were twain and they were one flesh, and they received commandment of the Lord to be fruitful and multiply and replenish the earth.

#### The Subtle Serpent

The record of Scripture (Gen. 3) recounts the story of the serpent which the Lord God had made. This creature was not one that Satan had made or had made to appear. He was one of the creatures on the earth, which had been brought before Adam and had been named among all the other beasts of the field. The serpent was most subtle of them all. This may imply a degree of native instinct above that of other creatures. Of the excellence of this creature before the fall we are not aware. He is said to be "subtil,"

the origin of the word meaning, sleek, smoothness, to make bare, cunning in an evil sense, crafty. There is no indication that the serpent had the power of speech, except under the influence of him who is afterward called "The dragon, that old serpent, which is the Devil, and Satan" (Rev. 20:2). Satan is also called the deceiver, having wiles, devices, snares, and is one who seeks the destruction of those things which belong to God.

The serpent is known to be the symbol of wisdom. Jesus said, "Be ye therefore wise as serpents, and harmless as doves." But the wise man does not mention the serpent as being among the exceeding wise creatures. Prov. 30:24. In Egypt the serpent was worshiped as the god of wisdom. But to those who know the Lord and who have been instructed by the Scriptures concerning the source of all human sorrow and of hope eternal, the serpent is considered the creature of the greatest enmity. Gen. 3:15.

It is evident that the serpent was the instrument by which the adversary, the devil (I Pet. 5:8), accomplished the deception which resulted in the fall of man. What is implied in Gen. 3:15 certainly goes beyond the mere enmity between mankind and serpents. The history of that enmity and the nature of it, continues unto the last chapters of the Scriptures; it involves all that is summed up in the imprisonment of that old serpent and of his final banishment "into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). This terrible history and judgment do not attach themselves to the one creature who was used in the Garden of Eden to speak deceptively to the man and woman whom God had placed in the garden. The source of that speech and deception came from the adversary of God and man. It implies the existence of such an adversary before the presence of the man and woman. It proves the fall and condemnation of angels and spiritual beings who "kept not their first estate" (Jude 6, 9).

#### The Fall

This is the form of expression used to indicate the changed relationship between man and God. It implies a degraded position and an inferior relationship to that sustained between man and God at the time of creation and continuing until that act of disobedience upon which God pronounced His judgment of disapproval and punishment.

The term "fall" is used to indicate similar experiences in spiritual matters. In Gal. 5:4,

Paul describes the reversion of the believers from a state of justification by faith to that of condemnation because of the failure of the works of the flesh, as that of "fallen from grace." Similarly, Paul describes the state of the Jews who rejected justification and righteousness by Jesus Christ as a "fall." This fall of the Jews was from a place of favor and acceptance with God to one of rejection. It became the occasion of an opportunity for the Gentiles to come into favor with God by accepting Jesus Christ. Rom. 11:11, 12. Those who are not able to stand in times of temptation are said to "fall away" (Luke 8:13). Of the angel of the Church of Ephesus, it was said, "Remember from whence thou art fallen" (Rev. 2:5). It is said also of those who have tasted and enjoyed the blessings of a life of faith, that "If they shall fall away" (Heb. 6:6). Concerning Lucifer, he is said to have fallen from heaven. Isa. 14:12. It is not inconsistent with Scriptural terms and usages to speak of the state of man after the transgression as "The Fall of Man." By it is understood all that is implied in that act of disobedience which showed a change of attitude toward God and a changed relationship between the Creator and His creature, man.

#### The Power of Choice

There is always a responsibility accompanying knowledge and understanding. "The entrance of thy words giveth light" (Psa. 119:130). "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:9-12).

Where there is no understanding there is no responsibility. "For I was alive without the law once: but when the commandment came, sin revived and I died" (Rom. 7:9-11). It is evident that Jerusalem was responsible for the rejection of Christ, for He wept over her, whose redemption had come but, "She would not." There is light for the choice of men. There is the power of darkness to deceive and misdirect man to a choice of that which is evil and destructive. In the letter to the Romans Paul makes the statement, "For all have sinned, and come short of the glory of God" (Rom. 3:23). Coming short does not imply a fall; it is, rather, a failure to attain. The word "sin" means missing the mark, a failure to attain. Sinning is not the fall; but it is the cause of the fall from a state of innocence and perfection to a state of the knowledge of evil and the loss of righteousness and the glory of God. Missing the mark is not the sin; but it is the result of having sinned, and losing the ability to be just and perfect and losing the power to attain that



which is perfect and right in the sight of God. The consequence of having sinned was "The Fall of Man." The power of choice was not taken from man. There is that in man which inclines him to the choice of evil rather than to the choice of good. "The flesh lusteth against the Spirit, and the Spirit against the flesh." The Fall of Man has not taken from him the power to know and to understand the things of God and to possess the power of discrimination between the evil and the good. The privilege of choice still remains with him. The prophet called to Israel, "Come now, and let us reason together" (Isa. 1:18).

The power of choice distinguishes man from the beast. Beastly understanding is called instinct. That instinct in the animal world is such a marvelous thing and under certain peculiar conditions or under human training and direction reveal traits which are sometimes called power to reason. Left to itself that instinct acts only in one way with any class of animals, and naturally reverts to type. With man instinct has a wider range than that of the beast. It affects his moral conduct as well as his physical life and interests. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:14, 15). What the conscience reveals to men by nature gives to them the power of choice; hence their conscience either accuses or excuses them.

From the facts revealed in the Scripture concerning the relation of men to God we may conclude that the power of choice was given to man by the Creator and that by His own wise purpose. God is conscious of both good and evil. Gen. 3:3. In that knowledge rests the power of divine judgment. II Cor. 5:10; Rom. 3:1-6. But God does not sin. There was no sin in the Son of God, although He was tempted. He did not sin by choosing His own way, but prayed that the will of His Father should be done. But His way and will was ever according to the will of God. Heb. 10:5-10; Luke 22:42. It remains also for the Christian ever to seek to know and then to follow the will of God through the Word and Spirit. Rom. 8:1-4. The righteous man serves the Lord by choice, doing the will of God from the heart. Eph. 6:6.

Having the power of choice did not rob mankind of the privilege of fellowship with God, even after the transgression. For God came to man and continues to come to man with His Word and Spirit to call them to repentance and fellowship with Him. If one should lose the privilege of choice there would be only mechanical service, without the appreciation of pleasing God for those who serve Him; and there would be only a mechanical continuance of evil in the lives of those who live in sin, with no power to repentance and faith in God.

#### "By One Man's Disobedience"

There was a combination of circumstances in the Garden in which man dwelt, by which

the present condition of the world was effected. All of these conditions were under the eye of the Creator. They were all under His observation and not without His controlling power, yet He was not the author of the sin. He was greater than the circumstances. He was greater than the deceiver; He was more powerful than the deception and its consequences. "Where sin abounded, grace did much more abound" (Rom. 5:20). By the misfortune of man there may result his greater fortune. We must rather deal with the facts connected with the fall of man than with the understanding of God's way and wisdom in the processes of The Fall and restoration of the fallen ones. Many of the things which we may not understand in the mind and purpose of God are not dark to Him. In all of these experiences the wisdom of God is to be understood and appreciated. Rom. 11:33-36.

The woman was deceived by the serpent. There were certain things which she understood. She knew that the tree of the knowledge of good and evil, standing in the midst of the Garden, was not to be eaten. She knew that the eating of that tree would result in death. She knew God and knew His will concerning herself and the man. She included the man in her observations concerning the tree: "We may eat."

The woman imparted to the serpent the information that God had given to her husband concerning the tree. Cf. Gen. 2:16, 17. She added to this, "Neither shall ye touch it" (3:3). She was attracted by the serpent's reasoning, and was inspired by it to do what she was told. She did not know that the purpose of the serpent was to result in the judgment of death to herself and her husband. She was led to doubt and to disobey God by the insinuating statements of the serpent against the words of God: "Ye shall not surely die"; "Ye shall be as gods, knowing good and evil."

Four things of evil were suggested by the serpent's appeal to the woman. (1) God did not mean what He said, His word is to be doubted. (2) The commandments of God deprive man from higher experiences and attainments. (3) Man by natural means may attain to equality with God. (4) There are other sources of knowledge of good than the word of God.

Three things tempted the woman and the man to disobey the will of God and to partake of the tree. (1) The tree was good for food. (2) It was pleasant to the eyes. (3) It was able to make one wise. She yielded to the threefold temptation—"The lust of the flesh, and the lust of the eyes, and the pride of life" (I Jno. 2:16).

The results of the disobedience of God's word: (1) Their eyes were opened, but they were not as gods. (2) They saw, not glory, but their own nakedness and to their shame. (3) They were afraid of God, from whom they hid themselves among the trees of the Garden. They experienced evil which they had not known when they kept the word of God. But this was only the beginning of the evil which they were to experience. The first result of their transgression was their spiritual separation from God. "The day

that thou eatest thereof, thou shalt surely die." The spiritual separation from God was experienced at once. They hid themselves from the presence of the Lord God amongst the trees of the garden. God called unto Adam, "Where art thou?" The fact is recognized that a spiritual separation from God is called death. "Let the dead bury their dead" (Matt. 8:22). "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). "You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). "But she that liveth in pleasure is dead while she liveth" (I Tim. 5:6). The use of the term death in connection with the spiritual state of men implies that there is a condition of spiritual separation from God which is called death. This was the first effect of the transgression by man. He died on the day that he ate of the tree which God had forbidden him to eat.

But the physical death was also added to the judgment of God for the transgression of His word. "For dust thou art, and unto dust shalt thou return" (Gen. 3:19). Adam lived, all of his days, "nine hundred and thirty years; and he died" (Gen. 5:5). "And so death passed upon all men, for that all have sinned" (Rom. 5:12). There is no record of the physical death of Eve. But, as Adam died so also did Eve, she who had first partaken of the forbidden tree.

The facts concerning the disobedience of our first parents and their transgression are clearly set forth in Romans, chapter five. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Through the offence of one many be dead." "By one man's offence death reigned." "By the offence of one judgment came upon all men to condemnation." "By one man's disobedience many were made sinners." The consequence of that first disobedience is the disobedience of all who followed them in physical generation. None escaped that consequence of physical death save two men,—Enoch and Elijah. All men have partaken of that character to sin, "for all have sinned." There are none who have come into the world since the days of Adam who have not become dead spiritually and who are not subject to physical death.

(To be continued)

#### PRAYER INVIGORATES

Prayer calms and steadies the heart, and what I have found above all is that it gives a freshness of ideas. Prayer provides motive energy to keep the soul alive. For doing our daily work there is no stimulant like prayer. I believe that if you and I made prayer our daily work, if we realized that prayer is our chief work and that we do all our other work by the means of it, we should go further and do better work than at present. One source of energy that has been left untapped is the energy of prayer.—Robert Menzies.



# MISSIONS

## THE HOT SEASON IN INDIA

By S. Jay Hostetler

You step outside the door onto the verandah and look across the landscape. There is a blizzard raging! The wind is high and the snow is blowing in billows and clouds across the country side. People walking along the road are few, and those who are braving the elements shield their faces from the driving snow, and cover their heads to keep out the cold. The cold is intense; the moment your face feels the air it begins to shrink, and your nostrils begin to feel uncomfortable. The air and the ground are greyish white. You think you are at home in Indiana in January. But no! In an instant you are conscious that that is not the case. Your face and nostrils realize that it is not cold that irritates; it is heat. It is not snow that is flying but dust. And the thermometer does not show 10 degrees above zero, but 10 degrees above two zeros! It is the middle of the day in the hot season in India.

The hot season begins officially, by Hindu reckoning, on the holiday called Holi. And do not connect that with the term "holy." It is as much opposite in meaning as it can well be. It is a Hindu festival in which obscenity is the order of the day, and it is celebrated with gusto. Color is sprayed on everybody that takes part in the celebration and on many others. On that day and on many following days you see people on the street all camouflaged in purple, red, and all the shades between. This festival comes usually during the first half of March, at full moon.

By that time the temperature has already become "uppish," and little by little it continues day by day growing warmer and warmer, with now and then a break of several days, after which it resumes its upward swing. Sometimes a shower of rain will interrupt its upward climb for several days, and sometimes an attempt at rain will help bring down the temperature for a while. Otherwise, it keeps slowly climbing up and up till the middle of May, or until as late as the middle of June, depending on the year, or the locality.

Up till the last of April the nights may remain cool and refreshing. This is a most

helpful factor in being able to weather the season. But little by little the nights learn from the day how to extract the most comfort from long-suffering victims. Eventually the thermometer begins to remain above the place marked by two zeros with a lonely "one" to keep them company. Then the sheets of the bed are hot to the touch when you lie down. You have your beds out under the open sky, and that is like going out of the oven into the "cool" kitchen, but when it remains so hot night and day, it becomes a long drawn out experience. Of course by morning the temperature will have gone down to 85 or so, but it will not be long before it is up on top again. And it was that way yesterday, it will be that way today, it will be that way tomorrow, it will be that way day after tomorrow, it will be that way the following day, and it will be that way for tomorrows for some time to come. You begin to long for just one breath of bracing air.

In the morning by eight or nine o'clock you stay indoors with all the doors and windows shut. And you set up a "khas khas" (pronounced "cuss cuss"). This is a covering for a door or window the essential element of which is the roots of the "khas" grass. These are fragrant and, tied together in varying thickness, they will hold water and allow the breeze to blow through, thus evaporating the water and cooling the air inside the room. Sometimes the "khas" grass is tied into a bamboo framework to stand on the floor, and sometimes it is tied in rows to hang from the top. Where water in pipes

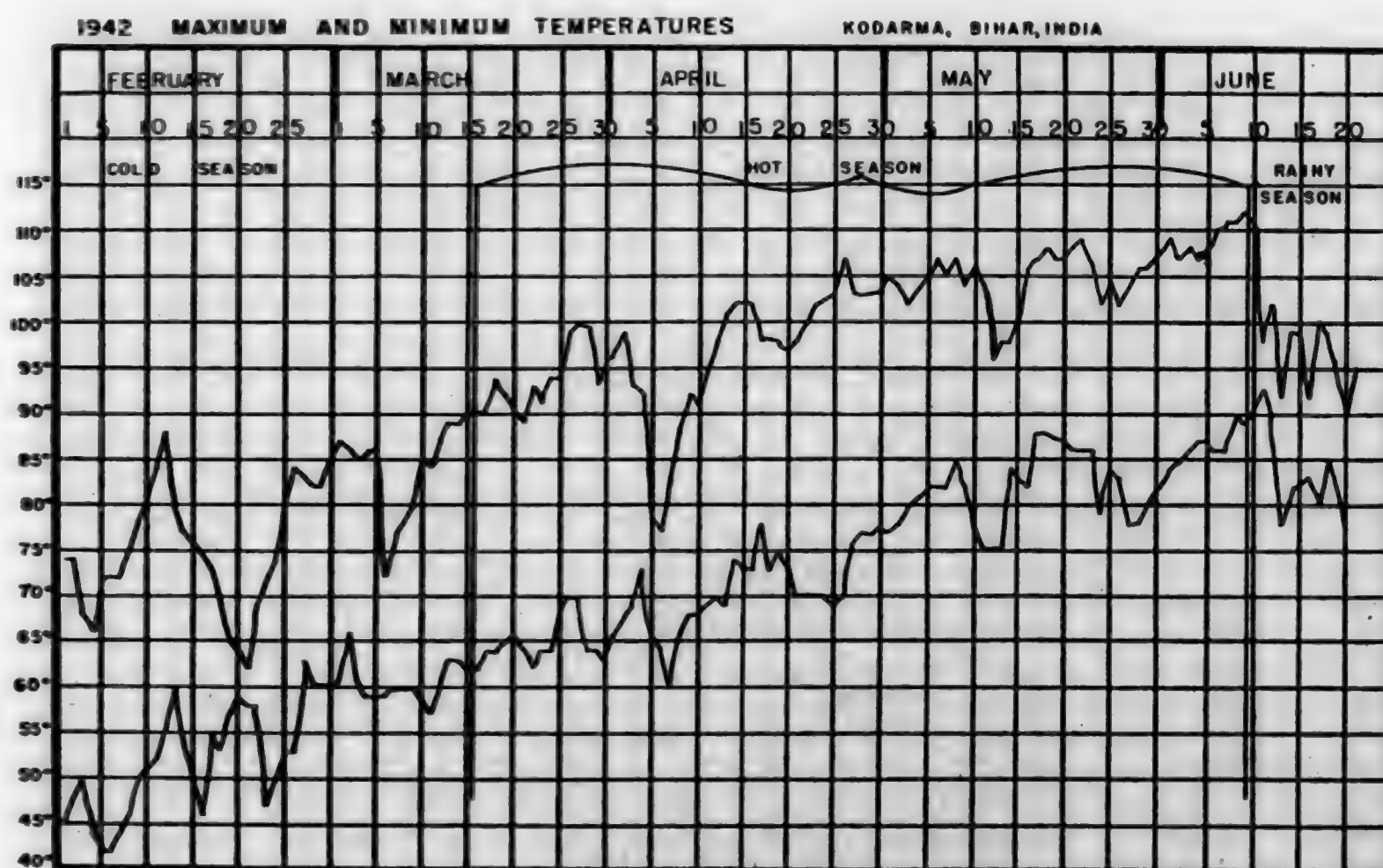
is available the best system is to have a pipe running along the top with small holes to allow water to drip onto it constantly. The next best plan is to have a tub of water on the outside and a sleepy coolie or youngster sit there and keep throwing water on it according to need or according to his period of awareness. The third best plan, unless I have unwittingly omitted others, is the one we used here in Kodarma. Here labor is three or four times as high priced as in the Central Provinces, and so we used "home-made" labor, our own. We kept the "khas khas" wet ourselves. This means constant interruption, but it provided exercise too. Another heretofore necessary provision was the ubiquitous punkah pulled by another coolie who had no more impulse to keep alert and awake than the water thrower. The punkah keeps the air in motion and dries perspiration, making the bungalow fairly comfortable. But here in Bihar we have no punkahs in our bungalow except those with handles for "auto use." We still have one furnished by a firm in Shipshewana, Indiana, which serves well on occasion.

There is little activity evident in this season between eleven and three o'clock. Indian people also prefer to be inside with the house shut against the heat. However, there are always some people who are called out during those hours for some occasion. But all those who can, spend a great deal of that time in slumber. It is marvelous what a difference in comfort there is between complete inactivity and just a little motion. The slightest amount of activity, even while sitting, seems to generate noticeable heat.

Some people like the hot season because of the fact that inactivity is justifiable. It provides for time to read and do other sedentary work. It is a time when some things can be done, that ordinarily do not justify the time. And if one has good provision for cooling the house, and the weather is not too severe, one can live for quite some time in fair comfort. Again some people are not affected much by heat. For them

the hot weather is not so uncomfortable.

Before the hot season ends and the rains come, there is another period of one or two weeks of trying weather, when the temperature is likely not to be as high as before, but the air is so humid and sultry that your body is unable to cool itself as efficiently as before. So it seems more uncomfortable often than the hotter but drier air of the preceding months. It is the time when the weather is getting ready to bring down torrents of rainy season rain. And it takes a week or two



An Illuminating Graph on the Temperatures in One of Our India Mission Districts



of attempts before it succeeds in bringing down the refreshing rain.

But what a joy when finally—finally—after the long unbroken heat and dust and gasping, the real storm clouds gather, the wind suddenly springs up cool and bracing and the sky becomes dark and black, and after one last dust blow, down comes the rain. It smells wonderful, a smell all its own. It makes spatters on the verandah and on the ground. Soon these are obliterated in a total film of water. The dust is all silenced, the ground happily gets soaked, and before long water begins to run in little streamlets, into pools. Everything is soaked and cooled. The hot season is past, the rains have come! No longer will the air hurt our nostrils and faces. Even though the thermometer may yet go up to a hundred, it can no longer indicate such intense discomfort when it forbids going out. Grass springs to life, and the ground which before looked like January

ground in Indiana now becomes green and inviting. Frogs again appear and mingle their croaks of joy with those of other creatures.

Strange as it seems, in spite of the heat and oven like dryness of the hot season, the trees put forth their new leaves right in the midst of it. Like trees in Indiana they dress up in the spring months. They are not nonplussed by the lack of moisture. They have their roots deep in the ground where the moisture is never lacking. So when all around things are dried up, the trees are acquiring their most gorgeous colors. They are little affected by surface conditions. Even so should the follower of Christ have his roots so deep in Christ that surface conditions have little effect on him. And when on the surface conditions are most severe, then should he appear in his best in contrast to him who has his roots only on the surface.

Kodarma, Jhumbi Telaiya, Bihar, India.

## SOUTH MEADOW A Service of Love "unto the Least of These"

By Peter J. Dyck

When Browning wrote, "Oh, to be in England now that April's there," he was sunning himself in Italy, as far away from England's April showers as he could possibly get. However, it is his second line and thought, perhaps more sincerely and truthfully expressed, which is applicable to this country today. Apart from nature's attractions, and in spite of the war, England today is a fascinating country, "and whoever wakes in England sees, some morning, unaware. . . ."

To speak of an everchanging universe is one thing; to be eyewitness of a metamorphosis of a conservative country, such as this, is another. From Whitehall down to newspaper boys selling lean papers in battered streets, this change can be seen by anyone who has eyes to see such things. Change, in all its varied and obscure forms, at one time slowly at another dynamically, sometimes for better and sometimes for worse, is permeating all phases of English life.

A country thus caught by its very roots, with disaster hailing on it from above, is bound to have problems, many and varied. We are exceedingly grateful that air raids have been few these many months, thus giving at least time—itsself a healing factor—for a wholesome change of things. All the same, we are painfully aware of the fact that there can be no simple and single solution for the complex problems already in existence.

The care of English children is, perhaps, one of the major problems confronting welfare authorities and philanthropic societies. Comparatively few children have been able to quit the country, finding refuge in America and Canada. Fewer still have emigrated since the shocking "City of Benares" disaster. Many school-aged boys and girls are now spending their third year in evacuation camp schools scattered here and there over England's countryside. Others, aged two to five,

are billeted in residential nursery homes, such as our "Wickhurst Manor" in Kent. Children under two years of age may not be evacuated without their mothers. Consequently, there are a number of evacuation hostels, many of them run by the Society of Friends, exclusively for the use of mothers and children.

Such hostels, however, are necessarily too few to accommodate more than a fraction of the children who stand in need of care. Under specific conditions, therefore, it is permissible to evacuate a child under two years of age without its mother. It must, for instance, be convalescing, have a doctor's certificate, be returned home as soon as it is well, etc.

Children's hospitals in Liverpool are not able to cope with all Merseyside children. Firstly, because of an increasing number of

children, who, as a result of air raids and poor shelter conditions, seek admission into hospitals; secondly, because in some cases part of the hospital has been taken over by certain authorities for such purposes as First Aid Posts. The result is that many children operated upon or receiving other treatment in hospitals, are being prematurely dismissed in order to make room for children still outside. But a child under two years of age soon lapses back into its former state of ill health if not given a fair chance of recuperation.

The Liverpool Child Welfare Association, in existence before the war, but unable to cope with the increased numbers of children who need attention in the last few years, contacted us in the hope that we would be able to do something for these little mites. Although this kind of work is not really "first line" relief—supplying of food, clothing and shelter, which is our primary purpose in England—my colleague and I decided, after prayerful and careful consideration of the matter, that it nevertheless comes within the framework of our civilian relief program. Fortunately we have a criterion, in times when matters are or appear difficult, which is our authentic guide. If a particular aspect of the work can unreservedly be placed under our administrative slogan, "In the name of Christ," without our feeling a sense of frustration or uneasiness; if, too, we have called upon our counsellor common sense; and, if we believe to hear you calling, "Go ahead," across the waters, then we feel that all is well.

This is what we felt in the case of the Liverpool convalescent children who had to leave hospitals before they were really well, or were refused admission because theirs was a case involving prolonged convalescent treatment. In the name of Christ we undertook full financial responsibility—with the exception of a small government grant—for a convalescent home in North Wales, not too far from Liverpool. Matron and nurses are provided by the Liverpool Child Welfare



South Meadow Home for Convalescent Children in North Wales. The Children Shown Are All Under Two Years of Age.



Association, yet if our Canadian or American nurses could lend a hand, a few more children could be admitted.

Parents of the babies admitted into our convalescent Home usually can make only a very small contribution towards the cost. Some parents are unable to give anything at all, while others cannot even provide clothing for their children. Consequently many baby garments which our women have prepared and sent to England are now being worn by convalescent children in "South Meadow." When a child is well enough to leave the Home it takes the "gift clothing" away with it. We keep in touch with every child after it has left the Home.

How happy the children are after recovery from impetigo, gastro enteritis, pneumonia, and nearly always malnutrition, one has to see to believe. The parents are very grateful for what has been and is being done

to their children, especially since they know well that if we do not extend a helping hand their little ones may perish. How deeply the distress of past experiences has penetrated into the lives of those whom we are trying to help, directly or indirectly, many of us will never know! Nor can we ascertain how much these chaotic events are destroying and warping the lives of our children. What we do know, however, is that He, who would not restrain children from coming unto Him when He lived with them in the flesh, would likewise not now, that He is with us in Spirit, permit that harm should come to the least of these.

Every child is a potential man or woman who may, if given the opportunity, help to build God's kingdom here on earth. In helping a child you are helping those of whom Jesus said, "Of such is the kingdom of heaven." Birmingham, England.

## NEWS FROM SPAIN

Bro. Hershey gives the following explanations and comments concerning these communications from Spain: "The following is some news which I have received from our fellow Christians in Spain. Perhaps it would be of interest to those who have been over there and know some of those mentioned. Also, it may again remind our Church to continue praying for the persecuted Christians in Spain."

We have been saddened to hear of the imprisonment of two more Spanish Evangelists, both of whom have taken a leading part in the work of God in Spain. One of them was imprisoned before, during the civil war, and God used him as a witness to the conversion of at least twelve of his fellow prisoners. We would rather that God used him at liberty, but we bow to His unerring will and pray that all may work together for our brother's good and the extension of the kingdom. We have also learned with regret of the death of two of our evangelists, Don Agustín García and Don Esteban López. We have no details, but as both were serving long terms of imprisonment, we can only surmise that they succumbed to the rigors of their confinement. They were, of course, quite innocent of any offence against the laws of morality and the public welfare, and the real reasons for their imprisonment were that they were Protestants and held political opinions contrary to those of the present government. Agustín García was essentially a colporteur and did good work in the distribution of the Scriptures. Esteban was one of the younger evangelists trained in the Bible School and supported by our friends in Toronto. . . . He has left a wife and six little girls. She is a gentle unobtrusive soul and will, I fear, be finding her cross almost more than she can bear. How she needs our prayers! Agustín has left a wife and five or six children, some of whom must now be old enough to earn their own living, if it were possible for them to find employment. Let us bear them all up in prayer before Him who is the Father of all the fatherless and the Judge of the widows.

As in my last letter, I have to note again the frequency of references to illness in the letters we receive from Spain. One evan-

gelist speaks of four in his family down with sickness at one time in the early part of the year, another mentions having his three daughters all ill at once. Many refer to the difficulty of recuperation afterwards owing to the acute shortage of good food. One correspondent says, "When my daughter was brought home from hospital the doctor said, 'This little girl will be cured if she has a diet of eggs, butter, rice, chicken,



A Scene in Madrid Spain

etc., otherwise she cannot be expected to recover.' A great sadness filled our hearts at the sheer impossibility of giving her anything like this, but we put her in the hands of the Lord, and gave her potatoes and rice (when available) and she is still with us. . . ."

All the news received from the few places where Gospel meetings are allowed is that they are usually crowded and conversions are frequent. One letter speaks of three baptismal services held recently in which twenty-eight confessed their faith in the Saviour, and in a short time the evangelist counted sixty-eight verbal confessions of faith. He says that the great spiritual blessings re-

ceived are more than a recompense for the grievous temporal afflictions which are so frequently their lot. . . . In the absence of the missionaries, some of the native workers are developing in gift and ability as they endeavor to fill the gap. In some places the believers are doing systematic Bible study, memorizing a verse of Scripture daily.

It is good to know also that in some places where the chapels are closed the work of God is still being continued with manifest blessing. Meetings are held in private houses, or else in fine weather the believers wend their way to a secret rendezvous in the country. We hear of one populous district where they are hoping to baptize over one hundred this summer, in spite of the fact that all the chapels are closed. There is also a hint in one of the letters that someone is managing either to print or import a certain number of copies of the Scriptures for private distribution. The fire kindled by the Holy Spirit in human hearts is unquenchable.

I began this letter by a reference to imprisonment and deaths; but as will be shown by the latter half, "God buries His workmen, but carries on His work."

## HOW READEST THOU?

Jesus was a reader. How do we know this? In the synagogue at Nazareth He stood up and read from the roll of Isaiah. Repeatedly He asked questioners, "How readeest thou?" One of His own favorite expressions was, "It is written." In His teachings there are many echoes of the Old Testament Scriptures and many direct quotations. The official teachers in the Temple were quite mistaken when they asked sneeringly, "How knoweth this man letters, having never learned?"

Jesus caused many to write, and He has caused many to read. Several of His own followers felt the urge to write. To this day Christians are impelled to write to express the great truths which have come to them from Christ. Devotion to Christ also leads to reading. Jesus counselled some inquirers to "search the scriptures." No amount of reading of other books can ever take the place of reading the Bible, but Christians profit greatly by reading modern books of Christian experience which show that the Gospel has still its ancient power. Judged by the number of good books coming from the press, the Christian faith is very much alive.

A prominent minister, giving plain practical help on the way to the good life, said to his evening congregation, "Perhaps the best way to start is to throw away that dirty book you were reading before you came to the church." From the stir in the congregation it was evident that if the minister drew his bow at a venture, the arrow struck home. There are many modern books which we may be sure Jesus would not read. Can we afford to read any book which we have reason to suspect He would not read?—Onward.



# YOUNG PEOPLE'S MEETING

## INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

During the month of October we will have the Study of Colossians, one of the letters which Paul sent to the churches while he was in prison. God had given him the opportunity to write while in confinement. This Paul used to great advantage in strengthening the churches which he was concerned in reaching. We have no record that Paul ever visited the city of Colosse, but having received a report from that place through Epaphras, Paul is moved to write them this letter to encourage them in the things that are favorable and to help them meet the error that is finding a foothold in the church. In correcting the error that has crept into their midst, which involved certain practices, founded on erroneous ideas of the plan of salvation and the position of angels, Paul gives a true view of the character and work of Jesus Christ. He shows that Jesus is pre-eminent above all other beings, and is the only Saviour, and is worthy of worship.

Correct views in doctrine will also bring right relations to God and will enable the saved soul to live a practical Christian life centered in Jesus Christ as the one name in which all our devotion and service centers.

Practically every life in sin and evil is also a life that has a wrong relationship to Jesus Christ and has a wrong view of His place and authority as a Redeemer and Judge of men. Even the sinners about us who have grown up under orthodox teaching, have been blinded by the deceiver of souls who holds them in ignorance of their state before God and of the advantage which a fully given up life would be in the service of Christ. Many tell us, "I know what I ought to do, but I am not doing it." Did they but really know, how they would fly to the place of deliverance! Jesus lamented this fact in the Jerusalem of His day, who had every reason to hear and know the Lord, yet would not—"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes" (Luke 19:41, 42).

God's view of the child, every child, is such that we do well to join Him in our thinking and service with children. He has chosen some special child to grow up into a special service which holds a great consequence in His plans for the whole people. But He has also chosen every child for a work which is important. Much will be lost if the child fails of the purpose the Creator has designed for him or her. While we study Favorite Bible Children, let us not forget that in some sense all children are favorites of God and need to have the friendship of Christian people who can direct them into the ways of life which God has chosen for them.

losophy after the teachings of the world.—v. 8.

d. In Christ dwelleth the fullness of the Godhead.—v. 9.

e. Believers are complete in Him.—v. 10.

—By faith in the work of God in Christ—crucifixion, burial, resurrection, quickening, triumph.—vs. 11-15.

f. Errors to avoid.—vs. 16-23.

(1) Worshiping of angels.

(2) Not holding the true Head.

(3) Not entangled with doctrines of men.

### SUGGESTIVE ASSIGNMENTS

#### For Juniors.

1. Text Word, "Fullness."

2. Jesus is Able to Save Us.

a. He has all the wisdom.

b. He has all the fullness of the Godhead.

c. He has forgiven us all trespasses.

d. He has victory over the works of Satan.

3. We Should Trust Him.

4. The Folly of Trusting the Wisdom of Men.

#### For Seniors.

1. Paul's Prayers for Absent Believers.

2. Our Completeness in Christ.

3. How to Escape Error in Doctrine.

### PERSONAL THOUGHT

Let us be steadfast in our faith in Christ as the Redeemer and Saviour of our soul and live in devotion to Him in all things.

### SEED THOUGHTS

Had they circumcision, which was the seal of the covenant? In Christ we are circumcised with the circumcision made without hands (v. 11), by the work of regeneration in us, which is the spiritual or Christian circumcision. He is a Jew which is one inwardly, and circumcision is that of the heart (Rom. 2:29). This is owing to Christ and belongs to the Christian dispensation. It is made without hands; not by the power of any creature, but by the power of the blessed Spirit of God. We are born of the Spirit (Jno. 3:5). And it is the washing of regeneration, and renewing of the Holy Ghost (Tit. 3:5). It consists in putting off the body of the sins of the flesh, in renouncing sin and reforming our lives, not in mere external rites.—M. Henry.

"Be Thou supreme, Lord Jesus Christ,  
Live o'er again in me,  
That, filled with love, I may become  
A Christ in my degree.

"Be Thou supreme, Lord Jesus Christ,  
My inmost being fill;  
So shall I think as Thou dost think,  
And will as Thou dost will."

### A STUDY OF COLOSSIANS (Chapter 3:1-17)

Topic for October 18

#### MOTTO

"Set your affection on things above."

#### MEDITATIONS ON THE TOPIC

I. Chapter III refers back to the thought of verses 10-15 in which the person who is saved through Jesus Christ has "risen" with

### A STUDY OF COLOSSIANS (Chapter II).

Topic for October 11

#### MOTTO

"Ye are complete in Him"

#### MEDITATIONS ON THE TOPIC

I. Chapter II continues the line of teaching begun in Chapter I where Jesus Christ is declared to have the pre-eminence in all things. Christ occupies a place higher than the philosophies of men would give Him. "In him are hid all the treasures of wisdom and knowledge." We do not need the intellectual knowledge of vain men to enter into the blessings of the Gospel. We have God the Father and Jesus Christ the Son and the Redeemer of men. Through Him we have been made complete in our standing before God. His cross has made possible our forgiveness. We cannot secure virtue before God through the observance of certain ordinances which in themselves are only a shadow of things to come while the reality is found in Christ Himself. We do not enter into favor by worshiping angels. Christ is head over all, and from Him and the virtues that are in Him we receive our salvation. There is nothing intermediate between God and us but Jesus our intercessor. What we have of life comes from the lifegiving power that Jesus possesses. Doctrines of men, as to any way of gaining favor with God outside of this one and only plan of salvation through Christ, are vain. Men's plans of salvation through keeping of certain ordinances, or the worship of angels, or the neglecting of the body, cannot avail and are destructive to those who trust in such human

conceptions. Thus the pre-eminence of Christ as the only means of salvation and the only One worthy of our confidence and our devotion, is demonstrated by His death and resurrection and the power which He wrought in quickening us into newness of life, who before were dead in our sins and unfit for the fellowship of God.

#### II. Suggestions for Junior Programs.—

It may seem somewhat difficult to bring to the understanding of the boys and girls the meaning of the teaching in this lesson. But we will need to simplify the truths concerning wisdom and the nature of God's plan of salvation and how by faith in Jesus we have been forgiven and made children of God. Jesus by His death and by the power of the resurrection has gained the victory over the power of Satan. And by Him we have a complete salvation. He is the greatest of all and holds the dominion over all things—another way of saying that all power is given to Him in heaven and in earth. With such power He is able to save souls and to judge the wicked who reject Him and who fight against God and His saints. Making clear the way of salvation, we should not allow any other plan of men to take away the glory of Jesus Christ as the One to whom all our worship and service is given.

#### OUTLINE STUDY

II. The Pre-eminent Christ (Continued from lesson I).

5. In Him are hidden all the treasures of wisdom and knowledge.—Col. 2:1-23.

a. The danger of being led away from the truth.—vs. 1-4.

b. Paul's concern for them.—vs. 5-7.

c. Warning against being spoiled by phi-



Him in his spiritual experience in the figure of His death and resurrection. Now in this new experience the believer is to express in practical living what has taken place in actual inward experience. Keeping our affections centered in Christ, the living One in glory, and keeping aware of the fact that we are dead to the things of the old corrupt nature, we look forward to the glory that awaits us at the coming again of the Lord.

With such an attitude of mind we are to mortify our earthly members that would indulge in the sinful lusts of our natural man and the thought life of the carnal spirit which produces anger, wrath, malice, blasphemy, filthy talk, lying. Instead of indulging in these things, we give expression to the new man which we have put on through Christ, which is expressed in our outward life in mercies, kindness, humbleness, meekness, longsuffering, forbearance of one another and forgiveness of one another, completed in that perfect bond of love, and with peace ruling in our hearts.

The Word of Christ is to have a rich dwelling in us, and we are to express to ourselves the words of psalms and hymns and spiritual songs from our hearts, in our worship to God, while every word and act of our life is to have the motive of the name of Jesus back of it as an expression of devotion to God the Father through Christ Jesus.

**II. Suggestions for Junior Programs.**—This very practical chapter can be made to appeal to the boys and girls. Just as they can carry in their mind a vision of their absent parents and friends, and work with a thought of their approval and a future meeting, so they can carry in their minds the thought of Jesus living at the right hand of God in glory as their dear Saviour, to whom they owe all and for whom they constantly live and serve, expecting that some glad day they can meet Him and enjoy His presence.

The apostle in this chapter is referring back to the experience spoken of in the second chapter where God has operated to give an experience of the "risen" life. Having received a new Spirit into our hearts we are to make it practical in a twofold way. First, we are to put down the desires of the old sinful nature, and secondly, we are to give expression to the desires of the new holy nature that has been imparted to us by the risen life, or the "new man." The things of the "old man" are named in words that can be defined and can be known in our own experience. So likewise the things of the "new man" are expressed in words that we can understand and express in our daily relation to people in the world. Seek to get this response in the boys and girls, and if they are in accountable years it will be far better to have them see that first of all there must be a change in their relation toward Christ if they would make a successful fight against the evil and succeed in fulfilling the good.

#### OUTLINE STUDY

#### III. Our Position in Christ Expressed in Practical Life.

1. Set affections on things above.—Col. 3:1-4.
2. Mortify the members that are earthly.—vs. 5-7.
3. Put off the deeds of the old man with him.—vs. 8, 9.
4. Put on the deeds of the new man with him.—vs. 10-15.
5. Exercise the spiritual graces in outward words and deeds.—vs. 16, 17.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "New."
2. Living Our Heavenly Life on the Earth.
  - a. Our Risen Saviour is above.
  - b. Our love is to be set above.
  - c. We will be with Him in glory.

- d. We must put down earthly passions with the old man of sin.
- e. We must put on the new man of heaven.
- f. We must work and worship and obey in Jesus' name.

##### For Seniors.

1. The Risen Life.
2. The Old Man Put off.
3. The New Man Put on.

#### PERSONAL THOUGHT

Let Jesus be our all that His Spirit may work in us and through us to show forth His praise to others in all that we do.

#### SEED THOUGHTS

He who is our best friend and our head is advanced to the highest dignity and honour in heaven, and has gone before to secure to us the heavenly happiness; and therefore we should seek and secure what He has purchased at so vast an expense, and is taking so much care about. We must live such a life as Christ lived here on earth and lives now in heaven, according to our capacities.—Matthew Henry.

Singing of psalms is a Gospel ordinance.—The Psalms of David, and spiritual hymns and odes, collected out of the Scriptures, and suited to special occasions instead of their lewd and profane songs in their idolatrous worship. Religious poesy seems countenanced by these expressions and is capable of great edification.—M. Henry.

The Lord Jesus must be the Mediator of our praises as well as of our prayers.—M. H.

O happy home, where Thou art loved the dearest,  
Thou loving Friend and Saviour of our race,  
And where among the guests there never cometh  
One who can hold such high and honored place. —Sel.

#### A STUDY OF COLOSSIANS (Col. 3:18-4:18).

Topic for October 25

#### MOTTO

"Ye serve the Lord Christ."

#### MEDITATIONS ON THE TOPIC

**I. The Thoughts Covered in Our Lesson.**—Practical Christian living expresses itself in the home relationships. Husbands with the Christ Spirit in them will give evidence of this by loving their wives and refraining from the spirit of bitterness. Wives will take their place under the leadership of their husbands in humble subjection in all things, that they may be able to express their devotion to the Lord. Fathers, who have the responsibility of ruling in the home, will rule in the spirit of love and moderation without provoking their children to anger. Servants who occupy the position of being under a master will occupy the place in obedience rather than rebellion. Their service will be as faithful when they are not seen as when they are under the eye of the master. The service has the central motive of service to Christ with the knowledge that all things will be judged without respect of persons.

Masters who serve in the Christian spirit will serve in righteousness and fairness toward the servant with the remembrance that the Lord in heaven is his master.

The prayer life of the believer should be constant and with watchful thanksgiving. It is proper to have a concern for God's servants who serve in the Gospel and remember

them in prayer. In relation toward the unsaved we ought to walk wisely and use our time to good effect. What we say should be said with grace seasoned with salt of the true Christian spirit, as we answer those with whom we speak.

Personal references in the letter have to do with friends sent to Colosse and the salutations of friends with Paul; also special persons at the place where the letter is taken. We note Epaphras who is an intercessor in behalf of the brotherhood at Colosse. Paul himself signs his salutation.

**II. Suggestions for Junior Programs.**—The suggested outline for Juniors speaks for itself as to how the program may be profitably conducted. The lesson, if the Juniors have a separate meeting, can be adapted to their needs and understanding of home relations along with the prayer life and the talk of the true Christian. If assignments are given they can report to the best of their ability on the subjects assigned. If talks are given they can be adapted to the understanding of the Junior. It might be helpful to have some select reading for those who can read clearly to the edification of the reader and those who hear.

#### OUTLINE STUDY

#### III. Our Position in Christ Expressed in Practical Life (Continued from Lesson III).

6. Christian family behaviour with the Lord as the center.—3:18-4:1.
  - a. Wives.
  - b. Husbands.
  - c. Children.
  - d. Fathers.
  - e. Servants.
  - f. Masters.
7. The Christian's prayer life.—vs. 4:2-4.
8. Christian conduct toward the world.—vs. 5, 6.

#### IV. Personals.—Col. 4:7-18.

1. Tychicus.
2. Onesimus.
3. Aristarchus.
4. Mark.
5. Jesus (Justus).
6. Epaphras.
7. Luke.
8. Demas.
9. Brethren of Laodicea, and Nymphas and Church in his home.
10. Epistle to Laodicea.
11. Archippus.
12. Paul's signature and salutation.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Pray."
2. The Christian in His Home.
  - a. The Christian wife.
  - b. The Christian husband.
  - c. The Christian child.
  - d. The Christian servant.
  - e. The Christian master.
3. The Christian Praying.
4. The Christian Walk and Talk.

##### For Seniors.

1. Serving Christ in All the Walks of Life.
2. The Christian's Friendships.

#### PERSONAL THOUGHT

In our service to Christ we are dealing truly with our fellow men.

#### SEED THOUGHTS

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Take my feet and let them be  
Swift and beautiful for Thee;  
Take my voice and let me sing  
Always only for my King.



Take my silver and my gold;  
Not a mite would I withhold;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Take my will and make it Thine,  
It shall be no longer mine;  
Take my heart, it is Thine own;  
It shall be Thy royal throne.

Take my love; my Lord, I pour  
At Thy feet its treasure-store;  
Take myself and I will be  
Ever, only, all for Thee.

—F. R. Havergal.

### FAVORITE BIBLE CHILDREN (Jr.).— Gen. 22:1-18; Lk. 2:40-52.

Topic for November 1

#### MOTTO

"Children are an heritage of the Lord."

#### MEDITATIONS ON THE TOPIC

##### I. Bible Children Who Are Favorites.—

All children are loved of the Lord. But there are some children upon whom God's purposes have been bestowed in a special way because through them He could accomplish a great work for many others. God is no respecter of persons. He holds all accountable for their actions, and He is ready to bring blessings to all who meet the conditions of blessing.

We have favorites in the Bible because of something in their story or history that gives us special interest and pleasure. The children of the Bible that may be of special interest to children are those whose life story has brought special interest to their minds and thoughts. From these stories can be brought the lesson in their lives that will bring out the best in our lives if we take heed to the lesson taught.

God has had children that have been of great value to Him in bringing His purposes of blessing to humanity to pass. We notice that these choices of children have not been upon the basis of special privilege in wealth or in fame or in great positions in society. God's choice of special children has been more on the basis of meeting certain conditions of faith or character that would enable Him to fulfill a certain purpose, than on merits that the world considers great. We have also seen that God's special blessings to bring certain ends to pass in the lives of people have brought with them a certain responsibility that made such privileges an obligation to bring blessings to other lives. The parents of children have not been the great in the eyes of men, but they have often been parents who have had a devotion to God which has brought them out as great in the eyes of the Lord. God is ready to use the humblest life surrendered in His hands to accomplish the great things in the kingdom of God.

II. The Text.—Gen. 22:1-18.—The story of Abraham's unflinching obedience to God in being willing to sacrifice the son of promise trusting that God would fulfill His promise in His own way, is the story of this passage in which one of the favorite children of the Bible is the child involved.

Luke 2:40-52.—This story is of the child Jesus, the most precious child that the world has ever known.

III. Suggestions for Junior Programs.—Select a Bible child of interest to the child to whom you would make the assignment. Let him or her develop it according to the suggestions given in the Suggestions for Juniors. The outline study will give some material from which selections may be made. You may have others. The children may have a suggestion that would be profitable for consideration.

#### OUTLINE STUDY

##### I. Some Children of the Bible.

1. Isaac.—Gen. 22:7.
2. Jephtha's daughter.—Judg. 11:36.
3. Samuel.—I Sam. 2:26.
4. John the Baptist.—Lu. 1:80.
5. Jesus.—Lu. 2:49.
6. Timothy.—II Tim. 3:15.
7. David.—I Sam. 17:20.
8. Joseph.—Gen. 37.
9. Josiah.—II Chron. 34:1-3.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Children."
2. Select Some Favorite Child of the Bible for Different Individuals and Let Them Give The Life Story with Its Lessons.

##### For Seniors.

1. Select and Assign Three Special Favorite Children of the Bible and Let the

Speakers Give the Points That Especially Impress Them.

#### PERSONAL THOUGHT

To be God's child is a greater thing than to be great in the eyes of men.

#### SEED THOUGHTS

Thy home is with the humble, Lord!  
The simplest are the best,  
Thy lodging is in childlike hearts:  
Thou makest there Thy rest.

Dear Comforter! Eternal Love!  
If Thou wilt stay with me,  
Of lowly thoughts and simple ways  
I'll build a house for Thee.

Who made this beating heart of mine  
But Thou, my Heavenly Guest?  
Let no one have it, Lord, but Thee,  
And let it be Thy rest.—Lyra Catholica.

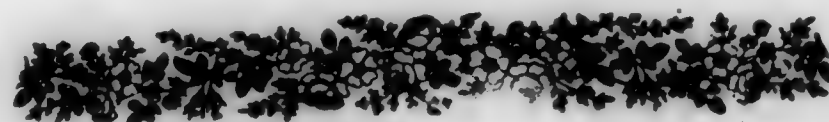
## THE HIGHER ALTITUDES

By Ira J. MacFarland

John Burroughs, the Naturalist, said that when a hawk is attacked by crows or kingbirds, he does not make a counterattack, but soars higher and higher in ever widening circles until his tormentors no longer feel safe to follow him and at last leave him alone.

Here is an excellent suggestion for life. It is not always heroic to fight, nor cowardly not to fight. It is sometimes more heroic to refrain. This is what Jesus meant in His puzzling sayings about going the second mile, turning the other cheek to the smiters, and giving the cloak to one who had already taken the coat. "Go out of your way," He is saying, to maintain amicable relations with others and keep your own soul in peace. Cultivate patience, forbearance, longsuffering. They will win in the end. One cannot retaliate without reducing one's self to the level of his antagonist. Usually the one attacked moves in such a sphere that he has not the time to waste in retaliation. What then must he do? Simply mount to the loftier, higher altitudes, spread the wings of his soul to those uplifting currents of patience, forbearance and of self control. Cultivate that spiritual bigness which makes it impossible to be at heart the enemy of anyone.

In Isaiah 40:39, we read the words of the



### THE WAITING GARDEN

By Alda Bicknell

There's a garden that's waiting for you and  
for me—

I have seen it, at night, in a dream;  
It's an old-fashioned garden that grew out of  
love;  
And it lies by a clear, flowing stream.

It is filled with the flowers we loved in the  
past;

And it's tended with infinite care,  
For the roses are blooming the whole year  
around  
In that garden eternally fair.

Bridgewater, Va.

Prophet about spiritual flying, "On wings as eagles." A preacher telling of birds attracted by the lights of a certain high building said, "I read that one morning the dead bodies of over one hundred birds were found around the masonry, and the pathetic thing was that most of them were young birds; flying in the dark and flying low they struck and stunned themselves on the statue and on the masonry and fell, a bundle of crumpled feathers on the lower masonry and the hard pavement." The tragedy of low flight. We are flying too low. The tragedy of young manhood and young womanhood of our cities is that their pleasures and pursuits and ambitions and interests are pitched too low, in perilous country where they stun themselves with pleasures that satisfy not, and embitter and break their hearts on pursuits that yield no delight, and sometimes fall disillusioned and embittered, damaged and broken, the moral and spiritual wreckage of false and foolish ways. They set out on wings but did not seek the lofty ranges; they flew too low.

It was living in high altitudes that made Fenelon and Livingstone immortal. There are two arguments in favor of Christianity which no sincere soul can resist. One is the life of Christ as it is mirrored in the Gospels, and the other is the life of the Christian in whose heart dwells the Christ. "I must leave you," said an infidel to the Christian Fenelon, "for if I stay with you much longer I will be a Christian." In the devout Fenelon that infidel saw an argument in favor of Christianity which compelled belief in its truth. It was the South African explorer Stanley who said that his association with Dr. Livingstone compelled him to be a Christian. So it has ever been. The life of Christ mirrored in the Christian is irresistible in its appeal. "Ah!" said a Brahman to a Christian, "I have found you out; you are not as good as your Book," and, he added, "If you Christians were as good as your Book you would take India in five years." After all, it is not so much sermons men hear, as the sermons they see, that bring them to the feet of Jesus, the Saviour of men.—Selected.



# SUNDAY SCHOOL

## NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

**LOYALTY TO CHRIST.**—Mark 2:14-17;  
John 6:66-69; Philippians 3:7-11  
Lesson for October 11, 1942

**Golden Text.**—What things were gain to me, those I counted loss for Christ.—Philippians 3:7.

"Loyalty" is an old word, but it is only during the last few years that an especial emphasis has been placed upon it by religious leaders in their teachings. Such emphasis indicates a serious lapse, and is a desperate effort to recover that which is in danger of being irrecoverably lost. You do not get excited about that which is safe. It is even true that in the things about which I continually carp at others, that in these things I have the greatest battle in my own soul. A friend, a member of the Reformed Mennonite Church, told me recently that in the years of fellowship in worship with his people he has never heard a sermon on "Dress." Why? Because the matter is so well settled with them that it does not spring up as a problem. "Loyalty" should be so universal among the professed followers of Christ that its absence rather than its presence would be noticed.

**Mark 2:14-17.** All men are by nature children of wrath. They are citizens of the Kingdom of Satan, more mildly called the kingdom of this world. Through divine grace they are called to forsake the kingdom of this world and to enter the "kingdom of his dear Son." Those who covet earnestly the best things will respond with alacrity to this call. God then causes a spiritual change to take place in the life of the volunteer by which he is made a worthy citizen of the kingdom of God. Matthew received such a call and answered it. One of the proofs of his new-found allegiance was that he went to great lengths to make all his old friends acquainted with Jesus, no doubt with the hope of winning their allegiance to the Christ he had found so precious. The scribes and Pharisees considered themselves so superior that they thought that only those of their ilk were fit to be classed as "God's people." They did not know that self-esteem was an insuperable barrier to admission into the kingdom; and that if it appeared after entrance that it would destroy a man's usefulness. The more a man exalts Christ the less he thinks about himself.

**John 6:66-69.** The test of my loyalty to Christ is not in the number and quantity of things that I hope to gain as a result of following Him, but in the things that I am willing to contribute towards the glory of His name and the upbuilding of His kingdom. As in the days of our Lord, multitudes were eager to follow Him and were deter-

mined to make Him their king as long as He healed their diseases and filled their stomachs; but when He told them that true discipleship was conditioned upon their being made partakers of the divine nature which is so unselfish that it seeks not to be ministered unto, but to minister, and is willing to give its life as a ransom for many, then they walked back and claimed that His conditions were so hard that they were unacceptable.

But why is Christ so rigid in His requirements? Doesn't He want me in His kingdom? Perish the thought! Only the things that men forsake will lose their power over them. He would have us know that no man can serve two masters, and that the things we will not forsake will drag us right back again into the evil things of this world.

He who is more interested in eternal than in temporal things will cling to Jesus; while those who love this present world will forsake Him.

**Phil. 3:7-10.** The scholar may have thousands of volumes in his library, but when he knows his Saviour there is but one Book; the financier may count his accumulations in multiplied millions, but if he has the peace of God within his soul all these things are comparatively but tawdry pebbles; the individual with social proclivities may number his friends by the thousands, but after he meets Christ he has but ONE FRIEND; the moralist, like Paul, may possess all those attributes of birth, breeding, and character that men prize highly, but he who gets a vision of Christ will count all these but as refuse compared to the completeness that is in Christ.

When Adam knew Eve she gave birth to a son in his likeness; when the saint knows Christ he will bring forth fruit in the likeness of Christ. He who has become one in Spirit with Christ will walk with Him by the "Via Dolorosa," through the tomb of Joseph, to a resurrection life dead to all the allurements of the world. That was Paul's most urgent desire. I want it to be mine.

**GROWTH IN CHRIST.**—Luke 2:40-52;  
Hebrews 5:11-14; II Peter 1:1-8  
Lesson for October 18, 1942

**Golden Text.**—Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—II Peter 3:18.

**Luke 2:40-52.** On earth, all life passes through several stages, viz., birth, growth, maturity, decadence, and death. During the period from birth to maturity we have that growth in the physical from the baby to the adult in the full possession of all the physical powers; we have that mental quickening and development whereby the individual be-

comes cognizant of the world about him so that he can play his part in the drama of life; and in the case of the human family there is the added God-consciousness which is the heritage of all the sons of men. In the normal person these three grow together, not consecutively but synchronously. The physical may grow without the mental; then we have an imbecile. The physical and mental may grow without the spiritual; then we have the godless man whose conduct is shamed by that of the brute. But in Jesus we have the harmonious development of the entire man. At the age of twelve He had already become so conscious of the things of the Father that they took first place in His life.

In verse 52 the word "increased" means to "hack the way through" as the blazer of new trails cuts his way through the jungle towards his goal. All of us have to travel the path of life of our own choosing and making, and happy is he who has the impetus to carry him through to his goal despite all obstacles. With Christ it was the inner "must" that compelled Him to do the works of Him that sent Him. Without that inner "must" the individual becomes a derelict on the ocean of life.

**Hebrews 5:11-14.** The powers of life that are not used will atrophy; and despite the assertion of psychologists that the mind never forgets anything the fact remains that the mind is like a leaking vessel (Heb. 2:1), and he who will not be continually filling it will presently find it empty. These people to whom Paul wrote were old enough in the kingdom to be teachers; but because of neglect in study and failure to teach others they had sunk so low in spiritual knowledge that they needed to be fed again with milk as you would a babe. Use makes the senses keen. Conversely disuse dulls the senses, and makes awkward all activity.

**II Peter 1:1-8.** The ordinary Greek word for "knowledge" is "gnosis," but the word translated knowledge in verse 3 is "epignosis," or knowledge beyond knowledge. It refers to the knowledge of God whose knowledge is such that He understands always just what to do. And thank God, He does it for the benefit of all those who are the recipients of His grace. But partakers of the divine nature who have received the Spirit also have this knowledge beyond the knowledge of the senses. Eph. 3:19; I Cor. 2:9, 10.

Multiplication is a rapid form of addition; a form of progression in which there is a first but no final element, the sum total of all your gains being dependent upon the distance that you travel. In this life no man has yet attained to all his possibilities in Christ, and all because he stopped growing. Some have stopped growing when they were babes, others grew to manhood; but no man has yet attained to the full his possibil-



ities in Christ. And God is waiting for such a man.

Through His knowledge He knows what we need, through His power all these things that pertain to life and godliness are given to us.

The promises of God are like a signed check-book. Christ has signed more than 4000 checks (promises, II Cor. 1:20) and we can fill in the amount and draw on the heavenly treasury. Eph. 3:20.

The primary desire of my soul should be to escape the corruption that is in the world through evil desire (lust). The first step to this end is to be born again and thus to be made partaker of the divine nature. Having been born again, the spiritual growth of the child depends on spiritual hunger that is satisfied. I Pet. 2:2. The labors of life are largely to supply food and shelter. We should give all diligence to supply the soul with proper food for growth. Faith is fundamental; it is the foundation, but it can be strengthened through the years. Next comes virtue or strength; and it takes great strength to stand where you belong. Strength without knowledge is likely to degenerate into stubbornness. Therefore add knowledge. Then add temperance or self-control. One fifth of the inmates in our institutions for criminals are there because they lacked this grace. Then also we need the great grace of patience. How can you be a Christian without godliness? Add that. And how can you be godlike without a feeling of brotherly kinship to all mankind? Add brotherly kindness. But the acme of all the graces is love. You would not be complete without this chief cornerstone. Therefore add love. He that abounds in these will be fruitful in every good work, and will continue to increase. He that lacks will diminish, and presently that shall be taken from him which he had.

#### STEPS TOWARD THE SOLUTION OF THE ALCOHOL PROBLEM.—Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; II Corinthians 6:17; I Peter 4:1-5

Lesson for October 25, 1942

**Golden Text.**—Let judgment run down as waters, and righteousness as a mighty stream.—Amos 5:24.

Ecc. 10:17. Station does not make the man. A prince in station may be a beggar in character; and a poor man of the common people may be a nobleman. A nation's political leaders have influence far beyond the making and enforcement of laws. To an almost unbelievable degree their social and moral standards are accepted and imitated by the rank and file of the citizenry. Under a democratic form of government the people will elect men to office who will epitomize the character of the electors. There you can judge the moral character of a nation by the kind of men they elect to office. A mighty spiritual awakening will do more to purify politics under such a system of government than all other means combined. Under the system of hereditary rulers the masses will follow their princes as sheep follow the bellwether. If preachers must be examples of

the believers, it is no less necessary for the good of a land that its rulers be examples of morals and manners to the citizenry. "No man liveth to himself, and no man dieth to himself." If this is the fact in the least among us, and proportionately more among the greater among us, how careful we all ought to be lest our influence be harmful rather than uplifting! You can not look for a sober nation when its leaders are given to banqueting.

**Amos 5:21-24.** All men are religious. That does not say that all are godly. As the spirituality of a community declines it tries to compensate for the loss of the inner life by the exaggeration of the ritual. In the time of Amos the sins of Israel had been mighty and its transgressions manifold so that the prudent among them kept silence to avoid persecution. It is to these people that the Lord frankly speaks and tells them that their religious ceremonies are an abomination to Him. The saints are the salt of the earth. If they lose the essence of true religion and keep the shell they lose their savor and deserve to be cast out and to be trodden under the feet of men. If my religion does not make me a righteous man it is not worth the trouble of retaining.

**Romans 14:19-21.** Sin is sin no matter where you find it. And the result is death, in the church as well as out of it. Some have the idea that non-church members can do things with impunity that professed Christians may not; others seem to think that membership in the church gives them a special immunity to the consequences of sinning. Both are wrong. By godly living and teaching the saint saves both himself and those that hear him. Christ came not to destroy men's lives but to save them. My work as a believer is to continue the work that He came to do. If by any act or attitude of mine I blind others to the heinousness of sin, I am helping to destroy those for whom Christ died. It were far better for me to die than to be the instrument of another's fall. To edify means to build up. If I am righteous, I will build up others in the true faith; if ungodly, I will tear down what others are building.

Drink may taste good, but it is not good to drink it. It is good not to drink it, if by your abstaining you can keep others from stumbling into the drunkard's path. Personal likes and dislikes should not be allowed place if another's welfare is at stake.

**II Cor. 6:17.** "A little leaven leaveneth the whole lump." You cannot be in the company of the unclean without being defiled by their uncleanness. Even a stone absorbs water. If you would be clean you must separate yourself from the unclean. If you would lift others you will not be able to do so by sinking to their level. He who lives and walks with Christ in the heavenlies alone has the strength to lift others out of the hells below.

**II Peter 4:1-5.** How long have you lived in sin? Ten years? Twenty? Thirty? No matter. It is enough; yea, too much already. How much of my time should be given to doing the will of God? All the rest of my life. I cannot undo the past. Could I turn

back the clock of time to the innocence of childhood I should still devote the rest of my life to doing the will of God rather than satisfying the lusts of the flesh. There is no legitimate time for the sowing of wild oats. He who has armed himself with the mind of Christ reckons himself dead unto sin and ceases therefrom.

#### THE CHRISTIAN VIEW OF MARRIAGE.—Genesis 1:27, 28; 2:18-24; Jeremiah 29:4-6; Matthew 19:3-6; John 2:1-5

Lesson for November 1, 1942

**Golden Text.**—Marriage is honourable in all.—Hebrews 13:4.

**Genesis 1:27, 28.** The Creator is not nature working through blind chance with the survival of the fit. The ninety-two elements of the mineral kingdom are found in various combinations, but there is no evidence of a spontaneous outburst of life. The various forms of plant and animal life are found in species. There are variations within the species, but there is no more evidence of the transmutation of species than there is of the transmutation of metals. The all-wise Creator created every species after its kind.

According to the verses under consideration man was created on an entirely different basis. Of all earth's created beings man only was created in the image of God. He is a model or miniature representation of God. As the Christ said to Philip, "He that hath seen me hath seen the Father," so he that sees fallen man still sees remnants of the glory that once was unfallen man who was the son of God.

**Gen. 2:18-24.** When God caused the animal world to pass before Adam he noticed that each male had its female. Each male had chosen his female of his own kind. Adam was without his female, but among all the animals, no not even among the anthropoid apes, there was not found a female worthy to be the consort to Adam.

God, then, in order that man might realize the oneness of the marriage relation, made the female from the body of Adam. She was bone of his bone and flesh of his flesh. There was a dual personality but only one flesh. They twain shall be one flesh. There is a tie of varying strength that binds all mankind together. The strongest of all is that of husband and wife. Then follows the affection of the parents for their offspring, and the children to their parents. No marriage is complete until the man and the woman have from the heart forsaken all others and cleave to each other. The parents must take second place in the affections of their children after once the children have chosen a life companion.

**Jeremiah 29:4-6.** In these verses Jeremiah instructs the exiled Jews to marry and bear children, lest their number be diminished as the period of the exile was to last seventy years. Even in troublous times marriage is better than celibacy. Fear of the future should not interfere with marriage or its fruits.

**Matthew 19:3-6.** Overstrictness in one thing will likely result in comparative lax-



ness in another. The Pharisees were so strict that they tithed the mint, etc., but when it came to marriage they were so loose that they justified divorce if the wife spoiled a meal for her husband. They got divorces for any and every cause. The hardness of the human heart is the foundation cause of all divorce. If each one loved the other as their own body there would never be a call for a separation. The effete civilizations of Greece and Rome, and the moral decadence of the people of Israel alike contributed to a social looseness that boded ill for the future. God hates divorce. Mal. 2:16. And why? Because He seeks a godly seed, and the offspring of loose social connections are notorious for their frivolousness, general instability, and dearth of spirituality. But what else can you expect when the parents are unstable as water, and neigh each one after his neighbor's wife?

The tendency is to go to extremes. When Christ taught that all divorce was wrong and separation allowed only in the case where the other member had already broken the marriage covenant, then the disciples suggested that in that case it were better not

to marry. But Paul says that it is better to marry than to burn. What if you do get a termagant for a wife or a brute for a husband! Are you playing your part in the game of life if you unload such an one into the lap of another? If the woman is impossible to live with do you want some other man to be tortured? Shall Socrates put you to shame who saw in Xanthippe a pragmatic means for the cultivation of self-control? Even the best of people have to exercise self-control if they would live happily together. Much more is this grace necessary where they are not of the best.

Shall I do evil that good may come? God forbid.

**John 2:1-5.** God blessed the first human family. His blessing was upon family life all through the Old Testament. And the first recorded miracle of the incarnate Lord was to bless the nuptials of an humble couple at Cana in Galilee. Jesus was invited to that wedding. It were well for all mankind if He were invited to every wedding, and welcomed as a permanent member of every family. Then marriages would hold, and divorce would be abolished.

## THE SUNDAY SCHOOL—ITS ORIGIN AND PROGRESS

By Mabel Groh

The Sunday school is with us today as a mighty force in the religious life of the world. We are accustomed to tracing the modern Sunday school's origin back to 1789 when Robert Raikes gathered a group of street urchins into a home in a city of England, for instruction in reading and elementary religious truths. A study of the Scriptures, and of church history, convinces us that Robert Raikes' Sunday school was not something new, or essentially different from what the Jews and the Church had employed in past ages. God laid upon His people the necessity of teaching the children, already in Moses' day, as we read in Deut. 11:18, 19. Josephus claims that from the days of Moses it was the custom of the Jews to assemble in the synagogues every Sabbath, not only to hear the Law, but to learn it accurately. Philo calls the synagogues houses of instruction. These Bible schools were a recognized feature of the Jewish economy at the beginning of the Christian era. We read of Jesus that He went about, teaching in the synagogues and preaching and when our Lord is referred to as teaching rather than preaching, the term applies to the method of His instruction as well as to its substance. The Great Commission in its authentic form reads: "Go ye therefore, and make disciples (or scholars) of all the nations." As the Jews would have understood that charge, and as we have every reason to suppose that our Lord meant it, the direction is to organize Bible schools everywhere, as the basis, the initial form of the Christian Church. It would be strange if the Christian Church, while retaining the other main features of the synagogue, had ignored its very chiefest feature, the Bible school service.

There are many indications in the Acts and Epistles that teaching after the pattern of the synagogue was a recognized agency for the extension of the Christian Church, and for the upbuilding of those who were won to Christ. It is said of Peter and the other apostles that, "They ceased not to teach and to preach." Paul and Barnabas tarried in Antioch "teaching and preaching." When the Corinthians drove Paul from the synagogue he entered into the house of Justus and continued there a year and six months teaching the Word of God. At Ephesus, after three months of disputing and persuading in the synagogue, Paul separated the disciples, and, taking them to the School of Tyrannus, continued daily teaching for two years.

As the Church grew in worldly prominence and lost in spiritual power, its ritual services were expanded and its teaching exercises diminished. We speak of the period previous to the Reformation as "The Dark Ages." The Bible was a closed book. The common people blindly followed the dictates of the pope and priests.

While it was by preaching that the great Reformation of the sixteenth century was brought about, the chief Reformers of that period saw the need of a system of Bible schools in the new Protestant world. Luther said: "Young children and scholars are the seed and the source of the Church." For the Church's sake Christian schools must be established and maintained, for, he added: "God maintains the Church through the schools." But Rome saw what was taking place, and outdid the Protestants in the religious school idea. A Catholic priest said: "We know that the children are plastic as clay in our hands, and we quietly devote our-

selves first to them. When they are well instructed and trained we have little fear as to their future."

While Catholics seem to have learned a lesson which they never forgot, Protestants generally allowed sermonizing to take the place of teaching, and the Church school was neglected. Children grew up without special religious training, and the seventeenth and eighteenth centuries saw such a spiritual and moral decline as almost to rival the centuries before the Reformation. Bishop Ryle says: "From the year 1700 England seemed barren of all that is really good. There was darkness in high places, and darkness in low places: darkness in the court, the camp, the Parliament and the bar: a gross, thick, religious and moral darkness; a darkness that might be felt." Another writer says: "The corruption of manners, working down through English society, extended to American shores. Drinking habits were increased. The conspiracy of infidels and atheists against religion, government, and humanity, against truth and peace, order and liberty, shook the foundations of kingdoms and nations; and attempted to destroy from the earth the Church and kingdom of God, and the name and glory of the Lord Jesus Christ."

Some time before the middle of the 18th century the remarkable revivals of religion, under Zinzendorf in Germany, Wesley and Whitefield in Great Britain, and Edwards and Whitefield in the United States, turned the tides of religious life. These men realized that no revival could be permanent except by means of systematically reaching and training the young. John Wesley was still active in his ministry when Robert Raikes launched the modern Sunday school. There was a lack in the Moravian and Wesleyan Bible school program, and the effect was obvious. Their teaching was confined to their own groups. The schools of Robert Raikes sought out the least privileged children of all classes, and became thus an evangelizing and missionary activity, ever reaching out to wider fields.

Robert Raikes was the editor and proprietor of a weekly journal which gave him the advantage of being able to make widely known the good results of his new enterprise. It was not, however, until his experiment had been tried for more than three years that he made a public announcement of it in his journal. This attracted the attention of Colonel Townley and incited him with a desire to introduce similar schools in his community. He sought added information. The letter of Mr. Raikes in response to this inquiry was published in two other papers and the following year in the Gentleman's Magazine of London. Another descriptive letter was published a little later in a magazine edited by John Wesley. Then he spoke through the pages of the European Magazine. Many other papers reproduced these articles, and did much to call public attention to the new undertaking and its possibilities. Thus the knowledge and nature of the Sunday school were spread throughout the world within a very few years after its beginning.

Like all great religious movements it was



approved by some church leaders and opposed by others. The Queen gave it fresh impetus by adding the stamp of royal favor, and the movement spread like fire.

At first Mr. Raikes employed paid teachers, but as the movement grew, volunteer teachers took up the work, and better days began to dawn upon the English speaking world, through the reintroduction of the divinely appointed Bible school agency. The evangelical revivals of Whitefield and Wesley and the Methodist movement preceded the Sunday-school movement by about fifty years, but the progress in revived Christian life was much greater in ten years following the introduction of the Sunday school than in fifty years preceding. Protestant Christianity grew beyond all precedent.

The British and Foreign Bible Society was the direct result of an effort to provide Bibles and Testaments for those who had learned in the Sunday school to use them. The new popular interest in the religious training of the young and the new appreciation of the vital truths of Christianity, through personal Bible study, were a cause of that larger interest in the world's religious needs, which led to the foreign missionary movement, and the organization of the London and Church missionary societies, less than twenty years after the beginning of the Raikes' Sunday schools.

As in England and Europe, the eighteenth century saw a sad decline in American Christian life and morals. But the introduction of the Sunday school quickly wrought a change. The increase of Bible knowledge was reflected in Church life, and multitudes of young people took their place in the Church fold. Stephen Paxton, a man of limited education and ability, was converted through the influence of the Sunday school, and then in love for the Saviour and gratitude for the Sunday school he went out and started Sunday schools in needy neighborhoods. He became a missionary of the American Sunday School Union and in that service gathered more than twelve hundred Sunday schools, with a membership of sixty thousand teachers and scholars. Scores of churches were established as a result of these Sunday schools. In this way the Sunday school has become the prime Church agency for pioneer evangelizing, for Bible teaching, and for the religious instruction and care of children in every denomination of Protestant churches in America.

The Sunday school has a peculiar value in a country like America without a state church, without systematic religious instruction in the schools, and with so large a proportion of irreligious families coming from across the ocean, to swell our population year by year.

The character of the instruction given has progressed in no less marked a degree than the increased number of its members. From simple memorizing of Bible verses, it passed to the study of limited lessons from the Bible text, and finally to the systematic study of the entire Bible in a course of lessons covering a seven-year period. The International lesson course was adopted in 1873 in the United States. Gradually it came into use throughout the Christian world and mission

fields. Also a vast body of Biblical literature has been created to meet the demands of Bible teachers and students.

From the first American Sunday school established in Virginia just six years after Robert Raikes' first School in England, it passed rapidly to leading cities on the Eastern seaboard. In 1811 it reached Canada. It soon became a powerful popular movement. The American Sunday School Union, which was organized in 1824, undertook in 1830 a great missionary campaign, "within two years to establish a Sunday school in every destitute place where it is practicable, throughout the valley of the Mississippi," and in 1839 it resolved to establish a Sunday school in every place in the West. For a generation or more Sunday schools were promoted by private individuals or organizations, often against the opposition of official Church leaders. For instance in 1830 a Baptist association passed a resolution which is typical of many, saying: "We as an association do not hesitate to say that we declare an unfellowship with Foreign and Domestic Mission and Bible Societies, Sunday Schools, Quack Societies, and all other missionary institutions." Needless to say, such an attitude had a most unfortunate effect upon the progress of any church committed to its blighting influence. It was not till about 1850 that denominations began to promote Sunday schools as part of the Church program.

Although there was an occasional effort among Mennonites to establish Sunday schools as long as one hundred years ago, it was many years later before they were generally recognized as a legitimate Church activity.

Many Mennonite children attended Sunday schools conducted by other denominations, or the Sunday School Union, and, finding spiritual food and enlightenment, which they did not receive in the formal services of the Church, they naturally were drawn to their spiritual benefactors, and lost to the Mennonite Church. It was this that finally awakened the Church to the need of conducting her own Sunday schools.

We have painted a very encouraging picture of the Sunday school and its achievement. But what is the situation today? Has the Sunday school kept pace with the need? During several decades the Sunday-school movement has become more or less formal and lacking in evangelistic fervor and missionary aggressiveness. In fact the Sunday school today is not necessarily a Bible school at all. In many instances critical teachers have been, and are planting infidelity into the hearts and minds of the rising generation, by presenting the Bible story as myth and legend. This is a tragedy and is no doubt largely responsible for the widespread indifference to religion in the so-called "Christian nations."

A national Committee composed of prominent jurists and statesmen made this significant statement: "Crime in the United States has reached appalling proportions, and unless checked will carry the nation on to anarchy. Murder, theft, arson, and all other crimes today are from five to ten times as frequent in the United States as in any

other country in the world. But the most startling fact that confronts the nation, is that the vast majority of criminals are children. Of ten million arrests in 1923 eighty-five per cent were under twenty years of age.

There is no question in the minds of judges and jurists as to the cause of juvenile crime. Judge J. F. McIntyre of the Court of General Sessions, New York City, has given twelve reasons why youth goes wrong. First and foremost he places the lack of religious training in childhood, and closely following it, the absence of parental authority and discipline. Attorney D. E. O'Brien states that he has docketed more than eight thousand cases and discovered that less than three per cent of the criminals had the benefits of religious education either in the school or in the home.

Recent examinations of high-school students in the state of Pennsylvania indicated that the boys and girls were familiar with all the prominent works of literature, except the Bible. Other tests throughout the country indicate the same lack of Bible knowledge.

The spiritual and moral conditions existing today rival those of the eighteenth century before the revivals under Zinzendorf, Wesley, Whitefield, and Edwards, and the rise of the Sunday-school movement as launched by Robert Raikes. If we would stem the tide of infidelity, crime, and debauchery that is threatening to engulf the nations today, the Word of God must again be put into the hearts and minds of the rising generation. A number of agencies are being employed to good effect, but the Sunday school is still a mighty force, and the Church would be well advised to get a new vision of its possibilities, and reach out with new zeal to the millions, who are not now enjoying its privileges. May it ever be a Bible school in the fullest sense of the word.

Preston, Ont.

### BLOOD FOR ALL—IMMEDIATELY

The blood of human beings is divided into four different groups: A, B, AB, or O. And when a patient is in need of blood transfusion it is necessary to match the type of blood, donor's with patient's, before the transfusion. Otherwise the donor's blood, as it is sent into the patient's blood stream, would have a grand "free-for-all" with the old cells, and the patient would die. Now, however, they have a neutralized blood that is ready for immediate use regardless of the type of blood the patient has.

Many years ago there was a Lamb that was taken to "the slaughter" to die in your place and mine. He was God's Son—Jesus Christ. And the Blood that He shed on the Cross is ready for immediate use—if the patient will accept it. What will it do? Jesus' Blood will cleanse us from all sin and save us from eternal death. Every one is sick with the terrible disease of sin, and only His Blood will bring the cure.—Intermediate Young People.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## THE GREAT CONTROVERSY BETWEEN CHRIST AND ANTICHRIST

This is a deceiver and an antichrist.—II John 17.

This is the spirit of antichrist.—I John 4:3.  
He is antichrist that denieth the Father and the Son.—I John 2:22.

The deification of State, the crushing of saints, the agelong struggle between the forces of Christ and the spirit of Antichrist, is constantly being waged in all parts of the world. The setting may be different; the contestants may be a different personnel; but the controversy is the same agelong conflict.

The records of time are inadequate to write these conflicts upon paper. When the record is complete it will show records of failure, of little faith, and of cowardly compromise when the pressure, temptation, and persecution waxed hard. On the other hand, there will be martyrs and faithful witnesses who will be mentioned alongside the weaklings. It will show famous professors of theology who betrayed our Lord and His Word, when some unknown pastor and layman stalwartly stood, lost his honor, job, and freedom. May we cite some instances for our encouragement:

### In Germany

Here are some illustrations of what it means to be a confessing Christian in Germany, as given by a minister from Germany.

There was a schoolmaster in my parish. He had been teaching the new German bible, Hitler's book, "Mein Kampf." Concluding his lesson, he said: "It is a shame to make German youth believe in that fellow with the Jewish nose and flat feet, called Jesus." One boy of thirteen got up and said—his class listening breathlessly—"I believe in Jesus Christ, my Lord and my Redeemer." The teacher, a Nazi, struck this young Protestant confessor in his face, and called him a traitor.

There was another lad of eighteen, a trained engineer. His heart was devoted to his Lord. His skill and character had gained him a three years' scholarship at a technical academy. As a boy of eighteen, he had to be a member of the "Hitler Youth," and, as such, he had, one Sunday afternoon, to attend a parade where he was asked in front of three thousand Hitler boys and girls either to renounce his loyalty to "that Jewish Messiah" or to give up his scholarship. Fearlessly he confessed, "I believe in Jesus Christ." He lost scholarship and job.

There is no need to mention the scores of faithful and confessing pastors, and what they have to endure. During the years 1938, 1939, in my own province, over ten per cent of the pastors were dismissed by the Bishop (a Nazi himself), and forbidden to do any kind of pastoral work. Their churches were given to the Nazi pastors, or simply shut up by the Gestapo.

The cases of two laymen may throw more light on the brave stand taken by the Confessional Church. One was a judge of the German Imperial Court, Dr. Jur. Flohr, who, for his brave stand against Nazi heathenism and barbarity, was forced to retire, and forbidden to speak in public. This broke his heart, as he was devoted to Christ and justice, and he died a faithful servant of his Lord.

The other is a schoolmaster, Dr. Phil. K. How. Often he appealed to the masses to confess the Lord, to be faithful and obedient, and

## By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

many were helped by his example. Such a man is dangerous for Nazi Germany, therefore he was dismissed without pension and forbidden to speak in public. Finally, he was sent to a concentration camp for nine months, where he lost his health completely, but his faith prevailed.

There is no end to stories that show how faith in and obedience to the Holy Word prevail in the "fiery burning furnace" of persecution.

At the time of the Munich crisis, the Confessional Church prayed to God for peace. For two petitions in our prayers, five hundred of us pastors were charged with high treason and sent to prison for a while. The crime that was called high treason was that we had prayed: "O God, forgive our nation the sin of godlessness, and lead it back to Thee." And: "O God, prevent the disaster of war!"

The martyr of the Confessional Church is Pastor Schneider. Of the two years and nine months he spent in a concentration camp he was kept in a dark cell for nine months. Many Jewish refugees, now in this country, will never forget that memorable moment when, on Easter day, 1939, they had to parade for hours on end. Suddenly, they heard a window crash and a voice crying: "I, Pastor Schneider, accuse before God and men the countless murders that have happened here. O Land, Land, hear the Word of God!"

He lost his life in the concentration camp—a true Protestant and a true member of the Confessional Church. "Whosoever confesseth me before men, him will I also confess before my Father which is in heaven."

This German pastor further writes:

If I may venture to say anything about the future of Germany, I can say only one thing: Any reconstruction without the Biblical foundation will be useless. I do not believe in any reconstruction on the basis of the old political parties as they existed in pre-Hitlerite Germany, nor in any antireligious socialism, nor in a semireligious bourgeoisie. But I do believe that in the Confessional Church the beginning of a new order has emerged, an order in which God comes first, and His Word is believed and applied, no matter what the cost may be.

### In Russia

The conflict between the forces of Christ and Antichrist is seen in the fact that there is no religious liberty in Russia. May I quote a good authority and also a personal friend, Rev. F. J. Miles, London, Eng., when he answered the question, "Is There Religious Liberty in Russia?"

To answer our question completely would require more space than a whole issue of our magazine affords. For instance, a case could be made out in justification of the original action of the Government against religious propaganda; quite a good case had the Government actually practised its principle and prohibited both religious and anti-religious teaching until its children reached years of discretion. But we face facts. Religious propaganda was forbidden and every favor showed and facility af-

forded for anti-religious propaganda. From the official constitution we quote:

"Article 124. In order to ensure to citizens freedom of conscience, the Church in the U.S.S.R. is separated from the State, and the School from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

Note the change of language and meaning. Why is freedom of propaganda restricted to "anti-religious"? Why has the circulation of the Scriptures been banned? Why is the printing or the importation of religious books, periodicals, articles, etc., prohibited?

"Article 125. In conformity with the interests of the toilers, and in order to strengthen the socialist system, the citizens of the U.S.S.R. are guaranteed by law: (a) freedom of speech; (b) freedom of the press; (c) freedom of assembly and of holding mass meetings; (d) freedom of street processions and demonstrations.

"These rights of citizens are ensured by placing at the disposal of the toilers and their organizations, printing presses, stocks of paper, public buildings, the streets, means of communication and other material requisites for the exercise of these rights." Why only in the interests of the toilers and their organizations? Why are these facilities forbidden to the few registered churches that remain open? We may hope and pray that friendship and co-operation may develop between our Russian allies and ourselves, but misconceptions will not help—they will only hinder; we must not gloss over facts. Russia has not recognized religious liberty as we understand it, either in principle or practice. Religious services may only be held in the few registered places allotted and the ministers may not minister elsewhere. No literature except that absolutely essential to the conduct of public worship is permitted on the premises, nor may the church have a library. Children's services, Sunday schools or classes for the instruction of children in religion are prohibited. No Bible study groups may be formed. No social service is permitted. But why add more? What is true of churches and ministers applies also to mosques and moulvies, to synagogues and rabbis. When a pastor dies, the congregation may not appoint another and automatically the church is closed. In actual fact all that makes for reality and warmth in worship is forbidden and only routine ritual remains. Obviously where there are only three churches remaining open for a population of two and a quarter million people—as it is in one city—there are enough folk desiring to perform their religious rites to fill those three buildings at Easter and Christmas; so that it is simplicity itself to publish photographs of churches full to overflowing. But it is a fallacy to argue from the particular to the general. We can and must hope and pray for a better day to dawn when the comparative freedom of religious worship enjoyed by all other countries except U.S.S.R., may be matched by a similar liberty inside Soviet Borders.

### In Japan

The Christian faith is put to severe test in Japan, Korea, and other countries ruled by the same regime:

The Japanese Ministry of the Interior now requires every household in Japan to have a miniature of the great shrine at Ise; while the Government is rounding up mission churches into one group, of which shrine worship is a feature. The ritual prescribed indicates the nature of this worship. A Shinto priest shakes



a broom made of paper streamers while he recites a warning to evil spirits to leave; then a civil official bows to the shrine (the congregation doing the same), and reads from a sheet of paper held at arm's length an address to the enshrined spirit. Next, a Shinto priest claps his hands three times to attract the spirit's attention, music is played for his (the spirit's) delight; and cakes, bread, and fruit are spread on a table for his delectation. Then representatives of army, navy, schools, and civil government come forward, one by one, and lay a sprig of artificial foliage before the sacrificial altar, or cast incense into the burning brazier with complimentary addresses to the spirit. All this includes prayer for good harvests, for the eternal rule of the emperor, the purification of all sins, and for the consolation of all spirits! Yet the Japanese Government declares that the ceremonies are not "religious!"

#### In Peru

A writer in the "Moody Monthly" says that persecution is on the increase in Peru:

Two laymen of the evangelical church in Nina went to another town 100 miles distant to distribute Gospel tracts when they were seized and thrown violently into jail; orders were given that the church in that place be closed forever, and no one allowed to worship there. These men were accused of immorality because they had an "immoral" book called the Bible. Jail in many Latin countries may mean one, two, five, or ten years of imprisonment without prosecution, or without being able to appeal to higher authorities. Many innocent people suffer, or spend their lives in jail because of simple suppositions. Happily, after six days' imprisonment, these evangelists were set at liberty. Even in their filthy cells they were not downcast, but sang hymns, prayed and preached the Gospel to other prisoners. The jailer himself became interested, and was given a New Testament. After some perusing of it he decided that the Gospel contained in it must be true, and wanted to know more about it.

#### In Spain

The "Life of Faith" pictures dark days in Spain:

For the Protestant forces in Spain the outlook is decidedly black, according to the Spanish and Portuguese Aid Society. Public worship services are forbidden everywhere except in Seville and Madrid; but pastors meet their people in their homes, and by means of Bible study, prayer and praise, keep alive the evangelical faith. The five existing day schools of boys and girls are threatened by a new government regulation forbidding coeducation. The law is generally attributed to Jesuitical influence. Consequently the schools at Torne, Prado, Oliviera do Douro and Bomfim now take only boys; those at Candal and Marianos in Lisbon, take only girls. An evangelist of Villaseca, imprisoned for some time, has been released, but the quality of Franco's generosity is tempered by the order that he must not live within 100 miles of his home town. This amounts to almost certain starvation, for no Protestant can find employment in an unknown place. Other evangelists are still in prison. Food conditions everywhere are appalling.

But the picture is not all black. In general, the work is advancing. In the ten Sunday schools there are 500 children under instruction, while Bible classes and conferences are regular features. Communicant church members are about 700, with 70 more on trial. The test for full membership is a strict one. Large numbers of children have been baptized; and in many instances young people have stood firm, in spite of the pressure brought to bear on them to renounce their Protestant faith. In Portugal, evangelistic work is vigorously carried on; and the Church there has increased in numbers and in spirituality.

#### In Norway

A. R. Gesswein, in the "Alliance Weekly," cites and comments in a helpful way on the same conflict, as follows:

The "land of the midnight sun" is oppressed today, but not cast down! Her many saints are in the fire, but are lighting the world in its darkest hour.

But was not her late baptism of revival fire a divine preparation for the fiery trial that has come upon her? And is that not the way we should look upon the mighty Fire of the Holy Spirit in our lives? Only that which is wrought in the Spirit will stand; but it will stand every judgment fire—both now, and at Christ's coming.

Norway's mighty revival, we are told, is burning with newer and richer fuel than ever. God seems to be teaching the whole Church an inspiring lesson through the Church of Norway. Almost overnight the State Church of Norway has become a Free Church. When Quisling tried to make her capitulate to some of the Nazi tenets and antichrist subtleties, and give her worship and preachments a Nazi tone, she stood almost as one man. Of her eleven hundred Lutheran preachers, only forty gave way to the Nazi injection, to sell their souls for a piece of bread. This fiery trial disclosed who was who. When weighed in the balances, these many hundreds were not found wanting. The gates of hell did not prevail! They resigned their positions as ministers of the state-church, and of course, their salaries. They threw themselves on God. And now they call themselves no longer "priests" but "pastors." And their flocks cluster around them with new love and sacrifice, and are heralding this new and more divine leadership. And now the people of God are not paying to a state fund that salaries the preachers, but are giving freely out of their poverty, and in nation-wide unanimity. "Like priest, like people." What a unique phenomenon, that the Lutheran State Church (not a divine arrangement) should be the first to suffer, and in the fire her chains have already been burnt off, and her liberty has resounded to the ends of the earth!

On the first of February, thousands gathered outside the famous "Dome Church" in Trondheim, to take part in a service of worship announced by their minister, Arne Fjellbu. Meanwhile the Nazi police came, and with brute force restrained the crowd from entering the church. With warning simplicity these thousands replied by removing their hats and singing Luther's great battle hymn, "A mighty fortress is our God, A trusty shield and weapon. . . ." This demonstration launched the Church of Norway upon the crisis of a new and mighty deep. With such weapons she began her mighty conflict against Satan's forces, and to date has been victorious.

In this same city of Trondheim a famous preacher who for years had swerved from the faith of his fathers now returned to the same, and at once was thrown into a concentration camp. But he stood more true than ever in this trial.

Many who once turned to more liberal teachings have now turned back in repentance to embrace and preach the Christ who regenerates. In this the present opposition has kindled fires that even the mighty revival did not kindle prior to the Nazi invasion.

Another thing: in this hour the Church of Norway is united in an even greater way than during the pre-Nazi days. Everywhere they not only talk of a unified Christian front, but are creating one. It seems to us that the war in Europe has brought about this wondrous unit already on a wide scale.

Oslo's bishop, Eivind Berggrav, is fast proving himself to be "Norway's Niemoeller" in this hour. He is known the world around for his heroic stand in defense of true Christianity in Norway. He was thrown into a concentration camp. So were many others after him. But they were released to a great extent, while Berggrav was put under constant guard in his summer cottage near Oslo. There he is now, and one of his sons. They are not allowed to see each other. Bishop Berggrav is not permitted to see his wife or any member of his family. But his spirit is victorious through

Christ. He has ever been a radiant and victorious Christian, of the manly sort. Yet often tender tears flow as he preaches of the Christ he loves so well.

Bishop Berggrav is a close friend of my wife's family, since his oldest son married my wife's oldest sister. We have a letter at hand which he wrote to us some time after the Nazi invasion. It fits his situation so well that I translate and attach a portion of it herewith:

"... Nevertheless do not be anxious for us. We have learned much, but have not given up, although we have been deeply cast down. We have sensed an incomprehensible suspicion toward us, partly also from America, which has caused us inward pain. We are fighting after our manner, those of us whose hearts are warm and heads are cool. We can but live a day at a time. And the old Book has become new again and again. How it fits the world today and the lives of us who are in it. And, should our hour come, we know that the covenant that comes from having a good conscience toward God no man can take from us. Jesus lived in an invaded land; Paul sat in prison, and sang out of joy. The apostles were persecuted, but were thereby held together in an even more intimate fellowship, in faith, and in prayer. We are compassed about with a cloud of witnesses; . . ." (Signed: Eivind Berggrav).

#### In the United States

The form of the conflict changes in highly civilized nations like the United States; but it is nevertheless the same controversy. The pressure comes in the form of losing one's job through highly organized labor unions; losing a chance for promotion because of being conscientious about some social amusements indulged in by the staff; losing the opportunity of "big money" on account of being a "C.O."

It may be practical to cite an actual case right before our doors. That is the clever attempt by the "liberal" forces in the guise of the Federal Council of Churches, seeking to corner the ether lanes of the American radio, claiming that they represent Protestant Church of America, which is not a fact. Thus, all that could broadcast would be the Jewish faith, the Catholic faith, and the "liberal" preachers connected with the Federal Council.

The editor of a respected exchange coming to our desk fully sets forth the situation, with some vital comments:

Sometime ago, before the Federal Communications Commission, at Washington, a series of seven recommendations was presented. These, if sanctioned by the Commission, would effectively stifle fundamental witness by radio. The radio testimony to salvation through the blood would cease all over this country, and the modernist element would be able to present its spiritually barren and soul deadening doctrines without opposition. Fundamental Gospel preaching is now heard around the world through more than one wide-reaching hook-up. To check this testimony would be a crime that would mean the loss of many precious souls.

The joker in the pack of recommendations is one which reads: "That the broadcasting of religious programs . . . should be presented on a sustaining basis, without payment for time." When it is remembered that the great fundamental broadcasts must purchase time at regular rates, that the only free time provided today for Protestant preaching is under the control of the Federal Council, and that the promoters of the movement aim at an increase of such control, it will be seen that the effect of the acceptance of the proposed arrangement would absolutely check full Gospel testimony over the air.

For some time we have been keeping our eyes open for vital instances which set forth the conflict between Christ and Antichrist. However, we had in mind something more than the mere recital of these conflicts. It is this, that we in America, have become



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soft and easygoing. That is, we have been influenced by the crying shame of this generation in its lust for ease and comfort, its demand for pleasures of life instead of its duties and dangers. To get some people to even do some of the ordinary tasks of a Christian requires herculean effort on the part of ministers and church leaders.

Betimes, one hears a whisper like this: "It's so hard for so and so, he is just in line for promotion and a raise in his salary, but now he has to go to a Civilian Camp, and work for nothing." Placing this alongside of our forefathers who went through real tests; burned at the stake; tortured by every conceivable form of pain-producing instruments; prolonged imprisonment from friends and home; the loss of property which had been accumulated by the labor of years; makes

some of these situations look different. Anyhow, smooth seas never make brave soldiers, indulgent living never makes heroes of the cross. Better like Paul have on our tombstone these words, "I have fought a good fight, I have kept the faith."

Someone has aptly spoken:

Christianity always has walked hand in hand with all the hardships of man's experiences, hardships, sickness, death, calamity of all kinds, and we must take the initiative for Christ now, when the war is upon us, or failing, we shall imperil our own souls.

Recently, when a Christian minister was brought to a "Concentration Camp," one of the worst in Europe, Sachsenhausen, a minister of the Gospel now resident in America, noticed his calm face, and still remembers,

regardless of his former prolonged sufferings in another prison, that he said: "Six meters below the stormy ocean is rest." He had been a mariner in earlier years, hence the expression.

When your troubles are comin' thick and fast, remember that when the teakettle's up to its neck in hot water, it keeps right on singin'.

In these days of dictators and political regimes which sometimes combine against the Church of Christ and real Christians, the poem of Thomas Curtis Clark is timely:

Great men have lived  
In ages gone; with power they ruled the world.  
But time is fleet; their banners now are furled,  
And who today is grieved?

Now, other men  
Have climbed to fame; how proud and sure  
their power!  
But they—how soon!—will spend their little  
hour,  
And be obscured again.

Apart from fame,  
There lived a Man to whom mere power was  
dross;  
He did God's will—and died upon a Cross—  
And earth reveres His name.

### BIRDS OF PASSAGE

With the dying of the flowers, the turning of the leaves and the blowing of the autumn gales, the feathered folk set their course southward. There balmy skies and deathless flowers and perennial summertime await them. . . . How do the birds know when it is October? How do they fly unerringly south instead of north? Scientists call it instinct. Christians call it God. . . . There is a pathless area of eternity that men call life. Pathless to him who seeks to traverse it unguided by the eye. . . . And this life is not all. Its autumn days come so quickly. All that makes it worth the living is the set of the soul toward God's Eternal Summerland. . . . O Thou, who guidest the birds from zone to zone, wilt Thou not "lead my steps aright?"—Garden of Prayer.

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## CHRISTIAN MONITOR

A Monthly Magazine for the Home

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# CHRISTIAN MONITOR

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## A GOLDEN THANKSGIVING

By Thelma Belle Loucks



**T** WAS autumn—the season of mellow apples, golden and auburn leaves, smiling pumpkins attached yet to vines, and frosty mornings; it was the time of year when the moon is orange and big and round. It is the season when young people often permit their imaginations to carry them afar as they think of the future. So it was with June Darling, just budding into womanhood and promising to be a fragrant rose.

Although this change which youth brings had created charm and anticipation, it had brought along a fuller comprehension of life and a sense of responsibility, plus a feeling of anxiety for the future. "What will my future be? What line of work should I take up?" She asked herself these perplexing questions, and the answers she endeavored to formulate proved unsatisfactory. But she had room in her heart for her Maker, and shortly before she had accepted His dear Son. Finally she had learned to put her full trust in Him, and she realized that He had a plan for her young tender life, if she was but willing to carry it out.

The golden midsummer harvest days of Kansas which she loved so well, had slipped by into eternity. But how she loved the beauty and glory of Kansas autumn days and their luxurious harvest!

Over her print dress, on a crisp November morning, she slipped a faded smock and climbed into the rickety wagon with John Darling, her father, to pluck the huge ears of corn from the seemingly infinite rows.

Early they went forth when the dew was yet on the fodder. The crows were gathering for their last big conference on the tops of the bare and lanky cottonwoods which grew along a near-by ravine. Little bunnies and big jacks darted to and fro throughout the rows.

In the field enveloped by the tall stalks there was silence, save for the quick thumps made by the yellow ears of corn against the throwboard and the oaths uttered by the man to the weary plugs called horses.

Suddenly the silence was broken. "Pick up that pumpkin," said the man as he spied a stray, no doubt thinking how delicious it would taste in the center of a huge Thanksgiving pie.

To the imaginative maiden, the pumpkin smiled as she gently plucked it off the vine and carried it away from the treacherous wheels to a place of safety.

"Thank you," it even seemed to whisper, and in turn she, admiring its golden form,

murmured almost audibly, "You're welcome."

"Run home after some water too," ordered her father. "I forgot to bring some."

She skipped along at an increasing pace, sparing no moments save to admire the enchanting scenes of nature about her. She gave a young jack a good chase, but needless to say she did not catch him.

The man watched the slim disappearing figure. It was his chance. He raced to a near-by hedge row and searched the thickets.

"Now where can that jug be? These ornery stickers"—and he said some more too. "Ah, here!"

Soon he stood looking at an empty bottle. "Five dollars—um. But it was worth it. This is one 'white mule' which really has some

It was a faithful contract, but little did the girl realize what a trying ordeal it would bring. And it was but around the corner too.

"Why Curly, where did you come from?" A large shepherd dog fairly flew against her legs, nearly tripping her to the earth. "Coming to help Junie with the corn? And what did you find—a pheasant—with some young ones? Aren't they cute though, as pretty as little guineas? Why you naughty dog—you went and bit her—she can hardly walk—that explains why she doesn't run away."

"I wonder," she scrupled in a hesitating mood, "Daddy's in a pretty good mood today,—no, I won't put anything on her sores, nature can heal far better than I. Come on, Pal, you'll make more bites in all of them if you stay here."

The shepherd and the girl trudged along and would soon reach their destination. But ere they reached it—hark!

"Curly, something dreadful is happening—I do believe that Daddy is having a runaway!" Above the heights of the tall stalks, she saw leap into the air, a heap of black—Maud, the plug—her horse. The animal was fast becoming decrepit, but because of her creeping old age and infirmity she was loved best by the girl. June witnessed the blackness lower to the earth, but yet again it resumed its former position rising up against balmy autumn skies.

"A runaway surely—and Daddy will be killed!" She was yet some rods from the awful scene. If only she could get there by leaps and bounds. She had never known Maud and her mate to act so strangely before.

Then she heard phrases, sentences—it was loud, boisterous and terrible. A cat-o'-nine-tails was raised. Forcibly it came down on the flanks of one of the horses.

June, quite frantic, stood as dormant as a statue. "Did something amiss occur?" For a moment she concealed herself and her pet, the shepherd dog. She saw the whip being restored to its usual place. Probably now it would be safe to go on. And shortly did she creep along, and stealing sidelong glances at the shucker, she braced up enough to hum a much-loved little medley.

The farmer advanced toward her—she had noticed the strange glare and coloring of his eyes—twice before she had seen him just like that. On first impulse she was about to dart away with a shriek. But by that time he was up to her. He did nothing save to grab the jug from her and drink greedily, and reeling about he resumed his labor.

The autumn harvest bounced with rapidity against the throwboards of the wagon. Then the noise ceased. John Darling, seemingly with sparks of fire in his eyes, confronted her.

(Continued on page 340)

### IN THIS ISSUE

|                                                                                    |     |
|------------------------------------------------------------------------------------|-----|
| A Golden Thanksgiving, by Thelma Belle Loucks .....                                | 322 |
| Where Your Treasure Is, by Ursula Müller .....                                     | 323 |
| The First Thanksgiving, by Esther D. Hooey .....                                   | 325 |
| The Christian's Thanksgiving, by J. W. Shank .....                                 | 326 |
| Thanksgiving, an Editorial .....                                                   | 327 |
| The Bossler Prayer Meeting, by Ira D. Landis .....                                 | 328 |
| Redeeming the Time, by Helen Wade .....                                            | 329 |
| The Christian Home's Influence in Directing Social Activities, by Susie Roth ..... | 330 |
| Hospitality, by J. A. Derome .....                                                 | 331 |
| The Testimony of Archaeology, by Floyd A. Shank .....                              | 332 |
| Knowing Our Children—Physical Development, by J. R. Mumaw .....                    | 334 |
| From Such Turn Away, by Noah K. Mack .....                                         | 335 |
| The Final Book of John Horsch, reviewed by John C. Wenger .....                    | 337 |
| Have a Heart in a World of Need, by Helen Penner .....                             | 338 |
| In the Multitude of Lies There Is Safety, by S. Jay Hostetter .....                | 339 |
| Sunday School Lessons .....                                                        | 341 |
| The Fall of Man (Concluded), by S. F. Coffman .....                                | 344 |
| Young People's Bible Meetings .....                                                | 346 |
| Can the Allies Expect to Win the War? by C. F. Derstine .....                      | 350 |

kick," and he hurled the container back into the bushes.

June swung open the whitewashed gate, made a dash for the windmill and began to fill the keg with refreshing and sparkling water.

"Junie, what has brought you back?" cried Mrs. Darling nervously.

"Daddy sent me for some water."

"You scared me so—I was sure it was a tramp or someone snooping about again," and the woman wearily went on picking up stray kindling for her wood range.

The burden of the keg was heavy, but heavier yet was the faithful heart now pumping and heaving beneath the gingham dress.

"Oh," she breathed heavily, "I would give nearly everything if Mamma could lose her fretfulness and nervousness and be sweet and kind like she used to be." And hoisting her eyes heavenward, she murmured, "And if Daddy could be different too—like he used to be, I'd be willing to go through most anything, Lord."



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XXXIV

SCOTTDALE, PA., NOVEMBER, 1942

No. 11

### "WHERE YOUR TREASURE IS"

By Ursula Miller



ISTER Martha grew rigid, as she had done during the entire year whenever she unexpectedly heard that voice. Strange, she thought, that after all these years one voice in all the world had so strange, so potent, a power over one. She was glad she was entirely alone, and that there was no witness to her confusion. She had known well enough that this was the day of the local district board meeting. She had known well enough that the owner of the voice would be present, as he had been at every meeting the last year. But by now she had herself well in hand and would attend the meeting, as always, neither would she betray any sign of her feeling.

Hurrying along the hall of the mission home she entered her room. There she prayed humbly and in weakness to the Source of her strength to carry on as she had for these many years. In secret she prayed, and in public the Father of all mankind blest Sister Martha. She was sure that no living soul but God and herself knew of her secret and deep sorrow, her heartbreak, her desperate weakness. Upon the knowledge of this weakness she had acquired and built up strength. "When I am weak, then am I strong."

Soon, arrayed in the simplicity of the mission worker, her eyes shining with her love for God and her work of helping save souls, she descended the stairs and with the other workers entered the reception room where such meetings were to be held. The meeting was called to order in the usual manner, and the various reports followed. Some were interesting, some sparkled with aliveness. Others were so dull that a few of the overworked listeners actually slept, and one weary brother snored very gently in order not to disturb any speeches. But when Sister Martha gave her report every one was wide awake, for her reports were never dull. So the snores ceased and the eyes opened when her report began, and interest sprang to life for the optimism that dwelt in her soul flowed through her talk.

"They call her 'the sweet Sister of Mercy,'" the chairman said.

Then followed her report: "I will tell about one of my calls this week. One day down in the slum section, not far from the river, I was called to the assistance of a family. The man was crippled and sick; the wife discouraged, hot, and a little too tired; a number of little children underfed, un-

combed, and dirty. This, though, is really a family who will, I deeply believe, respond to our efforts to help and to convert them." The hearers smiled. Sister Martha was always sure that this or that family will really be converted and be a model family as to cleanliness and order ever afterward; and it must be said to her credit that the mission had such families to thank God for and to give the workers courage.

"They were used to better things," she resumed. "It was a usual story: sickness, loss of property, discouragement; but conditions were very bad. You know how hot the slums are in summer, how fearfully cold in winter. A house, I know, is hotter when it is dirty, and in disorder and the same condition applies in cold weather. At least it is harder to bear heat in extremely dirty and disor-



### THANKSGIVING

God opens wide His hand  
In this our native land,  
Year after year.  
From His abundant store  
He giveth evermore,  
"Press'd down and running o'er,"  
Our hearts to cheer.

What though the earth may quake,  
And hills and mountains shake,  
He lives and reigns:  
The oceans ebb and flow,  
The seasons come and go,  
His work no change can know,  
Its truth remains.

Springtime "shall not cease,"  
And summer yield increase,  
Whilst autumn brings  
From fields the golden grain,  
From orchards fruits again,  
Our frail lives to sustain—  
God's choicest things.

Dear Lord, who governs all,  
And notes a "sparrow's fall,"  
All nations' King,  
We will from shore to shore,  
By loving deeds adore,  
Till "time shall be no more,"  
And praises sing.

—Publisher Unknown.

derly surroundings than in a nice, clean place. Well, this was not a clean place. Never did I see conditions quite so bad—flies, heat, filth. Whether they will throw off their lethargy or not, this I know—they needed help. So we helped them. We cleaned up the two small rooms and the children. They were hungry and we fed them. Our nurse looked after the sick man. Then we read the Bible, we sang songs, and we prayed. And we promised to come again. Does mission work pay? Oh, how it pays! And Sister Martha sat down.

\* \* \*

The home mission workers were very tired and even depressed. The heat was intense, and they were rushed on account of illness. On this evening Sister Martha was really entitled to enter her room for rest, but she decided to visit her new family. Life was hard for them too. She called for a young helper to accompany her. "O dear lady, how you give me courage!" the woman exclaimed as they entered her poor home. This time Sister Martha was right; the children were clean, the flies had departed, the sick man was better, and courage had come in the place of discouragement. So they did what they had come to do and sat for a few minutes and simply visited. One of the children came running up the stairs and shouted, "The sky is black. We can't see the sky, but they say it's black."

"I thought something was brewing," some one said. Sister Martha and her helper hurried home with all possible speed. The clouds were black and heavy, the air close and still, and dreadfully oppressive. Sister Martha hurried to her room. She felt that she must be alone. A threatening storm had a poignant power over her. She remembered as vividly as if it had only happened, were indeed only just happening, that other storm. She had recalled that in the terrifying noises of that other storm she had not needed to silence her dreadful heartbreaking weeping and crying. How vivid the scene was before her! And it happened so long ago! Ten years! It cannot be, but it was ten years ago!

\* \* \*

They had that other time come home from church. She had come with D. J., as she always did now these last few months. Her mother, her brother Ward, and the younger brothers and sister had already entered the house, as she supposed. She and D. J., the owner of the voice that after all these years had such power to move, to stir her, had talked for a few minutes. They were young, and much in love. It was during the other



war, and D. J. had to leave for camp, and she was planning to teach school while he was in camp. Their young ideals were very high; they meant to live beautiful, helpful, Christian lives, to be waiting for each other, and afterward to enter mission work together.

They had seen the clouds and became aware of the storm. So she had said, "The storm is close. I'll have to go in. You'll have to hurry to get home before the storm breaks." So he had got out, opened the door of the car, walked with her to the house, then went rapidly back to the automobile, and was gone. Martha remembered that she had gone to the well to get a drink of good, cold water. As she turned to go back to the house there stood Ward, her oldest brother. She knew at once that something was definitely, seriously wrong. He was trembling with rage. He said with his voice shaking, "This is the last time I want that fellow to bring you home." As Martha said nothing, he added, "I don't want him on the place. I thought we had all that settled. You know I don't like him. They are not our kind of people. He will never have anything. If you marry him you'll be so poor the rest of us will have to help you. They only have that little farm and are apt to lose it. You'll have a farm of your own some day, and I don't want him farming your land." Martha, knowing her brother's rages and love of domineering, said not a word, but went on upstairs. Her father was dead and her mother was somehow strangely under her brother's power. So that night, with the thunder crashing, the lightning flashing, the rain dashing, the wind roaring and breaking asunder trees and buildings, Martha scarcely heard the violence outside for the terrific storm that was raging within her soul. Surely, surely, her brother, even though he was selfish and mean, would not break up her romance just because he did not like D. J. There was a deeper reason she knew—money. He loved money, and since her father's death had handled all the family money, and they were well-to-do. If she taught school, living at home with no plans of her own, there would be still more money. Martha had slight hope of aid from her mother, but that hope vanished entirely the next morning when her mother glancing at her said fearfully, "You'd better do what Ward says about D. J."

Life was not very pleasant, Martha knew, since her father died. Ward had power over everything: the money, the crop planning, the livestock, and the younger brothers and sisters. And the more power he had, the more dictatorial he became. Martha well knew that she could not write to D. J. She did, however, expect him to write to her after he left for camp. What she did not know was the step Ward had taken just previous to D. J.'s leaving for camp. "No letters, mind you," he said. "We want this matter settled," he stated positively.

\* \* \*

"Ward's ready to take you to the train," the mother said. Martha was going to the spring term of school.

"I guess I'll just go along to get a few groceries," she had added.

The few miles to the city were soon over, and as they neared the depot Ward said, "Better not wait too long till you send in your application for the home school. No use wasting money for board in any other district; no use driving either." Martha, true to her habit of silence in her brother's presence, said nothing. Soon she was speeding to a small church school where she hoped to have a happier life for a time. Although she was young she possessed her father's native shrewdness. Looking back upon this hour of her life, Sister Martha knew without doubt that her God delivered her from an impossible situation, for she could not have endured staying at home that winter, giving her money to Ward to invest as he saw fit. For that same evening, before she had enrolled in her course, the president of the mission board approached her with, "Have you ever considered giving your life for mission work?"

"Yes," she replied. She did not mention D. J., but hadn't they both given their lives?

She said further that she was not particularly needed at home, that the family was amply provided for. The father was dead, but there was plenty of money and there were plenty of persons to do the work.

"Of course, they could use my money, they would find some place to use the money that I would make by teaching, but they can easily get along without it," she had replied, and she had answered other questions. Afterward as she thought of the event, an impelling force seemed to decide for her that she must do this. "It's an opening for me, and an escape. I must take up this mission work," she said to herself. So she promised for a year and was soon established in mission work three hundred miles from home. She wrote her first letter home after she had been at the mission a full week. She hoped they had heard of her change of plans before the arrival of her letter. Ward would be furious for a week. He would tremble with rage and frustration. Things would be very unpleasant at home for some time. After a long time a letter came from her mother. Among other things she wrote, "Ward was wonderfully put out that you went to the mission. Now he can't buy that east forty, and land is going up and maybe he can never buy it."

\* \* \*

It was when she had been in mission work five years in those prosperous postwar days that her brother Ward was to be married. But before the wedding, as a generous gesture, he took his mother on a trip east to visit all her relatives. They stopped one evening at the mission to stay all night. Some one called her, and she entered the

reception room to find her mother and her brother! She kissed her mother and shook hands casually with her brother. Her mother appeared overwhelmed with the burdens of life, but said she was fine when Martha asked how she was.

"She's fine," Ward said. "Looks all right too. You like it here?" And Martha said she liked it.

"No money in it, is there?" and Martha said, "No money."

They talked until the supper bell rang.

"Ever hear from D. J.? I never did like that fellow." But Martha was spared having to reply as they went on to supper. After supper he told about his approaching marriage.

"A fine girl," he said. "We'll live on the home place. Mother is going to move in with Edith." That was it, then, he is getting the home place, Martha thought. She had never needed to or wanted to say much in her brother's presence, but she couldn't resist an attempt to satisfy her curiosity, so she said, "Did you buy it?"

He turned a dull red. But finally said, "No, I couldn't. After you left the others left, too, as soon as they could. Then they wouldn't sign away their rights. So I couldn't buy it. Hard to make money with everybody gone," he added. Martha wondered if Ward really did not know why the others had all left home. But she was glad he had not, after all, bought the home place. Thus her mother had a farm, even if she was not to live in her home anymore. The next morning they left. Ward looked at his tires and at his engine. The mother looked about quickly, then in a low voice she said, "Don't you ever hear from D. J.? He was a good boy, and it was not my will that it went like it did."

Then Ward called, "Well, Mother, time to be off." And they were gone. That night that her brother and mother spent at the mission Martha had the hardest struggle of her life. It was harder, she thought, than the night of the storm when her world went to pieces. There was no storm outside, but within her heart raged a fierce one. The spirit of love was fighting with the spirit of hate. She was a Christian and a mission worker, but she knew there was no power in her own flesh to keep her from hating her own brother. He was selfish and cruel, and his deep rages wrought havoc in other lives. He had broken up her romance, and because he was so hard to live with her younger brothers and sister left home. And now her mother also had to leave her old bridal home. He didn't seem to feel any guilt. Her heart struggled in prayer for victory over her own feelings. She must not hate, or her standard will be no higher than her brother's. She wanted a good, clean, God-fearing life, free from a heart of hate. And God gave her victory; she was enabled to pray for those who had despitely used her.

As to her mother's question, she wondered why she had never heard. Why had she never written? She knew D. J. had gone to camp; she knew he had gone to the Near East for relief work. How could a silence continue for five years, then ten years? Then





one day, she would never forget that day as long as she lived, she had heard his voice. Never would she forget the gentleness and the strength of that voice. He too seemed to be in mission work since his return to America. He had several times attended their little local board meetings. But he had made no effort to see her. Ten years of life—camp life, relief work—what changes may they bring to a life?

The day after the storm at the mission when Sister Martha had, as it were, reviewed her past ten years there was no board meeting, but Sister Martha was sure she heard that voice among other voices as she passed through the hall upstairs. She was preparing to do her routine visitation work. As she stepped out on the porch, there was D. J. in person, and he was speaking to her. "I'd like to go with you on your visitation work today," he was saying, and she replied, "Why of course; I'd be so glad."

"The weather is very hot, even for city weather," he began.

"After a rain one expects cooler days." They were in an automobile and alone. "Do you remember, Martha, a storm about ten years ago? I hurried home very, very fast and made it. But I have never seen you to talk to—since that night."

But Martha was crying, crying, not only for all the years that were lost, but also for the present, wonderful and glorious moment.

"Why Martha, Martha!" was all he could say.

"I'm being extremely silly. I'll be all right in a moment," she said.

So he told her about his life in camp and the life and work in the Near East, then about his work since his return—how he happened to find her and had never ceased loving her nor longing for her companionship.

She in turn told about how she entered mission work, at which he smiled a little; about what a storm does to her even yet; about his voice when she heard it.

"At first I couldn't believe it that you did not answer my letters! Of course, Ward pretended that we were not to write, but after all he is only your brother."

"Did not answer your letters!" she said, startled.

"So I thought. For a long time. But just the other week I was waiting for a train when who should I see but Ward. I asked casually about the family and about you, too. Strange, I told him that Martha never answered my letters. Before he had time to think he blurted out the reason, 'She didn't know you wrote them.' I had written several letters before you left for school."

"Would he do even that?" she asked.

"He did, it seems. But we will pray for him and leave him in the hands of Almighty God. I really believe it was no desire for cruelty nor revenge that made him do the things he did. But he wanted the money that all of you could make. Your mother had given him the managing of everything, and it went to his head," D. J. explained simply.

"He is almost poor now. He has lost everything he had," said Martha. In a pause Martha said, "I've wondered, D. J., why you

have never said anything before; you have been coming to our board meetings for a year."

"Beloved, I told you I did not know until I talked to Ward a few weeks ago why you failed to answer my letters. I lost no time after I found out the truth. And now, my dear one, will you go to Europe with me?" he asked.

After she assured him, "I'll go to the ends of the earth with you," he told of his work.

## THE FIRST THANKSGIVING

By Esther D. Hoocy

It would do us a lot of good if we would take time to read about the first thanksgiving we find in God's Word when Moses and the Children of Israel sang their songs of gratitude for their deliverance from Pharaoh and the hard taskmasters under which they had to serve in Egypt. We find an account of it in the 15th chapter of Exodus. Theirs was truly a marvelous deliverance and one well worthy a great thanksgiving. For many years after their children and their children's children would be told of the night when they stood at the shore of the Red Sea whose frowning waves faced them, and how their hearts were filled with fear as they looked at the unscalable rocky cliffs on either side and knew that Pharaoh's armies were approaching from behind. There seemed no possible chance of "escape, but that night they learned that nothing is impossible with God. Moses had said unto them, "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace."

One of our poets has described it thus: "Here on the lip of ruin, safe we stand, till Thy protecting word 'Go forward' smites the sea into protecting walls." It is thrilling to read how God made the sea dry land, sending His wind to drive back the waves so that the waters were divided and the Children of Israel were able to cross on dry ground, while their enemies pursuing them were all drowned as the waters of the Red Sea returned to their place. Little wonder that Moses and the Israelites sang their songs of thanksgiving to God for His goodness. It was such a marvelous deliverance that one would think they would never murmur again; but, alas, like ourselves, it was not long before they were murmuring against the loving God who had done so much for them. Before we blame them we should look into our own hearts and see how often we act in the same manner. We are far more apt to grumble than to praise. We spend much more time thinking about our trials than we do about our blessings, and yet our blessings exceed our trials a thousandfold. We are very much like the farmer who took a farm on shares, agreeing to share the profits. When the harvest was garnered he brought two sacks of burrs and thistles to the owner and kept the good grain for himself. How we despise one who would do such a wicked

He was to go and look the field over where later mission work might be established. Then they planned a very simple wedding in the mission. "It is the place I came to after my world had fallen to pieces," she said. So they planned their long voyage and D. J. said, "The storm is over with its power to bring terror. We placed the treasure of our love in God's keeping, and He has brought us safely to our desired haven."

Protection, Kans.

deed, and yet we act very much the same when we bring all our troubles to the Owner of our lives and keep the blessings to ourselves.

We are doing a fine thing in setting apart one day in the year for Thanksgiving, but it would be better if we made every day a thanksgiving day. Our loving Heavenly Father fills each day of our life with His goodness and we should praise and thank Him for it. There is a hymn the refrain of which is, "For Jesus took my burden and left me with a song." He is willing to bear all our burdens if we but let Him. Is not this abundant cause for thanksgiving?

We should ever keep in mind the first great national Thanksgiving when the Pilgrims who came to America in order to have freedom to worship God as He would have them do, held a Thanksgiving which lasted several days. They landed on Plymouth Rock in December 1620, and the first thing they did when they landed on the rock-bound coast was to kneel and thank God for bringing them safely across the tempestuous sea. It was a trying winter and a great many were ill, which was no wonder when we think of their privations and the scarcity of nourishing food. By spring half of them had died, which must have sorely tried their faith. One bright spot was that the Indians in the main were friendly and taught them which plants, roots, and fruits were safe to eat. Moreover they gave them corn and showed them how to plant and cultivate it. When autumn came they were so grateful for the harvest they reaped, that late in November they held a feast to give thanks to the Giver of all good. We are told that this Thanksgiving feast was held for a week, the Indians bringing venison, wild turkey, and other wild game. Ever since then, Thanksgiving has been a national holiday in America. If we praised God more the world would doubt Him less. "O give thanks unto the Lord, for He is good: for His mercy endureth for ever" (Psa. 107).—Cleveland Gospel Herald.

Every gross act of sin is much the same thing to the conscience that a great blow is to the head; it stuns and bereaves it of all use of its senses for a time.—South.

"Be indifferent to the indifference of indifferent men."



# CHRISTIAN MONITOR PULPIT

## THE CHRISTIAN'S THANKSGIVING

By J. W. Shank

TEXT: Bless the Lord, O my soul, and forget not all his benefits.—Psalm 103:2.

### The Custom of Thanksgiving

We say that the observance of Thanksgiving Day has become an American custom. We might first inquire as to whether it has become a custom that is mere form to us or whether it carries a spiritual significance that makes it a vital practice. The Pharisee who went up into the Temple to pray gave thanks in a formal way and in a self-satisfied way, and at the same time he probably felt that he was performing a sacred duty. The child who is taught politeness may have the custom of saying "Thank you" when the mere word has little meaning to him; or he may have learned to understand its meaning by practical experience and through wise teaching.

What does Thanksgiving Day mean to us? What did Thanksgiving mean to the one leper who, alone of the ten, came to Christ to thank Him? This man's heart, as well as his body, was bowed down before Christ. There was an overwhelming feeling of joy that drew him to Christ. This new feeling of love to Christ was accompanied by a feeling of kinship with Him.

Sometimes when one offers thanks you hear the reply, "Don't mention it." In Argentina they say: "No hay de que" (There is no reason for it). Yet we know that when that is said the individual who received the thanks was after all expecting an expression of gratitude. Sincere thanks are always fitting.

What is thanksgiving? It is courtesy. It is gratitude put into expression. It is joy that the recipient of a gift wishes to share with the giver of the gift. It is a builder of friendship and of mutual confidence between human beings. It is an aid to real fellowship and sympathy. When the one leper came back, only then could friendship and fellowship grow; only then did he begin to really know Jesus. His thanksgiving was the sign of a new lease on life that came through the Worker of miracles among men.

### Our Motives for Thanksgiving

We usually offer thanks for something that has come to us as a gift or blessing. When it comes into our hands it becomes our possession. The Christian says that God is the giver of all good and perfect gifts. Today let us think of His gifts that, because of His bounty, have become our possessions. Through Him we possess food, raiment, shelter, and conveniences; through Him we have friends, employment, our reason, sight, hearing, health, strength, our rest, and endless mercies too nu-

merous to mention. Let us call these our temporal blessings.

But why should we observe thanksgiving again for these commonplace things? But are they commonplace? The story is told of a man who belonged to a certain club or society. He had fallen into extreme poverty, but his old friends wished to show kindness and invited him to a banquet. During the banquet a very valuable gold coin was lost. The owner believed that some guest had taken the coin. Each was asked to submit to a search of his person. Every guest except the man of poverty was ready to submit to the search. Because of this man's refusal he was blamed as the guilty one. He was free to go home, but he went in disgrace. Many months later the lost coin was found. It had fallen into a crack in the banquet hall. Immediately the owner went to the poor man to tell him of his find and to express regret for having blamed an innocent man of stealing. Then he asked the poor man, "Why did you refuse to be searched if you were not guilty?"

The poor man replied with a look of shame, "Because I was guilty. I did not take the gold coin; but I had filled my pockets with the food that was being wasted at our banquet; I wanted it for my hungry children; I was ashamed to submit to a search of my pockets!"

Friends, are we grateful enough for the food we eat? We are often choicy about our food. Yet we know that there are millions of people in the world who have no choice of food; they have not even enough to sustain life. How much is wasted today from banqueting tables, while others perish with hunger! Yes, Lord, we thank Thee for our food. Make us more grateful for what we have and make us more willing to share.

Are we thankful for our raiment? While I was in the Mennonite colony in Paraguay I saw men and women, who, after living more than a decade in their new home, still wore the faded garments they had brought from Russia so many years before. How often have we seen homes of poverty where threadbare garments were patched again and again so that they would still protect from the chill of winter. In our mission lands the workers must give their old clothing away to the wretchedly poor. Yes, Lord, we thank Thee for our clothing.

Are we thankful for the shelter of our homes? In many lands today there are people who do not have adequate shelter from the rain and wind—only roofs of twigs, walls of bare poles or of grass, floors of mud. Many

have no heat for warmth, no mattresses—only sacks stuffed with grass and old coats or sacks as covers. In our cozy homes we do not realize how the children of those wretched homes must suffer. Not only do they lack shelter; they lack also the conveniences we know. Homes without chairs, cookstoves, or even beds or cupboards are numerous in some lands. We have often sat on boxes while we visited the sick or told the Gospel story. But while those conditions exist in many lands, our newlyweds must mortgage the future in order to furnish their new homes in the most modern way. Is it not a fault that we look so much to modern conveniences? Lord, help us to be truly grateful for the protection we have from the cold of winter and the heat of summer. We have so much while others have so little.

We ought to thank the Lord today for our friends and for the privilege we have of serving others. A man without a country would be one to be pitied, and a man without friends would be equally forlorn. It is tragic to live among bad neighbors, because this is living where there are no friends.

We should thank God for another year of mercies. It would be easier to count the leaves of the forest or the sands of the sea than to count all of the mercies of God toward us in one year of life. If we cultivate the spirit of thankfulness to God for His mercies we will enjoy these blessings more. The most scanty blessings are worthy of notice. In speaking of God's love and mercies, Alexander Maclaren has expressed the following:

"Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and woe me, and rebukes me and corrects me when I need."

Today millions of men are being wounded and crippled in battle; their bodies are mangled; they lose their sight or hearing, their arms or their legs; even their minds are crazed by the terror of war. A blind sister in our South American mission has thanked God that she once had good eyes, because now she has sweet memories of the things she used to see.

Miss Eva Booth tells the story of herself and father, General Booth, who were passing an insane asylum. An inmate of the asylum ran out and caught Mr. Booth by the arm and shouted to him: "Did you ever realize what a blessing you have in a sound mind and a well-balanced reason?"

Mr. Booth admitted that he had not thought about it. Then the man said to him: "Get down on your knees at once and thank God for it now." Mr. Booth at once fell on his

(Continued on page 351)



## Editorials

### Thanksgiving in 1942

On the cover page our artist has depicted "Three Great Reasons for Thanksgiving," the Home, the Bible, and Temporal Blessings. It is an attempt to cover in brief the large scope of blessings that our Heavenly Father has showered upon us as an American people, and which, under the protection of a beneficent government, we are permitted to enjoy.

It is a good thing to count our blessings, and one of the advantages of a special Thanksgiving Day is that it is a reminder for all of us to stop from our busy routine of life long enough to think of the many blessings we are enjoying and to thank the Lord for them. As we write about these things at this time, in anticipation of the Thanksgiving season, we want to group our meditations around the three general divisions as stated above.

1. *The Blessings of Home.*—It is true that there are many subversive influences that are undermining the homes of America. We all know something of the inroads the divorce evil has made. We know too that the drinking of alcoholic beverages is bringing misery and ruin to many homes. The great war in which the world is engulfed is draining youth from homes and is entirely upsetting the plans of other homes that have been started in more recent years. And yet we should be profoundly grateful for the many blessings of home that we are enjoying, in spite of some of the unfavorable conditions mentioned. But no home is reaching its highest possibilities unless it is definitely a Christian home, where Christ is recognized as the Head. Let us, then, at this time think anew of the riches of blessing that come to us because of godly fathers and mothers, of the rich fellowship of Christian husbands and wives, of the joys that come to and from the children in such homes, and of all that our peaceful homes mean to us in these days of stress and strife.

2. *The Bible.*—We are glad that we live in a land of open Bibles, where the teaching of the Word of God is not suppressed in any way. How different is this from some nations where men suffer the horrors of concentration camps or even worse fates, because they dare to stand upon the teachings of the Word of God!

As we think of the blessings of the Bible we want to make them include everything that goes with the Christian faith which the Bible teaches. In this enlightened land we have the knowledge of God as our Creator and of Jesus Christ as our Saviour. This is not true of heathen nations, of course, nor is it true in nations that have made deliberate attempts to teach atheism to their youth or some forms of national or racial religion. The fact that the executives of our nation and its component states officially appoint a day of thanksgiving to God is in itself a great cause for thanksgiving.

Nor do we want to be unmindful of the blessings that come to us through the Church which our Lord Jesus established to carry on His work on the earth. It is the greatest force for good in the world today, as it has been ever since its establishment. Let us thank God for the Church and all the blessings it has brought us, and not neglect to assemble in her courts on our national Thanksgiving Day.

3. *Temporal Blessings.*—Among the forefront of these is the abundance of the fruits of the earth which our nation enjoys under the blessing of God. The past summer has been one of the most fruitful and productive that we have known for years. All over the country crops of every kind have been bountiful, and there are large stores of grain laid up in reserve. The same is true of all other temporal blessings, such as clothing and fuel and other essentials to life and health. We certainly should thank God for these blessings in the midst of a world that in many places has very little of the necessities of life. And as we think

of the millions in European countries who are faced with almost certain starvation this winter, unless some way is found of bringing food to them, our thanksgiving for temporal blessings should be mingled with compassion for the multitudes of war sufferers in Europe and Asia. May we pray that some way may be found to help them, and at the same time may we give generously of our abundance so that as the way opens up there may be available the means to render effective help.

Thanksgiving in 1942 should be a deep and vital experience to every Christian. Let us under no circumstances let the less favorable circumstances of our times rob us of giving heartfelt thanks to God for His many blessings.

### Missionary Day

The third Sunday in November has been observed as Missionary Day in the Mennonite Church for so long a time that many of our boys and girls and young people know nothing else than to take it for granted as a regular feature of our church worship and service of the year. It may be true, however, that as the years go on our interest in the observance of Missionary Day may become routine and formal, instead of being a vital force in fostering the missionary spirit and of advancing the cause by our interest and gifts.

In order to keep this spirit active and vital a Missionary Day Bulletin will be issued again this year by the Mennonite Commission for Christian Education and Young People's Work, in co-operation with the Mennonite Board of Missions and Charities. This Bulletin, together with another interesting missionary pamphlet entitled, "Behold the Field," will be mailed to Sunday-school superintendents soon in such quantities that it is hoped all those interested may have access to them. A glimpse at the advance proofs of the Missionary Day Bulletin reveals some interesting things. For instance, we learn that last year the contributions of our boys and girls through both the Quarter Earnings and Savings Boxes were the highest in the history of this movement. We trust that when the returns come in on Missionary Day this year they will again show a healthy increase. We find also a brief sketch about Youth Missionary Projects, a comparatively new movement which has aroused increasing interest and enthusiasm in, and substantial contributions to, the cause of missions on the part of our young people. We expect, when the returns come in from Missionary Day, that these projects will reveal quite a large growth in every way.

Many other features may profitably be introduced into our observances of Missionary Day. The Bulletin gives suggestive programs for both morning and evening services. Each congregation will no doubt have plans of its own to make the day a memorable one in the interest of missions. A feature that may well be introduced this year is to give some attention to the Civilian Service program of the Church. Perhaps some of the brethren from the camps may be given a place on the program, or some one who is familiar with C. P. S. work may give a talk. The relief work of the church may also be remembered with profit. Plan to make the observance of Missionary Day this year contribute to greater interest and support of all our missionary and related activities.

### New Quota for Civilian Service

Of interest to all our readers is the information recently released by the Mennonite Central Committee that because of the rapid increase of inductions into the Civilian Service Camps, it has become necessary to reduce the present financial quota period, which called for \$2.00 per member, from six months to four months. This means that this period will end December 1 instead of February 1, as originally planned. The increased cost of maintenance, due to the enrollments exceeding all previous estimates, is the reason for this revised budget quota period. We trust that every member of the Mennonite Church will gladly give the added amounts needed to support the Civilian Public Service program of our church. It is one way of sharing the burden of our nonresistant draftees, and an effective means of giving our peace testimony in a world at strife.



# CHRISTIAN LIFE

## THE BOSSLER PRAYER MEETING

By Ira D. Landis

Prayer does change things. Prayer has changed the life of an individual (Lk. 22:32); of a family (I Chron. 4:10); of a community (Neh. 1:4-11); of a nation (Jas. 5:17, 18; II Kgs. 19:14-37); of the entire church (Jno. 17:24). God has instituted governments as His ministers (Rom. 13:1-8) to rule for the good of His people (Eph. 1:8-23). The Church has had her periods of tranquillity; her seasons of foreboding clouds and grave danger; her epochs marked by streams of martyr blood. Yet God is in His holy Temple (Hab. 2:20), at prayer-distance always for His children.

Into the fair acres of the Donegals and Conoy Townships, Lancaster County, came the Scotch Presbyterians of Donegal, Ulster, Ireland, after Robert Middleton settled here in 1716. These include the names of Galbraith, Stewart, Patterson, Mitchell, Bayley, Alleson, Campbell, Gardner, Cameron, and White.\* By 1773 near Conoy Creek were these Mennonites: Benjamin Whisler, John Neesley, Peter Rutt, Jacob Boyer, David Coble, and Jacob Witmer. The 1782 assessment includes Bowman, Brenner, Brubaker, John Grove, John Greybill, Stophel and Ulrich Hollinger, John and Dan Longenecker, Herman and Isaac Long, Fred Musser, Samuel and Abram Stauffer, Francis and Abram Witmer. Earlier also were Henry Rup, Martin Heisey, Jacob Ebersole, and Jacob Reif. Parts of the Barzilion and Le-Tort tracts west of Elizabethtown were claimed by Pre. Melchior Brennehan II, Ulrich Engel, and Christian Bucher. Many of the Indian traders, the English and Scotch Irish, moved west with the frontier, or were chased into the five Presbyterian Townships of the southern end. The Mennonite settlers became the happy owners of many of these most fertile acres for sixteen decades.

The Mennonites, before and after the River Brethren schism, worshiped in private homes. By 1811 John Coble, Christian Nissley, Christian Longenecker, and Samuel Bossler, trustees, received land from Christian Longenecker for the first church house on the present site. This was rebuilt in 1902, and remodeled in 1915. The congregation has a present membership of 154, with a mission site at Wickersham.

Last year there was an army depot built at Marietta, near by. Because this region adjoining has railroad and river transportation facilities, vertical rock

formation, with labor and sulphuric acid supplies available quickly, the government last winter selected it as a munitions factory and arsenal site. They had two hundred men ready on Monday morning to start the project, which meant the permanent loss to the Mennonites of their fertile Eden. Unconscious of its imminence, yet hearing confirmed rumors of the government's desire the week prior, the community in the three townships, covering the 11,520 acres affected, appointed a delegation to contact the War Department in Washington. This committee with State officials, Senator Davis, and Representative Kinzer, headed by Harry Nissly, Mt. Joy banker, met with J. P. Harris in his offices. They stressed the agricultural importance of the land, its cultural value to this people as the home and heritage of a noble ancestry of many generations, as well as the availability of less productive land elsewhere in the state, yet just as satisfactory for the government's purposes. The Masonic homes and the Donegal Presbyterian Church seemed to strike a sympathetic chord in Mr. Harris, but the cause was lost and the meeting was ready to adjourn.

The night before the Bosslers' workers' meeting had met in one of their homes, melted together by the overshadowing cloud. They remembered how through persecution our fathers exchanged the burning cauldron of Europe for faith's quest, America; how the Fernheim Colony was moved from Harbin, China, to the Chaco in the early thirties; how in the late twenties the Skippack brethren had to vacate for the building of the Eastern Penitentiary; how this spring a large settlement of Mennonites in Franklin County were asked to vacate for a government arsenal site.



Bossler's Mennonite Meetinghouse, Near Rheems, Pa.

Yet it was only at seven the next morning that the Spirit impressed Martin R. Kraybill, one of the Bossler ministry, with the need of a community prayer meeting. In Acts 12 James and Peter by the Herodian government were under the death penalty. James sealed his faith by his blood. Then the church assembled to pray for Peter. He was miraculously delivered to serve his Lord and the church twenty-three years longer. The community was called by telephone and auto, and by nine o'clock one hundred country praying folk, United Brethren, United Zion, Brethren, and Mennonites were assembled at Bossler's Mennonite meetinghouse to unitedly cry to God. Bishop Noah Risser, Ministers Simon E. Garber, Martin R. Kraybill, Ira Z. Miller, and Daniel Sipling (U. Z.), and Deacon Walter Keener were among them in this "upper room."

This historic and unique Friday morning meeting, January 16, 1942, was opened by singing "God of Our Strength." Then informally the ordained brethren and a number of the laity spoke as moved by the Spirit. They were resigned to the will of the Lord, and if it was His will they implored Him for grace to bear this trial, and then guidance to move elsewhere, where the Lord could be served as well or better. They recognized the past blessings of their government and were not desirous that the burden should be lifted from them and placed on others. Perchance this was a disguised blessing, whereby a testimony for generations so faithfully given here, might be carried elsewhere. At least they were unconditionally resigned to the will of the Lord at this pivotal experience in their history. Intelligently and enthusiastically they sang, "Faith of Our Fathers." Then there was a season of united prayers, first led by the ordained brethren, and followed by many from the pews—and the burden lifted. After singing "God Is Still on the Throne," they separated, assured that God had heard their cry.

A certain individual (not of this group and without their knowledge), hearing of this meeting sent a telegram to the delegation at the Harris Offices, which read:—"Bossler's Mennonite Congregation is gathered at church praying right now for your success in keeping our loved homes and farms." The delegation was leaving as the messenger boy entered. The telegram was read and a supernatural silence ensued, such as none present ever experienced before. After a period of sober meditation, sobs, and silent prayers, Colonel Harris broke the silence by exclaiming: "Go home at once and tell the folks their prayers are answered." Senator Davis similarly assured them, definitely confirming what Colonel Harris had said. Now they could hopefully return to their community, for God answered the prayers of the Bossler congregation that morning.



They could not understand how or why, but they believed it, and the following Sunday evening they met for a prayer and praise service. After Martin R. Kraybill brought an appropriate message from Psalm 46:1, testimony was given by all the ordained brethren, which included the Bossler and Good ministry, with Walter Keener and Norman Miller also.

As a result of this experience, they have renewed their consecration to God, deepened their trust in Him and have a greater

testimony to the unsaved around. The days of miracles are not over. Prayer still changes things. The most powerful institution of earth is the Church of Jesus Christ. To this the Bossler community can give a hearty Amen. This was His will, but they also did their part. Mark 11:23-25.

Lititz, Pa.

\*Of all these families the nine Cameron farms bear mute testimony to their presence here.

## "REDEEMING THE TIME"

By Helen Wade

This paper was read at the recent Illinois Mennonite Conference.

I am glad that the student group has a place of its own on this program. You are important. In a very few years you will be the leaders of the church. Even now the whole church is looking toward you. These are days of bewilderment, and how you come through them will determine what kind of church will remain.

You ask, "What part do I have in redeeming the times? Can they be redeemed?" Literally no one can redeem the times. Days that are gone cannot be recalled, but by quickening our pace in our Christian course and increasing our industry in every good work, we may in some way, retrieve the losses of time. We have all lost at some time a valued treasure—it could be found again. We have all wasted time. Time as measured by moments cannot be found again where it was lost. It is one of the few things that God gives sparingly of. Somewhere time was mispent or lost entirely, or present-day conditions would not be as they are. But that is not the most important thing. What you are going to do about it is the most important thing. Are you going to make one hundred per cent use of the present time—eyes straight ahead? Or are you going to navigate under as little power as possible so that you can look back over the way that we have come?

Maybe you have decided already what you are going to do. There are really only three possibilities. You can try running away from today, but no one ever could run fast enough. Sooner than you think you are overtaken. You could loiter behind, hoping to be unnoticed. You will find a great many people there, but not necessarily the ones that you had expected. Or you can live right here and now. There is a promise with that kind of living from one who never failed anyone. "Withal, taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one" (Eph. 6:16, R.V.).

School today is different from what you have known before. The world is conscious of only one thing—WAR. Most of you, because of the things which you believe, will be classed with the minority. You will be challenged concerning your beliefs. Last spring in a Kansas high school, a girl was ridiculed by her history teacher for her statement that war was wrong. At the close of the period he said, "Tomorrow you may

have the entire hour to convert us to your way of thinking." She went to her minister, and he gave her a background for her beliefs. The next day she presented them to her class. At the end of the class period she had the respect of her teacher and of every student in the class. How much do you know about the things you believe and why? Perhaps in your church the minister already has classes in which you are learning the doctrines of peace, are learning of the beliefs which founded the church. If you don't, tell him that you would like to have one started. He will be glad to know that you are interested—glad that you want to stand for something. In the first chapter of the Book of Acts, it is recorded that Jesus said to His disciples, "Ye shall be my witnesses." He was saying, "You can be more than yourselves. You have the power to stand for high principles in your generation."

## DRAW NIGH TO GOD

By Ursula Miller

The Lord commands men everywhere  
To lift up holy hands,  
And not alone for husbands, wives,  
And friendly family bands.  
There are desolated peoples,  
Who have neither food nor care,  
Fear and terror walk beside them,  
Devastation and despair.

In many lands are starving ones  
Who have not enough to eat,  
In our great land are riches  
With vast supplies of wheat.  
Will prayers suffice to feed the poor  
Is that what God entreated?  
Oh, may each heart draw nigh to God  
And give to them who need it.

Meanwhile as hate sits o'er the land  
Like some great evil bird,  
Shall we not seek a closer walk  
With God, since we have heard  
About the messages of love  
And Jesus who has died?  
Like Enoch, may we walk with God,  
And in His mercy hide.

While wars and evils rule the world  
We seek in God a rest  
Within His gracious shadow  
Our desires are expressed,  
Though nations fall or kingdoms rise,  
Our lives touch perils grim  
Though men may slay our bodies  
May we closer walk with Him.

Protection, Kansas.

For the real worth of any person is not in himself alone—it is also in what he comes to stand for.

Americans just naturally seem to have temperaments that are characterized as energetic, vigorous, impetuous—they are all for blowing on their hands and doing things and saying things to the world. Check that impulse until you have back of it the knowledge which will make it convincing.

Perhaps your place is not to talk at all. Maybe it is just to keep faith with the highest of all ideals—to keep your feet on the ground, to get bigger, especially in that dimension of depth. Suppose you had been a disciple of Jesus in Galilee and long after He was gone you were writing what you remembered of Him. Surely you would recall the positive things that He said and did—the creative acts that the world saw. In the New Testament watch Simon Peter, now an elderly man, writing a letter to his fellow Christians in Asia Minor—writing what he remembered of the Master. Almost the first thing he remembered was not something that Jesus did, but something that Jesus did not do. "Who," writes Peter, "when he was reviled, reviled not again; when he suffered, he threatened not" (I Pet. 2:23). Peter was greatly impressed by some things that Jesus did not do.

You say that this is a very difficult age in which to maintain great faiths in the possibilities of peace, in Christ's principles lived in a world like this! It is difficult! But that is the challenge. There will be those to whom the feeling that they are living in troubled days has a paralyzing effect, but to others it is strengthening. They rise to meet those days with strength of character that in another time they would never have realized that they had. You are in an age like that, and with almost your whole life before you. Find that courage and faith. And when you hear people around you whimpering, "My faith is being shaken; my faith is being shaken," hold fast to that faith. The person who has never felt doubts concerning his faith has little faith.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). Salvation is a clarifier. Having repented of sin, one is ready to see and do what God has for Christians to do. Nothing can defeat the person who uses the true Word of God as his guide.

The talents which you are using at school, in your church, among your classmates, may not seem large enough to you. What you are able to do may seem discouragingly small until you remember that the Master has said that every true endeavor on the side of good, every right word and noble act, though it may fail of earthly continuance, has yet a place among the eternal things.

Science, education, culture in general, expand life, but they do not necessarily deepen character. Stability and the truly deep convictions of the soul come from something bigger than self or learned knowledge. They come from following no ideal on earth. They are the standard of One who said, "I am the way, the truth, and the life." What is it that

(Continued on page 336)



# OUR HOME CIRCLE

## THE CHRISTIAN HOME'S INFLUENCE IN DIRECTING SOCIAL ACTIVITIES

By Susie Roth

This article was read before the Indiana Mennonite Sunday School Conference held at the Emma Church, near Topeka, Ind., this summer.

Nothing on earth can excel the beauty, affection, harmony, happiness and quietness of a well-governed Christian home, where love, joy, and peace exist in their fullness, and it should be the earnest aim and desire and prayer of every Christian husband and wife, father and mother, every member of the family circle, and every Sunday-school teacher to put forth the greatest possible effort to make their home life truly ideal. The world's social, moral, and religious status, both in the past and in the present, gives positive evidence that the homes in all ages and nations have been the molders of character and the means of setting on foot certain agencies which have been and are wielding a mighty power in the world, either in building up and exemplifying, or in ignoring and destroying, the principles of righteousness in the nation, in society, and in the sacred institution of the church.

The home shows the impress of the character of those living there. It is an impression given unconsciously by what we are. The way to make a home what it should be is for the homemaker to be that in himself. If he is a Christian his home will be a Christian home. The real test of a man's life is his home life. It is not what his lips say, nor in what his church profession may be, but what he is in the one place his life comes out most, his home life.

The home has a big duty to perform in the social activities of the world, therefore we should strive to build Christian homes. Some one may say, "That wouldn't mean our home, for we haven't any children"; or, "Our children are too small to be in society, so that doesn't mean our home."

But dear Christian people, let us all take the social problem more seriously. The world is watching us, they see the kind of associates we have, and they see where and how we spend the precious time God has given us. As a Sunday-school teacher how are you spending your social time with your pupils? Or don't you have a social hour now and then with them? I think every Sunday-school teacher should be well enough acquainted with his or her pupils to know their likes and dislikes. Here we must ask for divine guidance that nothing might be done or said against His will. Nature teaches us that sociability is normal. We cannot get away from that fact, and we would not care to if we could, for the desire for social environment is God-given. One thing we must remember is that young people will find associations, so if the church does not

allow some legitimate activity for them they will find it elsewhere.

There are a variety of questionable places to which they can go. The movies, the pool-rooms, and the dance halls all stand with open arms to receive young people. In youth, in those tender teens, is the time when their characters are formed, and they are to a large degree formed by their associates. A good character is one of the noblest contributions one can make to society.

As one of the charter members of a literary society, I see the value of an organization for our dear young people. At that time we needed an outlet for our social activities, and as the automobiles were just coming into use our Christian parents saw the need and knew that unless they would provide a place for us we would take the cars and find a place for ourselves. So with their help and counsel we organized a literary and found it was just what we needed. Thank God for our Christian parents and Christian homes. I think we as Christian parents of today should encourage the literary society more and help the young people.

### NO OCCUPATION

**She rises up at break of day,  
And through her task she races,  
She cooks the meal as best she may,  
And scrubs the children's faces;  
While schoolbooks, lunches, ribbons, too,  
All need consideration.  
And yet the census man insists  
She has "no occupation."**

**When breakfast dishes are all done,  
She bakes a pudding, maybe;  
She cleans the rooms up, one by one.  
With one eye watching baby;  
The mending pile she then attacks,  
By way of variation.  
And yet the census man insists  
She has "no occupation."**

**She irons for a little while,  
Then presses pants for daddy;  
She welcomes with a cheery smile  
Returning lass and laddie.  
A hearty dinner next she cooks  
(No time for relaxation),  
And yet the census man insists  
She has "no occupation."**

**For lessons that the children learn,  
The evening scarce is ample;  
To "mother dear" they always turn  
For help with each example.  
In grammar and geography  
She finds her relaxation,  
And yet the census man insists  
She has "no occupation."**

—Selected.

ple keep them alive and going, by giving them advice and opening our homes to them. As we entertain them in our homes here again I say we must ask for divine guidance that they may carry something with them as they leave that will make them better men and women.

Here are some illustrations of evil resulting from home amusements. First, I will relate a story a gambler gave to be published in a newspaper to warn other parents. What this gambler has to say about gambling being fostered in so-called Christian homes should impress every home where card playing is practiced. Every effort made in homes to foster amusements of any kind to keep children from going into the world to practice them is simply educating them for the sporting world after the home amusements become too tame for them. The ideal Christian home seeks to foster the joy of the Lord rather than the amusements of the flesh.

A newspaper sometime ago quoted a message from the lips of a converted gambler, at one time the proprietor of thirty-six gambling houses in New York City to the effect that all the policemen in the world could not stop gambling. He said that the fault does not lie with the underworld. The underworld is the result. The fault lies in the homes—with the home life of church members. There is where the recruits for the city hell holes are prepared. He said that during the twenty years he was in the game he found that about all men and women who filled his houses and bet themselves to ruin were the product of the homes where card playing was encouraged. It is across the friendly poker table or in the bridge games that Satan puts his fiery brand on young men and women of America. It is in the so-called Christian homes that the gambling fever begins. The underworld isn't trying to drag innocents down. It doesn't have to. The homes turn out more recruits than they can handle. They can't be chased back with an axe. They've been given their education by the parents.

The other day I heard a lady telling how a friend of hers, who is now an old lady, taught a class of fine young boys between the ages of ten and fifteen, all coming from good Christian homes. She had the boys meet in her home every so often for a social time. After a while she thought she would be more sociable to them if she would help play a few games of cards. Soon her group became less and less interested in Sunday school and in her home meetings. She became alarmed and found to her disappointment that the card games she thought to be innocent fun were too tame for her boys and that they would meet in empty box cars or in the back of poolrooms and have games of their own. She said that now all but two are out in the world and in the depths of sin all because she wasn't careful enough how she spent her social hour. She now sees her mistake and would give all she has if she could live those years over again.

The story is told of a boy who was in prison. A minister was asked by the boy's mother to take her picture to him. The



minister went to visit the boy and gave him his mother's picture. The boy looked at it for a long time then he handed it back and said, "Yes, I suppose some of those gray hairs are because of me, but take her picture back to her, for I learned to play my first game of cards in her home, and I took my first drink at Mother's table, and now I'm here for fifteen years."

In school the children become acquainted with and learn the three R's—reading, 'riting, and 'rithmetic—but in the homes they should learn the three T's—tell, teach, and train. Solomon did not say that we should tell a child or teach a child, but that we should train a child in the way he should go, and when he is old he will not depart from it. How young should a child be taught these three T's? Catholics say, "Give me the first seven years of a child's life and they are ours for life." You cannot start too young, and in a Christian home they are unconsciously taught by the environment and the atmosphere of the home. Sad to say, some children are just told, a few number are taught, and a very few are trained. If we cannot train them in our Christian homes, the world will. When we pause from our duties of our busy days to count our many blessings, let us not forget our children, our Sunday-school pupils, and the young people of the church. Name them one by one. They are God's gifts entrusted to us. Pray for them and show them that we appreciate them.

Fathers and mothers, it is for you to decide whether from your homes shall go forth young men and women who shall be a credit to your name or not, whether a blessing to the world or not, whether a glory to God and His cause or not. May we all realize the fact strongly that the true Christian home is a mighty factor in producing things that are excellent, good, pure, and noble in the nation, in society, and in the church.

In J. S. Shoemaker's book, "The Ideal Christian Home" which by the way should be in every church library, or better still in every home, is a poem I like so well. It is called:

#### A Parental Charge

As parents be ye ever true  
To the charge committed to you  
In teaching and training your children dear.  
Seek their lives carefully to mold,  
Before they leave the parental fold,  
That they may enjoy a useful career.

Shield them from all manner of sin,  
And all that is to it akin,  
By placing safeguards within the home;  
Thus protecting their lives from harm,  
And all such things that cause alarm,  
That they're not left in darkness to roam.

There are numerous destructive foes  
Which bring to children awful woes,  
When admitted into the domestic life.  
Home happiness will take its flight,  
When those vile monsters come in sight,  
Because they gender wrath, hatred, and strife.

Teach by precept and example,  
Which methods are truly ample,  
To mold and train the child's heart and mind.  
If your work is to stand the test,  
You will need to do your very best,  
Helping your child its way to heaven find.

## HOSPITALITY

By J. A. Derome

It seems strange that the words hospitality and hospital have a common origin. They come from a Latin word meaning guest, also a house or lodging place. This probably suggested to a physician who had been called to the home of a wealthy woman, very fond of company, that, if she did not limit her hospitable activities, she would soon be in a hospital. Others feel differently. A well-to-do man in whose home the writer was a guest, told him he disliked having guests—present company excepted—and one of his favorite lines was that one Pope borrowed from Homer about "speeding the parting guest."

The word hospitality, found in the New Testament, comes from a Greek term meaning the love of strangers. It was practiced in all Oriental countries as a part of daily responsibilities. The Greeks believed in it, and made Jupiter the patron-god of hospitality. Early church writers—or Church Fathers—referred to it as being one of the important duties of the Christians.

In the early Old Testament days inns were unknown; so hospitality to passers-by and others became a matter-of-fact happening in everyday life. The stranger—or sojourner—was to be treated kindly. He was looked upon as being one of the "natives," or, as we say today, like one of the family. Job looked upon hospitality as a personal obligation:

"(For never a stranger had to sleep in the streets—I opened my door to the traveler.)"—(Moffatt.)

When houses took the place of tents among the Israelites, the homes of the fairly well-to-do had an upper room, or superstructure on the roof, used as a guestchamber. It was also a room for the sick, and was used as a prayer room. There is a disagreement among scholars as to whether such a room—or a second-story room—was used for the Lord's Supper. We will dismiss this question with a quotation from the Gospel of Mark, containing the question the two disciples were to ask of a certain man in Jerusalem, at the request of Christ:

"The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples?"

We quote this only because it shows the guestchamber as an integral part of the Jewish home in those days. In describing the Last Judgment, Christ uses the figure of hospitality as illustrating the acceptance of His teachings and work: "I was a stranger and you took me in." In writing to the Romans, Paul tells them they should be "given to hospitality." The Greek word used here is "pursuing" hospitality. The idea is that one, because of his Christian claims, should look for opportunities to exercise hospitality. He should not try to find excuses not to be hospitable, but should be glad to be socially minded when guests come his way.

In writing to Timothy and Titus, Paul mentions the various qualifications of a bishop,

one of which is that he should be "given to hospitality." Peter, in his First Epistle, makes hospitality a mutual obligation—"using hospitality one to another without murmuring."

There is also another side to hospitality that makes it one of the brightest traits in our life. New friendships are formed that will prove helpful, even inspirational for many years to come. New avenues of thought are opened. The innate selfishness in all of us makes place for some interest in other people, in their views and use of life.

Lifelong acquaintances, formed through hospitality, may change some lives for the better.

Last, though not least, hospitality helps many "to get out of themselves," and see that there are other people worth knowing. It is a fine thing to be "given to hospitality."—Daily Argus—Leader.

#### ADVICE TO BOYS

The Hon. Stephen Allen, who had been Mayor of New York, was drowned on board the "Henry Clay." In the pocket book was found a printed slip, apparently cut from a newspaper, a copy of which we give below. It is worthy to be engraven on the heart of every young man. "Keep good company, or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to engagements. Keep your own secrets if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at any game of chance. Avoid temptation, through fear you may not be able to withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young to spend when you are old. Read over these maxims at least once a week."

—Sel. Nelson E. Kauffman.

Without the Bible man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon.—Webster.

A person who is wrapped up in himself makes a small package.



# EDUCATIONAL

## THE TESTIMONY OF ARCHAEOLOGY

*A Series of Articles on Existing Evidences Left by Ancient Peoples  
Proving That the Bible Is Historically True*

### IV. Abraham

By Floyd A. Shank

**The Native Country of Abraham.**—Until only several decades ago few people knew little more about the land of Abraham's youth than what is briefly recorded in the Bible. Consequently, many have had meager or distorted ideas of the early life and background of this great character who is revered by Christians, Jews, and Mohammedans and through whose posterity, more than that of anyone else, the history of the world has been influenced. He has been looked upon by some as an unlettered nomad with a semibarbaric ancestry. Some have claimed that the culture which the Bible attributes to Abraham and the people with whom he associated is too far advanced for that point of civilization; and, therefore, they concluded that the narrative is not true to fact but is rather a fabric of ancient folklore and features of a much later civilization woven together. As scientific investigation raises the curtains which have shrouded the distant past in misty darkness, we see in rich mellow light Abraham walking in a world of reality quite different from many preconceived ideas. In the presence of facts the charges against the Genesis account vanish, and the greatness of Abraham is magnified.

The long-lost city of Abraham, Ur of the Chaldees, was discovered in 1854 by J. E. Taylor, then British Consul at Basra. In 1919 H. R. Hall made a limited investigation of the ruins of this ancient city buried beneath a layer of crumbled brick. A more thorough excavation of Ur was undertaken by C. W. Woolley, who began his labors in 1922. His work took on new impetus a few years later when he was put in charge of a joint expedition sponsored by the British Museum and the Museum of the University of Pennsylvania. During eight annual seasons this expedition systematically uncovered Ur of the Chaldees and laid bare many facts previously unknown. At this same time other expeditions were busy uncovering the mounds of

other ancient cities, which rose here and there from the drab expanse of desolate plain. The many facts discovered by such scientific investigation have enabled us to get a fair picture of life in Abraham's day.<sup>1</sup>

As the archaeologist is not satisfied until he reaches the bottom stratum of human evidences, so are our minds desirous of knowing a little about the civilizations which preceded the one in which Abraham lived. A long time after the Flood a new people moved into and repopulated lower Mesopotamia. These people, known as "the Sumerians," dug a system of irrigation ditches over the level plains and turned the country into a fruitful garden. In this farming area, naturally arose trading centers, which later developed into city kingdoms. Such a city kingdom was Ur of the Chaldees. The commerce of these ancient cities called for accounting and keeping of records. Long before Abraham's day, the Chaldeans were writing permanent records on small clay tablets. This writing, which at present is considered the oldest, appeared in pictographic symbols. Since there are no native stone in this part of Asia, practically all the buildings were made of brick. It is a sig-

nificant fact that hundreds of years later Moses, who was familiar with the great stone buildings of Egypt, wrote about the building work of far away Mesopotamia in these words, "And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar" (Gen. 11:3). The "slime" was the native bitumen. Such little details speak much for the accuracy of the Bible.

Ur of the Chaldees, like its neighboring cities, was built of brick. From a distance one could see rising high above the buildings of the metropolis a huge temple tower. A tower like this one, characteristic of every Chaldean city, is usually referred to by the Assyrian name "ziggurat" (Hill of Heaven). The greater portion of the tower of Ur is still standing (see pictures). It measures more than two hundred feet in length by one hundred and fifty in width and originally was something over seventy feet high. This solid mass of brickwork had three great stairways leading to the top, which was covered with a series of terraces and crowned by a small sanctuary surrounded by trees and flowers that ornamented the terraces. The ziggurat stood in the center of the large temple area which was enclosed by a massive brick wall. "Since the great ziggurat was in its glory in Abraham's day, he must have seen the great religious processions, bright with banners and gay with music, wending their way up the triple stairways of the structure toward the sanctuary on the summit, there to offer adoration to Nannar and Ningal, the moon-god and moon-goddess of ancient Ur."<sup>2</sup>

In Ur, one of the greatest centers of culture and education of those ages, Abram, the son of Terah, was reared. Many of the people lived in two-story brick houses, each of which was built about an open court and had all doors and windows, except the entrance, facing this open area. As youthful Abram strolled through the narrow streets, the busy scenes of the city must have impressed him. He saw on sale at the bazaars the fruits of the fertile fields, bright clothing made from native wool, beautiful pottery formed from native clay, bowls and lamps of alabaster, household utensils of bronze and copper, and articles for personal adornment made from gold, silver, and precious stones. Not in terms of our mass production today, but nevertheless in the true sense of the word, Ur was a manufacturing town and exported many of these products. The Euphrates then followed its old course by the city and carried the boats of commerce to and from distant ports. The art of writing was extensively practiced by the scribes and scholars, and we know now that there was at least one excellent elementary school in Ur in Abraham's day. The



By permission of the Museum of the University of Pennsylvania.

#### THE ZIGGURAT AT UR

Built by King Ur Nammu during the Third Dynasty of Ur (B.C. 2300-2180). The Ziggurat (Hill of Heaven) was the outstanding architectural feature of all early Babylonian and Assyrian cities.



learning was so advanced that the pupils were taught to extract square roots of numbers by arithmetic. In view of the abilities which Abraham later revealed and the fact that he talked in terms of equality with kings and was received into the court of Pharaoh, it is highly probable that he was educated in the wisdom of the ancient Chaldeans. The Genesis story of the life of Abram (later called Abraham) is in perfect accord with the culture and customs of those times.

**The Man of Faith in a Real World.**—The reason why Terah, Abraham's father, migrated with his family about six hundred miles up the Euphrates to a place called Haran, the immediate context of the narrative does not state. But, other Scriptures (Gen. 15:7; Acts 7:2) indicate that God appeared to Abraham in Ur and called him from his home country. His desire to leave was probably motivated also by his disdain for the idolatrous worship of the Chaldeans. In those days clan migrations were common. The quiet countryside of Haran furnished an ideal place for Abraham to meditate and practice true worship of God.

After the clan family had evidently enjoyed years of prosperity in this country, Terah died. When Abraham was seventy-five years old, God called him to leave his father's house and go to "a land that I will shew thee" (Gen. 12:11). Since God wanted to establish through Abraham the true religion, there could have been no better place to do this in all the world at that time than in Palestine. Over this country crossed the caravan trails of commerce to and from Egypt, Babylon, Assyria, and the land of the Hittites. From this crossroads of the nations the knowledge of the true God would naturally be carried to the three continents.

Investigations of archaeologists throw some additional light upon the Biblical account of Abraham's life of faith in Canaan. Palestine at this time was a populated country with small walled cities. These cities were not kingdom cities. The kings referred to in Genesis 14 were more like governors in our sense of the word. This territory had been dominated by the Amorites who had invaded Palestine sometime before 2000 B.C. "On Assyrian tablets, dating earlier than B.C. 2000, the name 'Amorite' signifies 'inhabitant of the west,' which would seem to indicate that at that time the Amorites held practically all the land west of Babylonia, including Palestine."<sup>3</sup> Later the Amorite control of Palestine was shaken by the invasion of the warlike Hittites, who, after conquering the Amorites, apparently amalgamated with them to form the people known as "Canaanites." Palestine was under the Amorite-Hittite influence when Abraham migrated into this land. These unearthed

facts not only show that the Bible has a firm basis in history, but also do much in helping the reader to understand the Bible's diversity of references to these peoples. The whole country is spoken of as "the land of Canaan," in Gen. 12:5, and as belonging to the Amorites, in Gen. 15:16, and as being occupied by many nationalities, the Hittites being one of them, in Gen. 15:19-21. This last quotation is explained by the fact that in Palestine there were actual settlements of Hittites.

During the last century critics put a great charge against the Bible that there were no archaeological evidences that a Hittite nation ever existed. They asserted that a nation large enough to reach from Lebanon to the Euphrates, as stated in Joshua 1:4, certainly would have left some evidences. After some interesting discoveries early in this



By permission of the Museum of the University of Pennsylvania.

#### SCALE REPRESENTATION OF THE ZIGGURAT

This great structure, part of a temple complex, was in its glory when Abram lived at Ur.

century archaeologists were able to read the many inscriptions found in various parts of Asia Minor and Syria, which before no one could decipher. These inscriptions told of a large Hittite civilization which covered Asia Minor and stretched eastward toward the Euphrates River. So much is known now about the culture and empire of the Hittites that the critics have been thoroughly put to shame. The places and peoples mentioned in Genesis were real.

When one takes into consideration that at this time Egypt was a great nation, it may seem hard at first to understand why Pharaoh received the shepherd, Abraham, so royally, even though Sarah was beautiful. It is now believed that during the time that Abraham visited Egypt, the Hyksos, or Shepherd Kings, who earlier had conquered Egypt, were reigning. Since these kings had shepherds for their ancestors and still spoke, no doubt, the Hittite language, which Abraham also knew, it is no wonder that this cultured shepherd from Palestine was received into the court of Pharaoh.

The statement in Genesis that Abraham

bought a field from a Hittite for "four hundred shekels of silver, current money with the merchant" (Gen. 23:16) has seemed strange to some people since coined money was unknown until eleven hundred years after Abraham's day. It has been learned, however, that at this time the shekel weight of precious metals, though they were not coined, was in common use among the merchants as a medium of exchange. This account of Abraham purchasing a field for burying his dead is in keeping with the customs and culture then prevailing.

No late writer of fiction could have given all the definite details found in Genesis and gotten one fourth of them correct. The writer of Genesis wrote about things which happened hundreds of years before he was born and hundreds of miles away. If his story was an invention, then it would not fit the hundreds of unearthed facts. The statements of the Bible have been confirmed by archaeological findings over and over again. These inspired messages which the great God of Abraham has had recorded for our benefit should cause us to trust in Him more and to serve Him more faithfully.

1. These explorations reviewed by G. A. Barton in *Archaeology and the Bible*.

2. James C. Muir, *His Truth Endureth*, p. 27.

3. Muir, *Ibid.*, p. 36.  
Goshen, Ind.

#### RESTFUL ACTIVITY

Restlessness never means effectiveness. The men and women in the world who are really accomplishing most are those who have learned to work in quietness of spirit. The motor engine that makes

the most noise is not the most powerful. The engine that runs smoothly and quietly does not waste its strength in friction and rattle but uses all its strength for driving purposes. In secular life, the greatest business organizations are almost certain to have at their head someone who has learned to work quietly, without worry or strain. So a man who knew God well and had learned the secret wrote: "This same repose of spirit should be maintained by the believer in his work. Composure of soul is not indolence nor sluggish indifference. On the contrary, it is the best preparation for swift and telling action. It does not quench enthusiasm; but gives it steadiness and self-possession. The believer should do his work with strenuous endeavor and tireless tenacity, but without friction of mind and spirit. 'He that believeth shall not make haste' (Isa. 28:16)."—The Elim Evangel.

Look out for envy. It sours the whole nature. Be content with what you have.—Exchange.



## KNOWING OUR CHILDREN

### VIII. Physical Development

By John R. Mumaw

During the initial three years of life the body is changed from a helpless, limp baby to a chattering, bustling child. Little by little he learns to use his senses and to control his body. He examines hundreds of objects, makes a countless number of experiments, learns to use his limbs for practical purposes, and discovers scores of co-ordinated muscular movements. These represent a continual process of physical development.

A baby's main business is to grow. But no person is content to see the mere enlargement of its body. Parents are always eager to see him sit up, to watch him creep across the floor, to see him walk, and run, and climb, and jump. It is a pleasure to see him develop as he gradually gives attention to impressions gained through his senses and responds with motor reactions.

#### Variations in Growth

It is a bit surprising to find the variations and uncertainties related to the physical growth of a child. The development in height and weight has no certain norms or standards. We do not expect the child to conform to any given standard of growth. A farmer who has a stable of horses does not expect the two-year-old Belgian to conform in height and weight to that of a Coach horse at the same age. You do not expect the Fox Terrier to have the same weight at the age of five months as you do the German Police. Then why should we attempt to set up an average norm of standards which children must reach at a certain given age? Children have inherited different potentialities of growth. A child should not be expected to reach a statistical average in height at any age because there are so many individual variations.<sup>1</sup> Scales which are used to determine overweight or underweight at a given age are not as reliable as we once thought. The variation may be an inherited physical trait only. Careful observations of child life discover that children do not follow after any particular pattern in their physical development.

Growth progresses at no uniform rate over all parts of the body.<sup>2</sup> Consider the size of an infant's head and its development. If adult heads were relatively as large as a child's head we would be funny looking creatures. A child's head grows very rapidly and then retards in growth at five years of age. At the age of three the shoulder growth accelerates and nature uses that means of providing better proportioned bodies to adolescents and adults.

There are other variations such as those appearing in strength of grip and in breathing capacities. They may vary in different stages of growth with the same individual. It is interesting to observe that what people commonly referred to as the "adolescent spurt" is not as pronounced as we once thought.<sup>3</sup> It is frequently remarked that the child of twelve has grown so rapidly. That

acceleration in rate of growth may occur in a few cases, but we can be equally sure of similar "spurts" at other age periods in other children.

To discredit the common notion of an adolescent spurt is no attempt to deny that growth is rhythmic. "There are years of rapid growth and years of slower growth."<sup>4</sup> The spring and summer is a time to increase in height, while it is more common for a child to have a greater gain in weight during fall and winter. The various organs of the body and groups of muscles each seem to have their own rate of growth. One part of the body grows more rapidly while another has a rest period. The arms have less growth during childhood than the legs. The brain has gained about nine tenths of its adult weight at six. Neither the body nor its organs have any uniform rate of growth. Parents and teachers need not become alarmed at apparent retardations or accelerations in development. What the child needs is a healthful environment, including a good diet, and a sympathetic understanding of his stage of development.

#### Walking

Walking is a significant factor in human development. It is one of the first major accomplishments in physical co-ordination. Children do not need to be taught to walk; they learn it instinctively. For various causes it may be delayed,<sup>5</sup> but he needs no instruction to learn. Rickets or overweight (if actually it is that) or illness of any kind will retard a child in learning to walk. That can generally be controlled by proper diet; rickets come from under-nourishment and overweight from improper diet. Not all children have the best conditions in which to learn. Soft soles on shoes and waxed floors are both inclined to discourage walking. Feeble-mindedness may retard a child (but it is not to be thought that because a child does not walk early he is feeble-minded). The laughter of amused observers at his awkward attempts to walk may retard his progress as much as when he has some unpleasant experience associated with it. If a child is praised too highly it might cause undue excitement and result in emotional blocking. If the child senses no biological need to walk he is content to creep. If there is nothing in the room that would demand his going after it or if there is no person there he may want to reach, the lack of motivation holds him back. Little more is needed than to allow him space on a level surface that is not too smooth, and with a healthy body he will walk without aid.

#### Handedness

People often wonder what is wrong in the physical development of the child that is left-handed. There are variations, of course, in the interpretation of what is meant by left-handedness. For instance, a child may be right-handed in writing and left-handed

in using the spoon. It is not at all uncommon to find boys who are right-handed at the desk but left-handed at the bat (left-handedness is more common among boys than among girls).<sup>6</sup> For our purpose in this discussion reference to it may include any preferred use of the left hand.

The study of left-handedness has resulted in no common agreement among investigators as to its cause, significance, or modification. There seems to be a general agreement, however, that no relation exists between hand preference and intelligence, achievement, or stability. We find the most variation of opinion about the effects of training a person to change his natural hand preference. Some writers claim that attempts to change a left-handed person results in speech defects, in emotional instability, and in general motor inco-ordination. Others hold there is no danger of producing ill effects in a properly motivated change. It is probably safe to believe that undesirable results from changing the hand preference are rather incidental, being caused by wrong methods employed in the training.<sup>7</sup> The parent who insists upon imposing continual supervision of the ordeal and uses harsh negations to effect the change will likely produce in the child feelings of uncertainty in many other things he wants to accomplish. Hesitancy to act in any situation may become habitual with him. Continual nagging over repeated failures to use the right hand will only serve to increase unfavorable emotional reactions.

The major emphasis to teachers who wish to change the hand preference of a child is to begin very early, with a positive approach, suggesting an advantage in using the other hand rather than with the interfering, negative correction of, "No, use the other hand." Another vital principle to be observed in this undertaking is to enlist the co-operation of the child. When he is properly motivated with a wholesome desire to change there is no need to fear the results. It not only makes it easier for the child to succeed in acquiring his new habits but having made the change, it gives him a satisfaction of achievement.

#### Muscular Development

At birth the infant muscles are weak and flabby. The baby is able to make a few blind strokes, however, and start the long series of exercises so essential to normal physical growth and development. His meaningless movements build up a gradual increase of strength, but he has experienced little co-ordination of action before eight months.

Childhood is a period of incessant activity. Early infancy with its rapid growth, in the sense of enlargement, is a preparation for the later stages of development. When the child is able to creep, and later when he begins to walk, he is providing the exercise necessary to his vigorous growth. The muscles crave a large amount of activity; if they are unused they tend to atrophy.

Parents and teachers of small children need to give more attention to providing positive activity for the child and to exercise



less restraint. The troublesome active child has potentialities not to be found in one who is listless and quiet. In addition to muscular development his constant activity leads into many experiences that are not realized by inactive children. He will find it necessary to make more adjustments to his environment, which contribute directly to his intellectual development.<sup>8</sup> We must give our children an outlet for their energies if they are to enjoy the maximum growth and development.

Children need rest at frequent intervals during their vigorous exercise. Prolonged tension and too much excitement is not good for them. Provision should be made for relaxation and rest. Some children find it difficult to relax freely, keeping themselves in high gear all day long. This frequently results from overdiscipline or nagging.<sup>9</sup> We can render a great service to our little people by encouraging freedom of exercise, by providing variation in their program of activities, by placing time and space limitations to their play gradually, and by insisting upon their rest and sleep.

#### Sleep

Physical development is directly related to habits of sleep. The infant spends nearly all the time (about eighty to ninety per cent) of its first month in sweet slumber and with baby dreams. That means he has only three or four hours of wakefulness. As the child develops into physical maturity the amount of time spent in sleep decreases. It must not be forgotten, however, that "early to bed" is always a good policy.

The violation of certain principles associated with sleep results frequently in the most serious types of disorders. Boynton gives the illustration of a certain boy's behavior in which he became the leader of a gang and was the instigator of crime, lying, stealing, and was what one would call a bad boy.<sup>10</sup> The principal of his school investigated and discovered that the lad was living in unfavorable circumstances in his home and got very little sleep. He arranged for that pupil to spend an hour sleeping each day at school. That cured him of his evil habits. He became a dependable pupil. That and other experiments lead one to conclude that many times boy behavior problems arise from lack of sleep.

Children very often do not know how to interpret their own discomfort. Frequently it is all due to their lack of sleep. Not only should parents and those responsible for children plan for time to sleep, but they should plan for the child's undisturbed sleep. Such things as the stir of the fireman in the morning or the rush and rattle of early risers should not be allowed where the child is sleeping.

Other factors contributing to the restlessness of a child are romping just before retiring and listening to an exciting story. A heavy meal immediately before retiring is not good. For that reason the noon hour is best for the heavy meal. It is best for the child to have its own room at an early age, as early as two or three years of age. The position of its bed, particularly during the summer months, should be carefully noted

so that morning light does not shine directly into its face before rising time. Many times the irritability on the part of our children is simply the result of insufficient sleep.

The care of these little bodies is a sacred trust. They are temples for the indwelling presence of the Holy Ghost. We should do all we can to provide ideal conditions for their physical comfort and growth, to encourage every good health habit, and to give positive guidance for the necessary exercise in normal development.

Harrisonburg, Va.

## "FROM SUCH TURN AWAY"

By Noah K. Mack, M. D.

This fine defense of the Christian faith as based on the Bible should be carefully perused by every reader.

Today we, as Christian young people, are confronted with atheism and agnosticism in its most subtle form. Men who are held in high esteem by their churches are occupying places of trust in our public-school system, and they would foist upon us theories which are contrary to the Word of God. Their teachings become a snare to the gullible, because of the positions which they hold and the good moral lives which they lead. Their first attack is usually against the Scriptures, given in such cunning rationalizations as to take many of us off our guard. Frequently they assert that they believe the Word and would teach nothing contrary to it. After they have lulled us into a false sense of security in regards to their teaching, they are ready to point out to us that while they believe the true Word of God, much of the Bible is merely Jewish tradition which has not been weeded out. On this basis any portion of Scripture which will not harmonize with their teaching may be discarded as Jewish tradition. Anyone accepting this assumption as true then has his Christian foundation taken from him and has no basis for argument against any type of unbelief. If they wish to contend for evolution the first chapter of Genesis has been disposed of, but may it be discarded so easily? Our critics may not admit the Sonship of Christ, but they will frequently admit that He was a good man and that He knew more about God than any other man. If they will admit this then they are refuted by His statements.<sup>1</sup> In the nineteenth chapter of Matthew Christ, in speaking of divorce, refers to the creation of man as recorded in Genesis as an actual fact and as a basis for the establishment of the marriage relationship. The story of the flood is frequently ridiculed, yet Christ in Matt. 24:37-39 refers to Noah as an historical character and the Flood as an actual historical occurrence. Thus it would seem that Christ foreknowing the trend of the critics of His Word quoted and placed His approval on the most frequently criticized passages.

Another theory in regards to the Book of Genesis which is no longer tenable is that this book could not have been written by Moses since the Jews did not know how to write at that time, but that it must have

1. John J. B. Morgan, *Child Psychology*, (New York, Farrar & Rinehart, 1934) p. 110.
2. Paul L. Boynton, *Psychology of Child Development*, (Philadelphia, Pa., Educational Publishers, 1938) p. 114.
3. *Ibid.*, p. 116.
4. Mary Theodora Whitley, *A Study of the Little Child* (Philadelphia, Pa., Westminster Press, 1932), p. 51.
5. Paul L. Boynton, *op. cit.*, p. 139.
6. Mary Theodora Whitley, *op. cit.*, p. 58.
7. John J. B. Morgan, *op. cit.*, p. 124.
8. *Ibid.*, p. 112.
9. *Ibid.*, p. 114.
10. Paul L. Boynton, *op. cit.*, p. 153.

been handed down by word of mouth until a much later date and that this allowed for many errors. To the Christian the evidences of inspiration found within the Scriptures are sufficient, but it will strengthen us to know that from outside sources the critic has learned to his own confusion that he was wrong. While all the evidence refutes this argument there are those who continue to use this argument as a weapon against us.<sup>2</sup> We will recall that Biblical chronology places the call of Abraham from Ur of the Chaldees at about 2,000 B.C. Modern archeology has brought to light in this area, many records and contracts which were written previous to this time.<sup>3</sup> The oldest medical papyrus from Egypt is dated about 3,200 B.C., yet Moses lived at the comparatively recent date of 1,500 B.C. What reason is there for believing that writing was an unknown art to these early men? From external evidences, then, our critics may be silenced while to the Christian, Christ's testimony is sufficient.

When attempts at breaking down our faith have failed then intimidation is used. This is always an evidence of weakness in an argument. It is suggested that we are a small minority, and since the majority are usually right we would better float with the tide than to attempt to swim against it. Indeed, as we look about us and see that our classmates, some of whom come from Christian homes, have fallen into line without even attempting a feeble opposition, we may be inclined to think that this is true.

If we appeal to history we will find that frequently the majority have been wrong and that scientific advances have been made in the presence of great opposition both from the public and from those who called themselves scientists. Columbus and his friend Toscanelli certainly were a small group, but who would say that they were wrong when they contended with the people of their day that the earth was round? Galileo, the inventor of the telescope, was correct in his scientific observations, even though the people of his day dragged him before the inquisition. Leopold Auenbrugger discovered the method of percussing the chest, which is used by every physician today, yet for years his find was discredited. Ignaz Semmelweis contended that many of the patients in the hospitals of



his time died because of infections which were carried on the hands of the physicians. He markedly reduced the incidence of infection in the hospital over which he had charge by insisting that all men wash their hands in chlorinated lime, yet he was persistently opposed by his colleagues and only gained recognition after his death. William Harvey discovered the circulation of the blood in 1616, but opposition was so great that he did not publish his findings for fifteen years. When they were published he was called the circulator, by men of science, derisively meaning quack. This is a short list taken from the many who were ridiculed by the majority only to have their observations proved correct at a later date. Need I fear the larger group if my foundation is the Word of God?

Approaching science, we do so humbly, recognizing the many blessings we enjoy from scientific investigation. Man has weighed the earth, measured the distance to the stars, synthesized complex glandular products from coal, stopped plagues, and harnessed mighty rivers. A lifetime of study could merely encompass the border of human knowledge. We cannot ignore this wealth of knowledge and thus satisfy ourselves that we are right, neither can mortal man separate all that is worth while from the chaff. We must "search the scriptures" that we may know the reason for the hope which lies within us. By the same token many great research workers are men who have been humbled by the great amount of knowledge which they will never be able to comprehend. I do not wish to insinuate that they have given up their unproved theories and accepted the Scriptural viewpoint, but it is obvious that they are far less dogmatic in presenting their claims than less disciplined minds. An Edison can say, "I do not know," without impairing his reputation. Thus while our teachers may not admit certain problems as presenting real difficulties to the acceptances of their view, the research worker will readily admit the difficulty.

Wishful thinking does not hesitate to prove a point by omitting certain details. The president of a great university in a lecture stated, "Many scientists no longer accept the theory of evolution, but rather feel that man is regressing. I am willing to assume such a pessimistic attitude at the present time." This lecture was printed in a number of city papers, but the writer could not find this statement in them although practically the entire lecture was reported. Was there fear that the eyes of the public might be opened to the disagreement among the men of science? One man engaged in scientific research at the present time has said, "The survival of the fittest means, according to Webster's definition of the fittest, the same as the survival of the surviving, which means nothing but is used as a big term to hide our ignorance." Another stated, "One hundred years ago man had many useless organs, today there are only two which we term vestigial remains. It would be much more logical for us to state that we do not know their use rather than to state dogmatically that they have none."

When our teachers have told us that men

of science all accept the things which they are teaching us, have they told us the truth? One man of science has said, "The simplest thing, life, cannot be weighed or measured by the physicist," and we would add that the things of the spirit cannot be weighed or measured by the worldly man, whether he be a scientist or not.

We hesitate to accuse our opponents of dishonesty, but the evidence is against them.

One college biology textbook states, "Each vertebrate has a tail ancestrally, embryonically, or throughout life. Even apparently tailless man in his early stages has a well-defined tail."<sup>4</sup> This story has been played on so often that it should be worn out. In other words, at some time between conception and birth a tail has developed and then disappeared. This is far from the truth. The human fetus develops thirty-three vertebrae, and all of these are retained throughout life. At no time are more present in the normal fetus. These begin to develop early and develop more rapidly than the thighs, thus becoming rather prominent. As the thighs develop they envelop these vertebrae so that the prominence is no longer noticed. What a fertile imagination is necessary if this is to be called a tail! A second argument is that the human fetus develops a series of gill clefts similar to those in fish, and that this constitutes an evidence of our ascent from lower forms. Scientifically we cannot call these vestigial remains, since important structures arise from them. The pouches thus formed give rise to the tonsils, thymus, and parathyroid glands, and possibly a small portion of the thyroid gland. Is this evolution, or the evidence of the wise design of a creator?

The vermiform appendix is a popular source of contention. It is disappointing to have a highly respected anatomist point to this organ as the vestigial remains of a food pouch. He knows that all food must pass through the small intestine before it can reach this area, and he also knows that the small intestine is the organ involved in the completion of digestion and the absorption of food. When the intestinal contents reach this area all valuable food has been removed except the water content. Why was a food pouch placed in this location to collect body waste or if it migrated, when and why did it migrate?

God does not leave Himself without witness, and this sometimes from the most unex-

#### A TEACHER'S PRAYER

By Arlean Leibert

Dear Lord, keep safe Thy little ones,  
From harm, and fear, and sin.  
As soldiers in the Christian life,  
They need Thy help to win.

They see so much about them  
Of worldly lust and pride,  
O Father, wilt Thou ever  
Walk closely by their side?

And when the tempter threatens them,  
As he is bound to do,  
Stretch forth Thy kind protecting hand  
To guard in all they do.

Nampa, Idaho.

pected sources.<sup>5</sup> Darwin had only published his *Origin of Species* for a short time when Mendel published his monumental work on hereditary characteristics, based on ten thousand observations on the hereditary characteristics of plants. Mendel's work was nearly forgotten until Darwin's work had gained wide recognition when it was suddenly recognized as a strong argument against his theory. Simultaneously with the recognition of Mendel's work came the reports of Weismann. This scientist, working with germ cells, found that acquired characteristics are not inherited. In other words nothing that parents do will influence the offspring except as this may influence their environment in later years. Thus another blow was struck to Darwin's theory by science, and many question whether he would have written his books if he had known of these works.

Men in studying the creature have never by their own initiative learned to know the Creator. Egypt by 3,000 B.C. was rich in medical lore, but bankrupt spiritually. The same can be said of the Golden Age of Greece, of about 450 B.C. The natural man cannot discern the things of God. I Cor. 2:14. Man without God usually tends to move farther from God. "Virchow the great scientist is reported to have remarked that the reason why he did not believe in a soul was because in the conduction of one thousand autopsies he had not seen any evidence of a soul."<sup>6</sup> A Christian physician replied, "This is much like saying that a person did not believe there was such a thing as an odor because he could not hear it." Certainly he who uses the natural senses to discern the things of the spirit will be led astray.

We are thankful for the blessings made available through science and wish for more Christian scientists like Michael Faraday.<sup>7</sup>

When Michael Faraday was dying—and he had the intellect of ten ordinary men—someone said to him, "Mr. Faraday, what are your speculations now?" "Speculations," said Faraday, "I have none, I thank God. I am not resting on guesswork, I know that my Redeemer liveth, and because he lives, I shall live also." May none ever rob us of such a faith.

1. *Internal Evidence of Inspiration*, Rimmer, page 174.
2. *The Heart of the Old Testament*, Sampey, page 28.
3. *Practice of Medicine Vol. I*, Tice, page 2.
4. *Biology of the Vertebrates*, Walter, page 8.
5. *Practice of Medicine Vol. I*, Tice, page 94.
6. *Biography of Bismarck*, Emil Ludwig.
7. *Baptist Bulletin*.

Musoma, T. T., East Africa.

#### REDEEMING THE TIME

(Continued from page 329)

keeps a country from complete devastation when a hurricane blows through it? It is the trees that at a time when you might have expected them to blow over did not. What is it that keeps the world as decent and hopeful as it is? It is the people who, in a time when you might expect them to be cynical and discouraged, are not.

Students, you have a very great part in today because you are the coming tomorrow.

Sterling, Ill.



## THE FINAL BOOK OF JOHN HORSCH

Reviewed by John C. Wenger

On January 3, 1888, a Mennonite youth of twenty landed at New York. John Horsch had left his German fatherland to come to a land where he would not need to give military service to his country. Already as a boy of fifteen he was deeply interested in the history and doctrine of his church. This was probably due in part to the fact that his father and his grandfather had been Mennonite bishops, and in part to his reading of the greatest book ever written by a Mennonite, the *Martyrs' Mirror* of T. J. Van Braght, 1660. It was when he was fifteen that young Horsch had learned of a scholar in Münster, Germany, who was an authority on the history of the early Mennonites, Dr. Ludwig Keller. Horsch and Keller carried on correspondence for a number of years.

Within a few years after coming to America John Horsch published his first books on the great passion of his life, *Geschichte der Mennoniten-Gemeinden*, and in English a book that saw two editions, *The Mennonites, Their History, Faith, and Practice*. For fifty years John Horsch devoted himself with great zeal to the defense and propagation of Mennonite faith and practice. Few indeed are the scholars who have devoted such a long time to the study of church history and doctrine.

Not only did John Horsch make Mennonite history and doctrine his major life interest, however. Personally he was also warmly attached to that church and its faith. The study of Mennonite history was for him no mere academic pastime, unrelated to life. He had a burning desire to awaken the twentieth century Mennonite Church to its glorious past, to the end that that ancient faith, so dearly preserved, might be personally espoused by the church of today. He was concerned to defend sixteenth century Mennonites against the malicious slanders of their opponents; and he was also determined to do all he could to prevent his church from slipping into worldliness and modernism today. One could almost say that Horsch had an evangelistic interest in writing on Mennonite history.

John Horsch labored long; he was deeply devoted to the faith; but those two factors are in themselves not sufficient to account for the quality of his work. He was also gifted with an unusual capacity for detailed and patient research. Perhaps this was his strongest point. It is true that he brought to his task a knowledge of German as his mother tongue, and he was also able to work in the Dutch tongue. But over and above this was his ability to stick to a task once it was begun. He dug down through all superficiality until he reached the bedrock of truth on a given topic. More than any other quality will this be noted in his last book, *Mennonites in Europe*.

Much of the material of this book appeared originally in articles in *The Mennonite Quarterly Review* and in the *Christian Monitor*. But before his untimely death which occurred October 7, 1941, Brother Horsch had done much work in preparing the manuscript of the new book for the press. To Edward Yoder was assigned the difficult task of completing this pre-

paration and seeing the book through the press. Brother Yoder deserves warm commendation for the splendid form of the finished product.

*Mennonites in Europe* is divided into four parts of unequal length. Part One, "Before the Reformation" devotes seventeen pages to the decadence of Christianity in the first centuries of the Christian era and to the Waldenses, a group in some respects similar to Mennonites, and which antedated Grebel and Obbe Philips by several centuries. Part Four consists of several appendixes of unusual interest. But the bulk of the book is Part Two, "Rise and Growth of the Mennonite Church"; and Part Three, "Life and Faith of the Early Mennonites." The great value of the volume lies in these two parts which account for about 360 of its 441 pages. Here we can read of the establishment of the Mennonite Church (Swiss Brethren) in Zurich in 1525, with Conrad Grebel as the chief founder; of the life, labors, and martyrdoms of many other Swiss and south German leaders, and of their Biblical faith. The author takes great pains to expose the falseness of the charges brought against the Swiss Brethren and to explain why they found it necessary to separate from Zwingli and his state church program. Then the book tells the story of the other great cradle of the Mennonite Church: the Netherlands. This is the scene of the labors of Obbe and Dirck Philips and their brilliant convert, our greatest leader, Menno Simons. Other chapters tell of the later history of the Dutch Mennonites in Holland, Poland, north Germany, and Russia. The story of the American Mennonites is to be told in a companion volume to be written by the son-in-law of Brother Horsch, Dean Harold S. Bender, of Goshen College.

One of the most interesting parts of the book is that devoted to the life and faith of the early Mennonites. At first blush one is tempted to feel that the author was too selective in his use of the sources here; he tends to emphasize those points on which modern Mennonites are in agreement with their fathers. But a more careful investigation shows that some points were made which only fidelity to the sources prompted. It is noted, for example, that many Swiss and south German Mennonites did not observe feet washing at first (p. 358). It is also pointed out that the Dutch Mennonites practiced avoidance in a way quite unknown among the Swiss Brethren (p. 328); and that the Obbenites led Menno Simons to a peculiar view of the Incarnation (p. 191). Perhaps the most significant chapter in Part Three is that dealing with the authority of the Scriptures. Attention is called to pages 354-356 where the author ably sets forth the true doctrine of the Christian's relation to the Old Testament as advocated and defended by our fathers. The Mennonite Church of today would undoubtedly be better able to meet many of the issues of the day were it better grounded on the question of relation of the Old Testament Scriptures to the New Testament.

The illustrations of the book are splendid. Here one can see how Swiss Mennonites looked two centuries ago; Swiss, Dutch, French, Ger-

man, and Russian Mennonite scenes, a Rembrandt portrait of a Mennonite minister comforting a widow; pictures of such well-known leaders as Gerhard Roosen, author of *Spiritual Conversation on Saving Faith*; martyr scenes, and the like.

The errors of the book are few. The common mistake of 1570 for Dirck Philips' death year is found under the portrait following p. 140, but the correct year is given on p. 216. It is also probably correct that the document burned by Luther was a threat of excommunication not a final expulsion (cf. p. 22). It is to be regretted that a more exhaustive index was not prepared. The exact citation of more sources would have been highly desirable.

If there is one word which applies to this book it is "indispensable." This is the final and best book of John Horsch. It presents a thorough and reliable picture of the origin and European history of the Mennonite Church, coupled with an exposition of Mennonite doctrine. Every Mennonite library, both Sunday school and personal, must have this good book. It should be included in the first six books bought by every Mennonite. And the volume is of great value for those of other persuasions, providing them with a sound and well-written account of Mennonite beginnings. We await with eagerness Volume II of *Mennonite History*.

Goshen, Ind.

## BOOK REVIEW

**Christian Newcomer; His Life, Journal, and Activities.** Edited by Samuel S. Hough. Published by the Board of Administration, Church of the United Brethren in Christ, 1430 U.B. Building, Dayton, Ohio. 293 pages. Price, \$1.00.

The main body of this book consists of the gist of Christian Newcomer's Journal, the day by day record which he made of his life and his experiences as an evangelist over a period of thirty-five years, from 1795 to 1830. Christian Newcomer (1749-1830) as a young man was a Mennonite of Lancaster County, Pa. He early experienced a marked religious awakening which brought him into contact with the religious revivalism then being fostered among the German-speaking people of Pennsylvania and Maryland by men like William Otterbein, George Adam Geeting, and Martin Boehm. After his marriage Newcomer moved to near Hagerstown, Maryland, and his services soon came to be much in demand as a preacher and evangelist. Not long after 1800 he was one of the leaders in organizing the body known as the Church of the United Brethren in Christ.

This book may be of interest to Mennonites for several reasons. It sheds interesting light on the wave of religious revivalism that swept over the early American frontier before and after the year 1800, a movement which did much to Christianize the region from central Pennsylvania as far west as Indiana and Illinois, a movement too which drained away from conservative groups like the Mennonites, Dunkards, and Amish considerable numbers of their people into more aggressive denominational bodies. Also the many personal names contained in the Journal of families with whom Newcomer lodged or at whose homes he preached will interest family historians and others. Many typical Mennonite family names occur in the course of the book.—E. Y.

God does not comfort us to make us comfortable, but to make us comforters.—Jowett.



# MISSIONS

## HAVE A HEART IN A WORLD OF NEED

By Helen Penner

"You are an American?" was the query which a man directed to Bro. Jesse Hoover as we were preparing to step off a train somewhere in France. He had probably noticed the colorful American export tags on our luggage. When Bro. Hoover answered in the affirma-

those that are founded on the peace principle!

In our Mennonite program of relief work we are definitely demonstrating that we believe in relieving human suffering, that we believe every individual is precious in the sight of God, and that we not only believe in nonviolence,

but in something more positive than that which we might call an "offensive" of good will, or perhaps aggressive good will. We are doing constructive work which stands out all the more because the world at present seems bent on destruction.

In the light of the enormous need in the world, our work is only a drop in the bucket. But it is a drop. When one has been there and has seen for himself what



Tiny Tots Drinking Their Soup at a Relief Center in France

tive he continued questioning him. "Why didn't you stay there?" he asked as if doubting his sanity. Bro. Hoover said, "I am the director of Mennonite Aid to children in France." Then the man replied with much emotion, "You are very welcome here."

The attitude of this man is characteristic of the French people. The need is great and urgent. They need help and need it now. It is necessary that relief be distributed impartially. Much valuable time and energy of our relief workers would be wasted if it were necessary to investigate into a needy person's creed, race, or political sympathies before alleviating his suffering. It is the policy of the Mennonite Central Committee to relieve need, regardless of any of the above. That frees a worker for essential work. We need not investigate anything except to see that the need is genuine.

There are those who are dying for a little bit of love. It is lack of love that is the cause of so much suffering in the world today. Instead of love as a motivating force, hate, greed, selfishness, and ambition are gripping the hearts of men. "Let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love" (I Jno. 4:7, 8). It is Christian love that should prompt our desire to help others. That is the reason why I think no other agency is in a better position to do relief work than the church. And what churches can and should help better than

we are doing, one is not likely to say, "What's the use?" It is thrilling to see what comparatively better food, comparatively better living conditions, some care, and a little love can do for those children. When one sees children existing under horrible conditions, one can't help but say, "Let's expand our program, no matter what the cost, danger, and trouble." If one thinks of it in terms of one's own children or one's nieces and nephews, one is not likely to be indifferent. Those children are as adorable and lovable as our own kiddies. There

were 1500 children in the Riversaltes camp in southern France when I visited it last October, and 160 of these were under three years of age. Those pale, pinched, emaciated, and frightened little faces, aged beyond their years, haunt one after such a visit. They have seen enough sorrow to last them a lifetime.

One day while I was in France someone was discussing relief work with us and he said, "Your

work is different from the work of a certain other group; it has a heart in it." That was indeed a compliment. My prayer is that there will always be that Christian love prompting our relief work. It will go further and will have more lasting results. We are trying to ease the burdens of our fellow men and trying to restore their faith in man and thereby to renew their faith in God also. Some of these people are finding a hell on earth when they are down and out, have lost faith in man, and can see no hope in the future.

Someone asked me the other day how this experience in relief work had affected me. I answered, "If you mean whether I have changed my mind on our peace stand, I should say not, after I have seen what war can do, and if you mean whether I have more or less faith in God, I would say 'far more.'" Adventuring in faith does not weaken it, and one finds out things which are impossible to find out in any other way. What good is our faith if it doesn't work?

In our program of aiding war sufferers in France we are working in a number of different ways. At Cerbere we have a canteen where 45 children are fed regularly, at Banyule and Collicure, a distribution center gives out food to needy families of three small towns, at Canet Plage we have a convalescent home for 60 children from the concentration refugee camp near there. In Lyons and surrounding districts where Bros. Joseph Byler and Henry Buller are working, we are helping needy children by feeding them at school. Bro. Byler has estimated that about 35,000 were aided last winter. There is also some individual aid given. A new home for 120 children was opened last month near Lyons by our group, if plans worked out. You can't imagine what good news that was to me, for when I left it looked as though we would not be able to expand our work for some time. In fact, it looked questionable whether we would be able to carry on much longer those projects we had started.

Those whom we are able to help are very grateful for everything we can do for them, and they realize that we long to help more but are often hindered in one way or another.



Three Little Sisters Who Are Receiving Help from Our Relief Workers in France



In memory I can still hear the children at the Canet Plage convalescent home on Christmas Day shout in French, "Long live the devoted Mennonites—those who are with us, and those far away!" Sometimes we could help with only a word of cheer or encouragement. The fact that we were there even helped.

"But what can we do?" I hear you ask. There are a number of things:

1. Keep informed.
2. Discuss this information with your family around the table.
3. Pray for the workers and the work.
4. Give liberally.
5. Send in clothing, new or used clothing that is clean and in good condition, to Mrs. M. C. Lehman, Ephrata Clothing Depot, Akron, Pennsylvania.
6. Write to those who are working over there. (Use air mail. To France, it costs 30 cents for half an ounce. Do not send a card signed by a number of people. A personal message means much more.)
7. Be willing to go if your services are needed.

In a letter from Lois Gunden, written July 13, she writes that a shipment of clothing reached Lisbon and will be sent to Marseilles by boat. What a day of rejoicing there will be when that clothing can be distributed in the camps and among the children at our home! Clothing such a big family was a problem not easily solved, as clothing is strictly rationed in France. Those warm woolen things, and the shoes especially, will be a great help over there this winter. Fuel is very scarce, and one notices the cold much more when one does not have proper food and clothing.

Bro. Orie O. Miller asked us what people thought of our going to Europe at a time like this. I told him that some thought we were brave; others thought we were crazy. Would I do it again? Yes, I would, and gladly. Relief work is different. Surely it is risky, dangerous, and uncertain, but so are many other things. It is not a fool's errand. There is a satisfaction and a joy in being there to do the actual giving. No longer need one's sympathies work off only as an emotion, but one can be busy going about "doing good." There is something definite to do and one's services are needed, and needed badly. People's lives are depending on us. It is a great responsibility but we are not doing the work alone. One is only a representative of the many folks at home who are interested and backing up the work with their prayers, time, and means. We have the promises of our Lord that He is with us. It was hard for me to leave my big international family of adorable children, who usually called me "Mademoiselle Americaine."

In the sermon we heard on the boat on Decoration Sunday, Mr. Hermon, formerly of the American church of Berlin, said that if the Unknown Soldier could be resurrected today he would say, "This is not that for which I died."

Love is the greatest force, and it has penetrating and irresistible qualities that no other way of life has. Soon after I arrived in France I wrote an article that ended with

a plea for a universal language. I do not mean that one whose actions are motivated by love will not be misunderstood at times,

but love is a language that is more easily and more widely understood than any other. Beatrice, Nebr.

## IN THE MULTITUDE OF LIES THERE IS SAFETY

By S. Jay Hostetler

So think the Turiyas. So thinks the fox whose strategy for escaping the hounds is a multitude of deceptions. And the Turiyas also aim to throw you off their trail by a multitude of lies. They are not worried that you discover they have lied. They will probably tell a second contradictory lie three sentences after the first if they speak four sentences. If not, they will likely tell the lie one or two sentences after the first! The Turiyas are "depressed" people. Turiya is the name of their particular caste. It is the caste from which our Christians in Bihar come. They are bamboo weavers.

Though we have not found any yet who are worse in this respect, they are not the only people who believe in untruth. An educated man here, in comparatively high position, explained that they are taught from childhood to speak untruth rather than truth, but to say it in such a way that it appears to be the truth. And non-Christians in general here think it would be wrong to tell the truth, if by so doing some one's life were in danger. How many of us would have the moral courage to tell the truth if we thought it would endanger our lives? I have been teaching a number of local high-school boys of high caste for several months. We have been studying the Gospel of Matthew. One day we came upon the question of lying. They unhesitatingly said that ordinary lying is wrong, of course, but that it would not be wrong to tell a lie to save a life. They were surprised when I said that even then it would be wrong to tell a lie. They posed this situation: Suppose you had a thousand rupees in the house and a thief would come and ask you how much money you have—should you then answer with the truth? Of course, you should answer with the truth, was my answer. But that does not mean that I would be bound to say that I have a thousand rupees in the house. I could give any one of a number of different answers without telling a lie. This was the substance of my answer.

"But suppose," said one, "that if you would not tell the thief a lie by saying that you do not have any money with you, he would give you a weapon in the stomach."

"But," answered I, "you do not take into account the power and help of God. God could render him powerless to touch me. God has all power, and He is always ready to hear our cries for help, and He can protect us against the most powerful enemies. Now, if I should choose to lie, I should be rejecting the way of God, and choosing to protect myself by my own devices. But if I choose to rely on God's help, I would not tell an untruth. Which would be better, to remain truthful and under God's protection, or to lie and reject God's help?"

The boys admitted that remaining on the Lord's side would be best. And on several subsequent occasions when the question of lying arose again, they aligned themselves with the principle of truth-telling under all circumstances. Let us pray that it may bring them a step nearer the kingdom.

But I fear we must say that the Turiyas and other outcaste people follow the practice of the principle that "in the multitude of—lies—is safety" in nearly all circumstances. You ask Phakir where his brother, Chohan, is, and he will possibly answer that he went to bazaar. You turn the corner and meet Chohan right there. He had been right there all the time. You come to Ganesh's house to see him. His wife answers your inquiry by saying that Ganesh went to his sister's house in the village of Bhondo. You turn and start back only to discover Ganesh in the garden by his own house. Why should they lie in such simple cases? Who knows, they reason, what might be the outcome of your visit? It might mean trouble, and by telling you where the man is, they would have been responsible for helping bring down the trouble on the man. And they have plenty of seeds of trouble scattered about ready to spring up with a little watering. "In the multitude of—lies—there is safety."

One of our young women, before she was a Christian, appeared one afternoon on our verandah, and announced that all their men had been caught by the jungle guard, and arrested for cutting bamboos illegally, and were in custody, and would have to pay twenty-five rupees each for release. That was the time Bro. and Sister Friesen were visiting us. Bro. Friesen and I immediately left with her to go and see what was wrong. On the way we met two of the men who "were in custody." They knew nothing of the affair, and all the other men concerned were there also and knew no more about it! And not once was the young woman embarrassed nor did she show any signs of nervousness that she was caught so bold-faced in a lie. What was her motive? I do not know. It may be that she thought we would quickly give her money to go to release the men. Or it may be that she just wanted to be the center of some excitement.

This same woman, some time after she had come into the church, I am sorry to say, told us one day that she is working in the mica mine near her home. She told us this on several occasions later also. We noticed several times when we were at her home that she was not at work during working hours. She would say that she was not feeling well or something similar. Some time later we learned from someone else that she does not work in the mine at all, but mends baskets in the bazaar or town! What reason did she have for telling



this lie when it made no difference to us? I do not know, unless it was simply force of training.

It takes teaching and praying and preaching and praying and admonition and praying to help them out of this evil habit. But we are glad to see progress, and trust more progress will follow.

Of course there are also clear reasons for some of the lying we encounter. One day I went to a village several miles away to see a man who had once been a professing Christian. I came to his house. Only his wife and daughter were there. I asked about him. His wife answered that he was not at home, but had gone to another village, some six miles through the jungle, to a wedding. He would be back in two days. So I turned and started for home. After going a half mile I saw a man who looked like him herding cattle a little distance away. He also saw me, and started toward me. I soon saw that it was in reality the man I was seeking. What is the explanation of the wife's lie? It is simply that she does not want anything to do with Christianity and does not want me to talk with her husband, and so to her the easiest way out this time was to tell me a lie, although it was so soon exposed.

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"I'll do it—I'll make a clean sweep of everything. Junie, my darling—come to your wretched father. I promise you that we'll never have another Saturday like we have had today. I am a changed man. The Lord, I thought, had dealt bitterly with me, but I've learned my lesson. Things will be different from now on."

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## NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

**CHRISTIAN NURTURE IN THE FAMILY.**—Deuteronomy 6:4-9, 20-25;  
II Timothy 3:14, 15

Lesson for November 8, 1942

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It is a law of nature that the weak have to yield to the strong. The sacred writer tells us that the evil bow before the good. Prov. 14:19. That proves that goodness has more power than evil. But Paul tells us (II Tim. 3:13) that evil will continue to grow worse through the centuries. If the good is to continue to counteract and conquer the evil, it follows as the day the night that it must exert a relatively greater strength and effort. What is the matter today that evil seems to sweep over the world like a flood? It is not that evil has become stronger than the good, but that the good people have taken a periodical vacation, which is something that evil never does. In the home, the church, and the state the voice of truth is silent while evil is vociferous. Even where the good are vocal their teaching is largely negative. Defensive action has never yet won a war; and that axiom is just as evident in the field of ethics and religion as in the field of military combat.

Training the child in the way of truth makes it wise to the devious technique of the forces of evil, puts armor on his body, and a sword in his hands, whereby he will be able to quench all the fiery darts of the wicked. To send a child forth into the world without this training is as unwise as it would be for our government to send forth soldiers to meet the enemy without military training and with no weapons but their bare hands. For the parents to delegate religious training to the forces outside the home leaves the child with too little and that little supplied too late.

**Deut. 6:4-9.** Division results in vacillation and weakness. The Jews were not to have a pantheon of gods, but to worship the one Jehovah God. Paul informs us that though there be gods many yet to the Christian there is but one God and but one Lord, Christ Jesus. I Cor. 8:5, 6.

To love the Lord with all the soul, mind, and strength leaves no reserve of devotion and adoration to be wasted upon secondary things. To be single-minded is to have power; to be double-minded is to be weak and unstable as water.

That which isn't good enough for my children is not good enough for me. I want nothing but the best for myself, as well as for my children. But if that which I have

is the best, then my soul shall make her boast in the Lord and I will give more diligence to transmit it to my children than I will to feed and clothe and otherwise nurture them.

"Out of the abundance of the heart the mouth speaketh." Only the overflow of heart can give the lips full speech. The gossip is a gossip because his heart and mind are filled with titbits of neighborhood news. To this he adds his flavoring of malice and envy, and sends it forth as a deadly contagion to destroy the peace of the community. One whose mind is filled with the knowledge of the truth, and whose heart is filled with the love of God will of spiritual necessity send forth that truth flavored with divine love. That work of righteousness shall be peace, and the effect thereof quietness and confidence forever. Isa. 32:17. If Christ is your life and His truth is your stay there will be a continuous emanation from your person that will reveal Him both to your children and all other members of your family. To a lesser degree that emanation will have its influence upon the community outside your home.

Things of little value may be carelessly kept, but divine truth is of such great value (Psa. 19:10) that they need to be bound to your person lest they be lost, and written where they can be constantly read lest they be forgotten. Your child will want to know the why of things. Observe I Pet. 3:15, 16. Obedience is righteousness; disobedience is sin.

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### THINGS THAT MAR FAMILY LIFE

**Gen. 4:1-12; 27:1-45; Deut. 24:1-5; Mal. 2:13-16; Matt. 5:31, 32; Mark 7:10-12; Luke 12:13-15; Rom. 7:2, 3; I Cor. 7:10-16**

Lesson for November 15, 1942

**Golden Text.**—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6:2.

**Gen. 4:1-12.** At a ministerial convention one minister got up and gave as a testimony that in twenty-five years of married life he

and his wife had never had words between themselves. Another minister jumped up and said: "Thank God, that's a lie." The ideal home is a picture of the most beautiful thing on earth, and the most applicable figure that we can give of heaven.

But never since sin has entered the life of man has there been a home that has not had some evil to mar its beauty. It takes two to make a fight, but it takes only one to disturb the peace. We do not read that Abel was the favorite son of Adam and Eve, nor that Abel had in any wise injured Cain. But Cain was angry with Abel because his own works were evil while those of Abel were righteous. In other words, Cain was angry with Abel because Abel would not be as wicked as he was. Cain spoke to Abel. We do not read that Abel talked back. But we do know that it is a psychologic law that it is easy to control your temper as long as you keep your mouth shut. But as sure as you open it there will be an explosion. There was a black sheep in the first family, and there have been so many since then that it has passed into a proverb, "There is at least one black sheep in every flock."

**Gen. 27:1-45.** There were four in the family of Isaac that did wrong. Isaac was in the wrong in that he was partial to Esau; Rebecca was wrong in that she was partial to Jacob; Esau was wrong in that he despised his birthright; Jacob was wrong in that he could not bide God's time to bestow upon him the promised blessing. Since all were wrong all did wrong.

**Deut. 24:1-5.** You may think that you know the one you marry, but you don't. There will be lots to learn about each other after the nuptials. And each will find some trait in the other that will mar their compatibility unless good sense comes to the rescue and causes them to bear with each other until the necessary adaptations can be made. The first year is the hardest, but it takes a lifetime to perfect marriage into a complete oneness. Do not ask your spouse to do all the adapting. Do some of it yourself. It will not be as difficult to change yourself as to change somebody else, and it is productive of much less irritation.

**Mal. 2:13-16.** When there is discord in the family, the prayer life is hindered. I Peter 3:1-7. If the spirit of the contracting parties in marriage is wrong, that marriage will go on the rocks. Only a change to a proper spirit can prevent it. If there is a spirit of humble submission on the part of the wife, and one of loving care and protection on the part of the husband, any marriage can be made a success. But pride, selfishness, and faultfinding spell failure.

**Matt. 5:31, 32.** The average woman wants a home. When you drive her out of your house she will likely seek the shelter of another man's roof for love and protection.



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Things of little value may be carelessly kept, but divine truth is of such great value (Psa. 19:10) that they need to be bound to your person lest they be lost, and written where they can be constantly read lest they be forgotten. Your child will want to know the why of things. Observe I Pet. 3:15, 16. Obedience is righteousness; disobedience is sin.

**II Tim. 3:14, 15.** The Holy Scriptures were vital teachings of faith to Lois and Eunice. Because they had accepted them with much assurance, they obeyed them and taught them to little Timothy. The life and teachings of mother and grandmother had the effect of impressing these truths upon Timothy so that he received them with much assurance. He had learned them; he was assured of them: now to be blessed he was to abide in them. The result would be salvation through faith that is in Christ Jesus. By teaching them he would both save himself and them that heard him. I Tim. 4:16.

### THINGS THAT MAR FAMILY LIFE

**Gen. 4:1-12; 27:1-45; Deut. 24:1-5; Mal. 2:13-16; Matt. 5:31, 32; Mark 7:10-12; Luke 12:13-15; Rom. 7:2, 3; I Cor. 7:10-16**

Lesson for November 15, 1942

**Golden Text.**—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6:2.

**Gen. 4:1-12.** At a ministerial convention one minister got up and gave as a testimony that in twenty-five years of married life he

and his wife had never had words between themselves. Another minister jumped up and said: "Thank God, that's a lie." The ideal home is a picture of the most beautiful thing on earth, and the most applicable figure that we can give of heaven.

But never since sin has entered the life of man has there been a home that has not had some evil to mar its beauty. It takes two to make a fight, but it takes only one to disturb the peace. We do not read that Abel was the favorite son of Adam and Eve, nor that Abel had in any wise injured Cain. But Cain was angry with Abel because his own works were evil while those of Abel were righteous. In other words, Cain was angry with Abel because Abel would not be as wicked as he was. Cain spoke to Abel. We do not read that Abel talked back. But we do know that it is a psychologic law that it is easy to control your temper as long as you keep your mouth shut. But as sure as you open it there will be an explosion. There was a black sheep in the first family, and there have been so many since then that it has passed into a proverb, "There is at least one black sheep in every flock."

**Gen. 27:1-45.** There were four in the family of Isaac that did wrong. Isaac was in the wrong in that he was partial to Esau; Rebecca was wrong in that she was partial to Jacob; Esau was wrong in that he despised his birthright; Jacob was wrong in that he could not bide God's time to bestow upon him the promised blessing. Since all were wrong all did wrong.

**Deut. 24:1-5.** You may think that you know the one you marry, but you don't. There will be lots to learn about each other after the nuptials. And each will find some trait in the other that will mar their compatibility unless good sense comes to the rescue and causes them to bear with each other until the necessary adaptations can be made. The first year is the hardest, but it takes a lifetime to perfect marriage into a complete oneness. Do not ask your spouse to do all the adapting. Do some of it yourself. It will not be as difficult to change yourself as to change somebody else, and it is productive of much less irritation.

**Mal. 2:13-16.** When there is discord in the family, the prayer life is hindered. I Peter 3:1-7. If the spirit of the contracting parties in marriage is wrong, that marriage will go on the rocks. Only a change to a proper spirit can prevent it. If there is a spirit of humble submission on the part of the wife, and one of loving care and protection on the part of the husband, any marriage can be made a success. But pride, selfishness, and faultfinding spell failure.

**Matt. 5:31, 32.** The average woman wants a home. When you drive her out of your house she will likely seek the shelter of another man's roof for love and protection.



You thus drive her into adultery. But if she has been maritally unfaithful while in your home you do not make her worse by sending her away. But you might reclaim her to decency if you didn't.

**Mark 7:10-12.** To honor parents means more than to say, "I have fine parents." It means to stand by and support them in every possible way while they are upon the earth. If children properly honored their parents there would be little need for old people's homes. But indirectly, and sometimes directly, it is the teaching of our religious leaders that is at fault that children do so little real honoring of their parents.

**Luke 12:13-15.** Covetousness is not angry that the brother got more; it is angry because it didn't get it all. Because of covetousness the division of the family inheritance makes many a sore spot.

**Rom. 7:2, 3.** When marital bonds are esteemed as binding for life there is no divorce, but a careful effort on the part of both to make that union a success. But when the vows are so lightly esteemed that they are broken at any individual caprice then nothing will last. He who will not consider the marriage vow as sacred will have no respect for lesser vows.

**I Cor. 7:10-16.** If, after your marriage, you get the idea that you married one beneath you, don't leave him. Make him better by being better.

**MOTIVES THAT STRENGTHEN FAMILY LIFE.—Exodus 2:1-4; 20:12; Joshua 24:14, 15; Proverbs 31:10-31; Luke 2:41-51; Ephesians 5:22-33; 6:1-4; Colossians 3:18-21**

Lesson for November 22, 1942

**Golden Text.**—Love never faileth.—I Corinthians 13:8 (R.V.).

**Ex. 2:1-4.** Childless marriages are frequently very unhappy, and divorce is much more common where husband and wife do not have the common bond of children. Lasting satisfaction and happiness come into the life only as we get to live for someone or something outside of ourselves. The husband finds pleasure and satisfaction in laboring for the little wife at home; the wife finds her happiness in doing things for her husband; and the two together have their joys multiplied when children come into the home for whom they can work and plan together. Even the ordeals of sickness and danger that beset the children help to strengthen the ties that bind the family into one.

Jochebed believed with all her heart that she had a mission in life. That mission was to bear children that God could use to His honor and glory and the blessing of mankind. She became the mother of three (Moses, Aaron, and Miriam), all of whom played a prominent part in the birth of Israel as a nation, and the dedication of that nation to be the people of God.

The production and rearing of children to do and carry on the work for God that we longed to do, but could not, is the noblest motive of married life and raises marriage and parenthood to the level of a sacrament.

**Ex. 20:12.** The home is the foundation of human society. The qualities of character that are exemplified in the home will be carried into all other human relationships. When home life collapses the nation will collapse with it. This scripture does not necessarily mean that those who honor their parents will live to old age, while those who do not will die young, but it does mean that honoring of parents is one of the qualities of citizens which will contribute to long life for the nation. The Chinese honor their parents as do no other people, and they are the world's oldest nation, having an unbroken history of more than thirty-five centuries. Stability to family ties makes them the most stable people no earth. Where there is no obedience to parents there will be none to church and state.

**Josh. 24:14, 15.** Caleb and Joshua were the stalwarts of Israel from the time of the exodus from Egypt to the conquest of Canaan. The source of their strength lay in their unaltering faithfulness to Jehovah. The multitude likes to follow the strong man; so when Joshua told them that, regardless of what others did, he and his would remain true to Jehovah, they declared that they would do likewise. Caleb's nephew and son-in-law was the first judge over Israel. Men, strong in faith, have sons strong in character.

**Prov. 31:10-31.** The primary meaning of virtue is strength. It takes strength of character to remain morally clean in a corrupt world. But the virtuous woman of our text was strong in every way. Her husband did not have to be afraid that she would despoil him of his goods. She was no gold digger. Instead she did him good all the days of her life. She and her husband had formed a partnership. The failure of the one meant the failure of the other; and when the husband sat among the elders of the land it was the strong wife back home who had made it possible. Such a woman will need no eulogy; her own works will rise and praise her. She being dead, they will rise and speak. The husband who has such a wife, and the children who have such a mother are rich beyond computation.

**Luke 2:41-51.** A common interest on the part of all members of the family in the worship and service of the Lord is a stronger bond to hold the family together than bonds and chains. And happy are those parents who see their children outstripping them in devotion to the Master.

**Eph. 5:22-33—6:4.** There is a slight difference in meaning between submission and subjection. The first is a voluntary yielding to the authority of another, while the second may imply compulsion. The children and servants obey under compulsion if need be, because of their inferior standing; but the true wife, though the equal of her husband, submits herself graciously to her Lord and head. His will is her will, and her body is his body. Therefore she does his will as though it were her own, and he loves her body as though it were his own.

Such a family is invincible to the calamities that crush less noble spirits.

**Col. 3:17-21.** Some things are found in so-called Christian homes that are not fitting.

It is not seemly to hear the songs of Zion in a brothel; nor is it seemly to hear the songs of the gutter in the home. But the things that can be done in the name of the Lord are always proper in the Christian home.

## THE MISSION OF THE CHURCH

Matthew 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13:1-3; I John 1:3

Lesson for November 29, 1942

**Golden Text.**—As my Father hath sent me, even so send I you.—John 20:21.

The things that the Master began to do and teach (Acts 1:1) while here in the flesh He is continuing to do in His body which is the church. Even as He is, so are we in this world. What a noble calling for the church! And what an ignoble failure by the church!

**Matt. 18:15-17.** The great work of the church is to gain souls for Christ. For this reason she is to preach the Gospel to all nations. But the verses under consideration at this time do not have to do with the initial winning of souls but to their reclamation if they fall into sin after they have become part of the body. In this matter, the church is much more negligent than in its evangelistic endeavor. The loss to the church in general through backsliding is fully 75 per cent of all those who make the good confession. And many of them are lost to the church without the cognizance of the pastor or the laity. They go, and nobody notices or cares. Some may even think, "Good riddance." If it is worth the pain to bring a child into the world it certainly should be worth the trouble to rear it after it is here.

A man can sin against me without doing me any personal injury. He may profane the name of the Lord I love. When he has sinned against Christ and the church it is my personal duty to reclaim him before the rest of the church knows that he has fallen. Would I broadcast His misdeeds to the world if he were my father or brother or son? In Christ he is all that to me. Though I cannot justify his sin I should hide it from those who glory in another's fall until such time as his stubborn pride may make further secrecy unwise. Don't forget that the Saviour tried to reclaim Judas Iscariot up to the moment when he left the apostolic band to go into the darkness of betrayal and suicide. And He never told the other eleven that Judas was a thief and worse. Those things they found out later. Even as He is so are we in this world.

**Acts 1:8.** The Greek word for "witness" is "martus" from which we get our English word "martyr." It signifies one who tells the truth of what he has seen and heard. In the early days of the church such witnessing for Christ often resulted in being slain because of the testimony. Such witnesses became martyrs. They overcame by their testimony and the blood of the Lamb; and they loved not their lives unto the death. Rev. 12:11. If I would make sure of the crown of life I must be faithful in my witnessing unto the death. But I am too weak, I have no more courage than a rabbit. When the weak



receive the Spirit, they will have the power; when they have the love, they lose the fear.

How far shall the church carry the message? To the ends of the earth. Where can I safely go? Wherever His Spirit leads me. As a soldier in the army of the Lord of Hosts there is but one thing for me to do—OBEY ORDERS.

**Acts 2:42.** The learner in Christ never learns all on this side of the gates of pearl. But he is anxious to know. Therefore he will always be a diligent student in the things of God. He will not get tired of learning, and the teacher who loves the truth will not get tired of teaching. The fellowship of teaching and learning, the fellowship of prayer and service, the fellowship with Christ in the Spirit, are all symbolized in the fellowship of the breaking of bread.

**Acts 6:1-4.** The church is the household of faith. Every member has obligations to every other member. The naked need to be clothed and the hungry need to be fed. It is a lesser duty than teaching the word and prayers, but a duty nevertheless that should not be neglected. Faithfulness here brings noteworthy rewards. I Tim. 3:13.

**Acts 11:27-30.** The church in Judea did not have to plead for help from their Gentile brethren in Antioch. As soon as the Lord revealed to them the coming need the brethren determined to pay a debt of brotherly love that they owed to the church in Judea. A friend of mine was so shy as a child that he would not ask for anything to eat at the table though his plate was empty. Needless to say, the rest of the family saw that he got food without asking. We should show the same interest in each other in the church.

**Acts 13:1-3.** To go forth without the commission of the church is better than not to go at all; but when the church commissions you and dedicates you with the laying on of hands and prayers, you can rest assured that they will support you with their prayers. God's blessings will follow such goings forth, for the whole church is going in the person of its delegates.

**I John 1:3.** That which is shared with others multiplies. Therefore keep thy troubles and sorrows to thyself; but joyously share the good.

#### THE MEANING OF CHURCH MEMBERSHIP.—Acts 2:37-47; 4:13; I Cor. 12:12-31; Colossians 3:1-17

Lesson for December 6, 1942

**Golden Text.**—Now ye are the body of Christ, and members in particular.—I Cor. 12:27.

**Acts 2:37-47.** There is a sense in which I can save myself; but there is another sense in which God alone can save. Peter told the multitude to save themselves from this untoward generation by repentance and baptism unto the remission of sins. Repentance and baptism are things I can and must do: remission of sins is a subsequent act that God alone can and will do. The church, then, is a body, the individual members whereof have renounced the things of darkness, have come out and separated themselves from those who walk not with the Lord, and now find a com-

munity of interest with all those who gladly follow the Lord.

**Acts 4:13.** The outside world may marvel at the changes that take place in the lives of believers, and impute it to the fact that they have been with Jesus. They are not able to comprehend all the facts in the case. The saint has undergone this transformation, not so much because he has been with Jesus as because he is in Christ Jesus. II Cor. 5:17.

**I Cor. 12:12-31.** The human body is composed of many members, each member doing its own work in perfect co-ordination with every other member. As long as each muscle, gland, and organ function perfectly I am in good health. The moment one of them fails the whole body gets sick. Under necessity I may lose certain members and survive, but I will never be the same as I was before. This body of mine Paul takes and uses as a figure of that spiritual body of Christ which is the church. This spiritual body is just as real as is my physical body. My torso and limbs united to my head make me a complete living body. If for any reason

#### GIVING THANKS UNTO THE FATHER

**"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12).**

Giving thanks unto the Father  
For His glory lighted way.  
Giving thanks unto the Father  
For His blessing every day.

Giving thanks unto the Father  
For the harvest of the field,  
Giving thanks unto the Father  
For the good His mercies yield.

Giving thanks unto the Father  
In all we do and say,  
Giving thanks unto the Father  
As we daily kneel to pray.

Giving thanks unto the Father  
Every shining hour of life,  
Giving thanks unto the Father  
As we rise above all strife.

Giving thanks unto the Father  
As we bless His holy Name.  
Giving thanks unto the Father  
As we far His Word proclaim.

Giving thanks unto the Father  
As we sing His psalms of praise,  
Giving thanks unto the Father  
As with joy His anthems raise.

Giving thanks unto the Father  
For His gifts of boundless love,  
Giving thanks unto the Father  
For His glory from above.

Giving thanks unto the Father  
Through the shining hours of time.  
Giving thanks unto the Father  
As we live in light sublime.

Giving thanks unto the Father  
For the joy of life Divine.  
Giving thanks unto the Father  
For His heavenly radio line.

Giving thanks unto the Father  
For the joy of truth untold.  
Giving thanks unto the Father  
As the Heavenly gates unfold.

—Mary P. Denny.

my limbs and torso were separated from my head I would not live very long. So the church must continue in perfect union with Christ her head if she is to retain spiritual life.

No part of the body lives for itself alone, but for the whole. My heart pumps the blood to the entire body; the lungs keep it pure. The alimentary tract prepares nourishment for the body; the blood carries it to the part that needs it. My eyes are the windows to my soul; my hands are my servants; my feet are my messengers; my mouth is the gateway through which I receive nourishment and send forth uttered thought. If I should give the use of every member and then try to find which was the most important I would have to confess that in its own functions no one member could replace another.

In the church, too, we need every individual member. The unfortunate thing for the health of the church is that about 80 per cent of the members are so lethargic that they barely function.

**Col. 3:1-17.** We cannot live in Christ until we have first died to sin. There is a sense in which we are dead to sin, but another sense in which we are not yet dead but are busily engaged in the killing of our members. In Christ's death we reckon ourselves as dead; in His resurrection we reckon ourselves as risen. We take this position as an act of faith in the redemptive work of Christ. After Christ arose He went to glory; after I am risen with Christ I will seek the things which are above. Before my death to the sinful life my affections were set on things on the earth; after my death my affections are set on things above. Before Christ was my life I tried to keep alive my sinful members; after He became my life I mortified all my sinful inclinations. This latter is a continuing process and is possible only as I continue in Him. They that live in sin cannot help but walk in it.

To some things I must die; from all evil I must divest myself. The evil man robes himself with evil as with a cloak; the righteous man is arrayed in the garments of righteousness. You cannot wear both at the same time. But after you have put on the new man, which is renewed after the image of Christ, then you will, as the elect of God, put on all the noble qualities that adorned the person of Christ. The crowning grace that perfectly binds the saints to Christ and to each other is the grace of divine love. Whatever else you may fail to do, do not fail in this. When we sing the songs of Zion we do more than praise God. We teach and admonish one another. Music is the most exalted form of expression. Is Christ so exalted in your life as your life that you can sing with grace in your heart to the Lord? Do you love Him so that you would not do anything in word or deed apart from Him? Then you realize what it means to be a Christian and are a member of His body.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.



# BIBLE STUDY

## CHRISTIAN DOCTRINE

### XXXIX. Man—The Fall of Man (Concluded)

By the Bible Study Editor

There have been many consequences of evil as the result of the first transgression. Every evil thing in the world is attributed by man to the results of the first transgression, and it is a common conception of men that the devil is responsible for every evil thing which comes, or evil experience which transpires in the life of man. These things are true to a limited extent. The devil was the instigator of the transgression, but man was the instrument of it and is held responsible to God for that and all subsequent transgression in the world. "By one man," is the verdict of God concerning the coming into the world of sin and of all its consequences.

#### The Immediate Consequences of the Fall

"The day that thou eatest thereof thou shalt surely die." It is true that God knew all of the experiences that would come to man when He created him. Before the foundations of the world the Lord had provided for the Lamb to be slain. Eph. 1:4; I Pet. 1:2, 20; Rev. 3:18. It was not an afterthought on the part of God that Jesus Christ was chosen to be the propitiation for the sins of men. While the sin and fall of man were known unto God before they occurred, so also was the redemption of man known unto God before the occasion of the sin which called for redemption and reconciliation. While sin did, and does, abound unto death, it is evident that grace must be, and is, more abounding than sin and death. Rom. 5:20, 21. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness through the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26). All of the consequences of sin were known unto God.

It has been already noted that the first consequence of sin was the spiritual **separation of the soul from God**. There remained a contact with the Creator, but it was one which existed only by the initiative of God. The man and woman clothed themselves with fig leaves and hid themselves from the presence of the Lord amongst the trees of the garden. There was a spiritual separation from God. With a conscience of wrong, coupled with fear of God, the soul did not desire the communion and fellowship with God which it had when there was no disobedience of His will. "The carnal mind is en-

mity against God: for it is not subject to the will of God, neither indeed can be" (Rom. 8:7). "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). "Having no hope, and without God in the world" (Eph. 2:12). God's contact with the world and with men in the world is through His Spirit. "He will reprove the world of sin, and of righteousness, and of judgment" (Jno. 16:8).

Another immediate result of the transgression was **the consciousness of the flesh**. There is a sense in which the flesh is essential to our life, and every desire of the flesh has a legitimate purpose as created and functioning by the divine wisdom and purpose of the Creator. The whole body functions as ordained of God, and it does so without a great deal of our consciousness of these functions. But the world of today has become tremendously **physical conscious**. "They saw that they were naked" (Gen. 3:7). From that day to this the law of the flesh has been a great factor in the lives of men—the lusts of the flesh, the desires of the flesh, the deeds of the flesh, carnality, the carnal mind, after the flesh, in the flesh, fleshly, fleshly mind and lusts, flesh and blood. These expressions are so common to those who are readers of the Scripture and they are so prominent in the experiences of men as to be readily recognized as being the source of much evil. From the day that the man and woman were conscious of their flesh, the power of the flesh was manifest in their lives and in the lives of all their seed. It has been intimated that before the Fall the man and woman were clothed with a garment of glory which God had given them. After the transgression this garment of glory departed from them. This conclusion may be deduced from the fact that after they had eaten the forbidden fruit, "they saw that they were naked." Or it may be a conclusion from the statement that man has "come short of the glory of God." There is no fact upon which such a statement can truly be founded, that man was dressed in the glory of God before

the fall, but the fact that they knew that they were naked, and that they sewed fig leaves together and made them aprons (margin, "things to gird about"), is evidence that they were conscious of their flesh, and that flesh became one of the demands upon their natures and upon their lives.

Three factors of sin had been awakened in the lives of Adam and Eve: (1) the lust of the eye; (2) the lust of the flesh—good for food; (3) the pride of life—to make one wise. All of these factors of sin are within the body, the flesh. When one loses a sense of his responsibility to God, he becomes subject to the call of every other power of passion that is in the world. His mind and heart are open to the enticing influences of the Devil, or Satan, and to every other evil spirit. He may be enticed by evil men. He is under the power of the appeal of every lust in his body to lead him away from God. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:14, 15).

#### Physical Conditions Altered

We are told by the Lord, in His revelation to John, that there will be a condition in the new heaven and earth, when there will be no more pain. Such must have been the condition before the fall of man. But, after the transgression, man was told that there will be pain. Gen. 3:16, "I will greatly multiply thy sorrow and thy conception." Along with the begetting of human life there will be the sorrow of the begetters. The highest gift of the body produces the greatest anguish of the body. This was a direct judgment of God upon mankind, and an immediate consequence of the disobedience against the will of God. All men do not suffer the same pains and ills, in life, but all men are subject to any of the ills with which the human race is afflicted. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. 5:14). The transgressions differ and the consequences differ, but all are alike subject to the one great judgment of sin—death.

The **subjection of man to man** is another physical consequence of the sin of man. The woman was made subject to the man. In the case of Eve, her desire was to be unto her husband—"and he shall rule over thee." They who had endeavored to exalt themselves were made humble. One of the great conflicts in the world has been the desire of one to rule over another, and the rebellion of one against the authority of another. The sufferings of the political world are the consequences of the powers which subject men. The blessing of the Christian world lies in the fact that a man may submit himself, of





his own will, to the powers or authority of another. In the heathen world one may see the direct results of the first sin, in the subjection of women to the rule of men. In the Christian family the wife is submissive to the headship of the husband, who, in turn, loves and cherishes his wife as he does his own flesh.

The third result of a physical character upon the world was that of **labor, in order to acquire food**. "In the sweat of thy face shalt thou eat thy bread." Exertion is implied in the new order of life which God inflicted upon the transgressors. There was no longer the privilege of dressing and keeping the garden. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." There was no lack of food in the earth, but there was another method of acquiring its fruitfulness, one which reminded the man of the fact of his transgression of the will of God. Labor is a blessing when it leads one to acknowledge God and to confess the fact of sin. The sweat of the face is precious when each drop tells the story of a God who is waiting to be reconciled to man through the great sweat drops of His Son who came to bear all the judgments of sin in His own body.

Another physical judgment resulting from sin, was that the **earth became less productive**. "Thorns also, and thistles shall it bring forth to thee." Isaiah's prophecy tells of the fir and myrtle coming up instead of the thorn and briar. But, in the case of Adam, the thorn and thistle came up instead of that which was used for food. The source of the supply of food was disrupted so that his purposes for life were impeded, and the sweat of his face resulted in the removal of those impediments. The effort of mankind is toward that which will increase the fruitfulness of the earth. God knew the purposes of His curse upon the first transgressions.

**All creatures have been affected** by the curse of man's sin. To the serpent the Lord said, "Thou art cursed **above** all cattle, and **above** every beast of the field." This statement implies the extent of the curse, and that the degree of it was increased in the case of the serpent. "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The enmity between man and the serpent is also mentioned, which curse is certainly verified in human relations with serpents. There is more implied in the statement which the Lord God made relative to the bruising of the heel and the crushing of the head. In that statement the Lord looked forward to the time of Christ and the conflict which would result in the crushing of the head of Satan who used the creature, the serpent, in order to bring about the disobedience of man against God. But all creatures are made to suffer in the consequences of the first transgression. "The whole creation groaneth and travaileth in pain together until now" (Rom. 8:22).

The **closing of the gate to the Garden** was a final judgment upon man, and that judgment prohibited him from returning and partaking of the tree of life, that he should live forever. There was a life which was

eternal. It was a life in which there was no sin. Such could continue while in the Garden where there was perfect obedience to the will of God and perfect fellowship with the Creator. Since the transgression the power to find the enjoyment of eternal life has been removed from man. He cannot attain it since the way to the only possible source of it that the world ever possessed, the tree of life, has been prohibited. Eternal life cannot be had through a manner of life, such as a proper diet, a properly controlled life with habits and inclinations subjected to strict discipline. Eternal life cannot be attained by the control of sickness and the sources of disease. The only way to life that the world ever possessed was partaking of the tree of life. Since then no other method has been discovered, and no other way has been opened for man, except through the Son of God and faith in His name. Yet men are vainly endeavoring to find another way by which they may live forever. What God has prohibited no man can attain. What God has provided all men may procure. There is no other way to life eternal.

#### Altered Relationships with God

Instead of the liberty of the great world in which man was placed as keeper, God limited him to a realm outside of the Garden and made of man a servant instead of a son. The duty of man was that of toil and self-providence, reaping the reward of his labors, instead of enjoying the fruits of life that belonged to the household of God's sons.

Angels no longer were the attendants of those who were created only a little lower than they in glory and excellence. They became the guardians of the Garden to prohibit the fallen creatures from enjoying the blessings which belonged to those of a heavenly relationship. "Lest he eat, and live forever."

Man was once in close fellowship with God. In these later times of disobedience and sin, there exists a condition of enmity between man and God. The enmity exists on the part of man. No one may say that God does not love His creatures. But the truth of the Word of God sustains the fact that man is the enemy of God. "A friend of the world is the enemy of God" (Jas. 4:4). "When we were enemies, we were reconciled by the death of His Son" (Rom. 5:10). "You . . . were enemies in your minds by wicked works" (Col. 1:21). And thus the Scriptures continue to define the relationship between man and God. It is that state of heart and mind which has resulted from the first transgression which continues until the present time, and is defined as enmity, which all men have experienced from the days of Adam until now.

By nature all men are the children of wrath. Eph. 2:3. The wrath of God is an intimation of the judgment of God upon sin. "The wages of sin is death." Instead of the gift of life which was bestowed upon all men through creation, there now remains the judgment of death. The first parents were instructed to be fruitful and multiply and replenish the earth, and that fruitfulness would have meant that all those who were

born of the first parents, would, like them, have access to the tree of life and live eternally with God. Instead of life there is now the inheritance of death, "And so death has passed upon all men."

It is not possible to change the verdicts of God. It is not possible to change the nature of mankind from what it now is. Death is the common inheritance of all men. All have died who have lived in the past centuries, and many have passed the way of all flesh in the consciousness and knowledge of all of us. There is but one event which will cause the judgment of death to cease—the coming of the Lord Jesus Christ. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." But let none fail to understand that death can be abolished alone by the Son of God who conquered death. In Christ alone shall all be made alive, and only those who believe in Him shall have the gift of eternal life. This means that the sins of men may be forgiven. The sin of the first transgression is removed, but the sins of the individual man must also be removed, for "that all have sinned."

There is a continuing result from the sins of Adam. Death continues and sinning continues. The world is still in the throes of sin and bondage to corruption. The heart of man is still deceitful and desperately wicked. The thoughts of men are continually at enmity with God. The flesh and its lusts remain the same in all men. There is no cure for sin in the flesh but death. But, through all of these results of sin, the Word of God still proclaims the loving kindness of God and the great provisions of grace for man through the life and death and resurrection of Jesus Christ, who came to abolish the judgment of death and bring life and immortality to light.

#### A "BROTHER" AT THE OTHER END

By Chester E. Shuler

A brother walked into a bank and asked to see the cashier.

"What can I do for you?" asked the latter.

"I'd like you to transact a bit of business for me, sir," replied the brother. "About thirty-five years ago I loaned a man down south some money—not a very big sum. I told him then that whenever I should need it I would let him know, and he could pay me the money. Well, sir, I happen to need some money now, so I shall ask you to transact the business for me, if you please."

The banker smiled a bit indulgently. "My good friend," he replied, "I'm sorry to tell you, but you have no claim whatsoever on that money. The statute of limitations has run against that loan years and years ago."

"But, sir," came the answer that was surprising to the banker, "that man is a brother in my church, as well as a gentleman. The statute of limitations never runs against such!"

So the banker sent for the money and within a reasonable time, yet to his astonishment, the money arrived.

There was a "brother in reality" at the other end of that transaction also.—The Gospel Messenger.



# YOUNG PEOPLE'S MEETING

## INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

### The Topics of This Issue

1. **"How to Be Filled with the Spirit."**—This is a doctrinal topic on the Holy Spirit. The Holy Spirit is called the "third person of the Trinity." He is truly God and should be recognized in His sphere of work with the same holy reverence as the Father and the Son. His mission is to indwell the believer and to bring power and understanding in the things of God. Those who have the Spirit do not attribute the work of the Spirit as their own nor do they seek to receive the honor due to His working. There are many false notions as to how to be filled with the Spirit. Some imagine that He comes by many agonizings and many prayings and much human effort. The work is of God. God is faithful to His promises and plan. He does not have to be coaxed and persuaded by any of the works of men. But every one who meets the conditions of His plan and yields his will to God can have the Spirit and His fullness. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:4-6). In this connection read also Galatians 3:13, 14.

2. **"Missionary Day"** is already known in many congregations and may be used as an opportune time to impress the need of serving the Lord in the way of bearing His message to others.

3. **"Supplication with Thanksgiving"** is a theme that has been chosen as appropriate for the Thanksgiving season when a national day is observed in this connection. It can likewise be a day of prayer if it is observed in a true thanksgiving.

4. **"Exemplary Living"** has been chosen as a Christian Life topic with the view of setting before us the ideal life which the true Christian should live. We cannot keep these ideals too vividly before us in all the walks of life. And may we diligently set them before the young.

5. Another doctrinal study is the Word of God. We consider it under the title, **"The Living Word."** This study should help us to consider with greater reverence and deeper devotion what God has spoken to us by inspiration and through His Son.

### Our Young People's Meeting Service

Our meetings should enable us to make progress in the Christian life in several ways:

1. We have an opportunity to do some earnest meditation on the Word of God and to search the Scriptures diligently to learn what God is speaking to us through them.

2. We have an opportunity to exercise ourselves in the worship of God, as we sing and pray and devote ourselves to testimony.

3. We have an opportunity to fellowship with other believers and to help one another in an understanding of the ways of life in Christ Jesus.

4. We have an opportunity to labor in behalf of those who are unsaved or who may be in need of being brought closer to the Lord.

Shall we use these opportunities in the way of spiritual progress?

### Our Major Interests

The work of the Church is the major work of every believer. Many have made other activities of their life the major interest. Meetings of the community that attract the crowd for intellectual or entertaining ends should never detract from making the work of the Church first in our life. If these outside meetings hinder our best service and attention and preparation for the forwarding of the work of the Church and her various activities, we should not hesitate as to where our service and influence is to be placed.

### HOW TO BE FILLED WITH THE SPIRIT.—Eph. 1:12-14; 3:14-19; 4:30-32; 5:18-21

Topic for November 8

### MOTTO

"Be filled with the Spirit."

### MEDITATIONS ON THE TOPIC

I. **Meeting Conditions for the Filling of the Spirit.**—God has met the issue of human need when He gave His Son as a Redeemer to enable man to come into a place of favor whereby God could accept Him as a vessel or temple for His indwelling by the Spirit. It is impossible for God to give His Spirit to any one who refuses to accept God's plan through Christ. This plan of God purges the individual who accepts it from sin and enables him to stand in the presence of God with the right to become His child. As God sees the faith in the person who comes to

Him, He applies the blood and gives to the individual the blessings held in store for those who come to God by Him. True faith includes in its expression a changed attitude toward sin in which repentance is the experience in heart as well as in actual deed as the opportunity comes. True faith also includes full obedience and surrender to God in all known duty and service.

"Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:16-18). Here we see that there is a certain act of the will on the part of the individual in separating himself from the evil which God recognizes and honors by the dwelling He establishes in him.

With such a sanctification unto God, the whole body and soul and spirit is given over

to the work of the Spirit. The Spirit then fills the mind and uses every power of our life in a way that brings glory to God and magnifies the work of the Lord Jesus Christ.

II. **The Text.**—(1) Eph. 1:12-14.—Here the steps into the experience of having the Holy Spirit's seal are outlined. We hear the word of truth and through that are led to trust in Christ. God seeing our faith sets His seal upon our faith by the gift of the Spirit.

(2) Eph. 3:14-19.—Here again the prayers of the apostle are directed to the end that the Ephesian church might be strengthened with might by God's Spirit in the inner man. Again Paul suggests the steps of faith with all its working as the opening door for the indwelling and development of the Spirit's work in the believer.

(3) Eph. 4:30-32.—Here the importance of cherishing the Holy Spirit by refraining from things that grieve Him, and exercising in those things that are in harmony with His will, is set forth.

(4) Eph. 5:18-21.—Here it is evident that to give the mind over to spiritual thought and expression will be the part we can play in giving the Spirit fullness of opportunity to fill our being with His fullness.

III. **Suggestions for Junior Programs.**—The outline for Juniors may be made simple enough to be clear to the junior mind through the figures of the temple and the vessel and the thought of the means of cleansing. The clean vessel or house must not be defiled by again taking into it that which is defiling. But it may be occupied in the things that fit to the presence and fellowship of the Divine Spirit who comes to take His place in the heart of the cleansed soul. Prayer, meditation, and an attitude in which Jesus is confessed by our mouth as well as by our daily conduct, will keep us in a condition in which the Holy Spirit can have greater and greater place to work and hence make our whole life full of His working. Suit this teaching to words that the Junior will grasp and be enabled to make practical in his own experience.

### OUTLINE STUDY

#### I. Conditions for the Holy Spirit's Seal.

1. Faith in Christ.—Gal. 3:2-14; Eph. 1:13.
2. Repentance with acceptance.—Acts 2:38.
3. Obedience.—Acts 5:32.

#### II. Conditions for Special Fillings.

1. Special united prayer.—Acts 4:31.
2. Faithful abiding in God's will.—Acts 7:55; Jno. 15:10.
3. Filling the mind with heavenly meditations.—Eph. 5:17-20.
4. Standing faithfully for Christ.—I Pet. 4:14.
5. Humility concerning our ability.—II Cor. 12:9, 10.
6. In true mission service.—Matt. 28:19, 20.

### SUGGESTIVE ASSIGNMENTS

#### For Juniors.

1. Text Word, "Full."
2. God Wants Fit Vessels for His Spirit.
  - a. A pure temple (II Cor. 6:16).
  - b. A sanctified vessel (II Tim. 2:21).
  - c. A heart made clean by the blood (Gal. 4:5, 6).
  - d. Prayerfulness.
  - e. Heavenly meditation.
  - f. Stand up for Jesus and His Word.



**For Seniors.**

1. Who May Receive the Holy Spirit.
2. Preparing Our Hearts for His Fullness.

**PERSONAL THOUGHT**

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

**SEED THOUGHTS**

Settle it clearly and forever that the flesh can never bear this fruit, that you can never attain these by your own effort, that they are the "fruit of the Spirit." We hear a great deal in these days about "ethical culture," which usually means a cultivation of the flesh, until it bears the fruit of the Spirit. It cannot be done until thorns can be made to bear figs, and a bramble bush grapes. Lk. 6:44; Matt. 12:33.

We also hear a good deal about "character building." That is all very well if you let the Holy Spirit do the building, and then it is not so much building as fruit bearing. See, however, II Pet. 1:5-7.

We also hear about cultivating graces of character, but we must always bear in mind that the way to cultivate true graces of character is by submitting ourselves utterly to the Spirit to do His work. This is sanctification of the Spirit. I Pet. 1:2; II Thess. 2:13.

There is a sense, however, in which cultivating graces of character is right. We look at Jesus Christ to see what we ought to be, then we look to the Holy Spirit to make us this that we ought to be.—Torrey.

Emptying must precede filling. Self poured out that God may be poured in.—Sel.

Just as we must renounce any merit in ourselves and cast ourselves utterly upon Christ and His work for justification, just so must we renounce any capacity for good in ourselves, and cast ourselves utterly upon the Holy Spirit and His work in us for holy living, knowing, praying, thanking, and worshipping, and all else that we are to do.—Torrey.

**MISSIONARY DAY.—Acts 16:1-34.****Topic for November 15****MOTTO**

"Come over . . . and help us."

**MEDITATIONS ON THE TOPIC**

**I. Missionary Day** has been set apart as a time when we can think particularly on the work of missions. Each congregation may choose this particular day (Nov. 15) or if more convenient, they may set apart another day suited to their convenience. At this time the entire day, or a part of the day, may be devoted to missionary themes and the work of missions as carried on by the Church.

The boys and girls may have this day to bring in their offerings, and to give, in connection with their offerings from savings or earnings, some program that will give expression to convictions concerning the service of missions.

The Young People's Meeting may be made an occasion to continue the thought of the day as a missionary day. Information can be given concerning various fields of missionary endeavor. Time can be given to prayer in behalf of certain fields or certain missionaries or certain work in which the congregation is engaged. The evening can be spent in the study of the chapter selected as a text, Acts 16:1-34. It is an account taken from the mission work of the Apostle Paul and his companions and gives material concerning the call to missions and the lead-

ing of the Lord in missions and the hardships through which missionaries are called to pass for Christ's sake as well as the power God is able to manifest in behalf of His faithful servants who trust and who pray and who press faithfully on in their calling.

Whatever is done on Missionary Day, let it be done in a way that will make a contribution to the service of missions in the congregation. Adapt the program to your own congregation. Material for a program will no doubt be prepared by some one for suggestions. You can use such suggestions as you may feel the need in your own work. May the Lord direct each program committee and each leader of the Y.P.M. and make the time one of blessing.

**II. The Text.—Acts 16:1-34.**—This chapter begins the account of the experiences of Paul on his second missionary journey in company with Silas and others whom they found to accompany them as they visited the churches. He went through Syria and Cilicia visiting the churches (Acts 15:41) and then began to seek other fields to preach the Gospel. Timothy went with them from the region of Derbe and Lystra. While they delivered the decrees of the Conference at Jerusalem, Paul also used tact in making concessions at the same time that would remove any occasion for critical attitudes from the Jews among whom they might work when he circumcised Timothy, though it was not particularly required according to the decisions of Conference for a Christian to do so. His leadings and vision and experiences make a very thrilling story, and assured the missionary party of the Lord's being with them in their work.

**III. Suggestions for Junior Programs.**—The outline for Juniors as given is under the general subject of "Ways of Helping the Cause of Christ." The suggested ways may receive emphasis and be used for assignments to those who can develop the various ways. The theme can also be developed as the study of the text (chap. 16) will illustrate. The story can be told and applications can be made for practical life in our own time in carrying out the work of spreading the Gospel and strengthening the cause of Christ. Whatever the entire program has been for the day, it should be correlated including the program for the Young People's Meeting, so that there will be not too much overlapping.

**OUTLINE STUDY****I. Helping Hands and Hearts.**

1. The talents of young people.—Acts 16:1-3.
2. The wisdom of Conference decrees.—Acts 16:4, 5.
3. Heeding God's leading.
  - a. When He closes the way.—16:6, 7.
  - b. When He makes the way plainly open.—16:8-12.
  - c. When there is a place to witness.—16:13-15.
  - d. When souls are in bonds.—Acts 16:16-18.
  - e. In the dark prison cell.—Acts 16:25.
  - f. When God manifests His power.—Acts 16:26-34.

**SUGGESTIVE ASSIGNMENTS****For Juniors.**

1. Text Word, "Help."
2. Ways of Helping the Cause of Christ.
  - a. Using our hands to work.
  - b. Using our hearts to love.
  - c. Using our tongues to speak.
  - d. Using our eyes to see the needs.
  - e. Using our ears to hear the Word.
  - f. Heeding the voice of God.
  - g. Earnings and savings for Jesus.

**For Seniors.**

1. How We May Be Prepared to Hear God's Call.
2. The Fields to Which We Are Called to Help.
3. Ways of Helping.

**PERSONAL THOUGHT**

Let us keep ourselves in a place before God where He can lead us and use us for the greatest advancement of the cause and the salvation of souls.

**SEED THOUGHTS****Something You Can Do**

Hark the voice of Jesus calling,  
Who will go and work today?  
Fields are white and harvest waiting,  
Who will bear the sheaves away?  
Loud and long the Master calleth,  
Rich reward He offers free;  
Who will answer, gladly saying,  
Here am I, send me, send me?

If you cannot cross the ocean  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door;  
If you cannot give your thousands  
You can give the widow's mite;  
And the least you give for Jesus  
Will be precious in His sight.

If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus.  
You can say He died for all.  
If you cannot rouse the wicked  
With the judgment's dread alarms,  
You can lead the little children  
To the Saviour's waiting arms.

Let none hear you idly saying,  
"There is nothing I can do!"  
While the sons of men are dying,  
And the Master calls for you.  
Take the task He gives you gladly,  
Let His work your pleasure be;  
Answer quickly when He calleth,  
Here am I, send me, send me.

—Daniel March.

**SUPPLICATION WITH THANKS-GIVING.—Phil. 4:6, 7; Phil. 1:3-11****Topic for November 22****MOTTO**

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

**MEDITATIONS ON THE TOPIC**

**I. Asking with Thankfulness.**—Gratitude for past mercies is a quality of heart before God that fits the petitioner as worthy of receiving new blessings. The expression, "supplication with thanksgiving," is a Spirit-directed combination of thought and expresses the fitness of things. One who is habitually asking and who never shows by words of gratitude or deeds of appreciation that the gifts have been recognized and received with



an acknowledgment of grace, are unworthy to ask and are unfitted to receive recognition from the one whom he petitions. **Supplication with thanksgiving** makes the supplication savoury, for thanksgiving is "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Thankfulness may be expressed by the lips and it may also be expressed by our deeds. One whose life is full of deeds expressive of devotion to God and His work in the world is one who is expressing gratitude for what God has done, and is showing himself worthy of receiving further blessings from God in answer to supplications.

The message of Malachi was a rebuke against a people who did not appreciate God's love. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us" (Mal. 1:2)? Their offerings were done in formality and with lame and sick sacrifices and in a feeling of weariness. Instead of blessings coming upon them they were "cursed with a curse," because they had withheld from God what was a due expression of their gratitude for His loving kindness to them. Our ingratitude today will bring a curse upon us rather than a blessing. We should meditate upon the mercies of God more and more and give ourselves over to praise and thanksgiving as we seek His blessings.

**II. The Text.**—(1) Phil. 4:6, 7.—This passage of Scripture exhorts us to the way of prayer and thanksgiving and tells what the result of such a way is.

(2) Phil. 1:3-11.—Here we see Paul testifying about his prayer life. In this prayer life we find thanksgiving and requests made with joy. His requests for the Church are for such a growth in grace that they may be "filled with the fruits of righteousness unto the glory and praise of God."

**III. Suggestions for Junior Programs.**—The time may well be spent with the Juniors to impress the things for which thanks should be given. The outline for Juniors may give a partial suggestion. The boys and girls can think of other reasons for thanksgiving. Seek to impress them that God does not only want people to ask for blessings but that He desires that they feel grateful for what He does for them and express that feeling by words of thanks and by gifts for His cause and by service in every way we can exercise it.

With our prayers there should be plenty of thanksgiving for what God is and what He does.

#### OUTLINE STUDY

##### I. Thank Offerings Declare the Fact of Our Reconciliation.

1. They are offered in the virtue of Christ's atonement.—Heb. 13:10-16.
2. They imply that we have met conditions and are clear before God.—Ps. 17:3; Phil. 4:6.
3. Then the heart is filled with thanksgiving.—Col. 2:6, 7; Ps. 126.

##### II. Thanksgiving is an Element of True Prayer.

1. Prayers, supplications, intercessions, and giving of thanks.—I Tim. 2:1-6; Phil. 4:6.
2. Note Paul's Prayers.—Col. 1:3; Phil. 1:3, 4; I Thess. 1:2-4; I Tim. 1:12-16; II Tim. 1:3-5; Philemon 4-7.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Thanks."
2. Thanks with Our Prayers.
  - a. For God's mercy.
  - b. For His goodness.
  - c. For His patience.
  - d. For answer to past prayers.
  - e. For assurance of His future blessings.

##### For Seniors.

1. How a Thank Offering is Acceptable.
2. The Element of Gratitude in Sincere Prayer.

#### PERSONAL THOUGHT

May we remember God's loving kindness toward all and give Him due thanks and praise at all times and especially when we pray.

#### SEED THOUGHTS

Many favors which God giveth us ravel out for want of hemming, through our unthankfulness; for though prayer purchases blessings, giving praise doth keep quiet possession of them.—Thos. Fuller.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaac Walton.

Gratitude is the memory of the heart.—Sel.

Thankfulness is the tune of angels.—Edmund Spenser.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

If the Lord acknowledges the sacrifice of praise and thanksgiving as a sweet smelling savour, could it also be true that the spirit of murmuring and complaining is a stench in His nostrils?—Sel.

Thanksgiving is nothing if not a glad and reverent lifting of the heart to God in honour and praise for His goodness.—J. R. Miller.

#### EXEMPLARY LIVING.—I Tim. 4:7-16; I Thess. 4:1-12

##### Topic for November 29

#### MOTTO

"In all things shewing thyself a pattern of good works."

#### MEDITATIONS ON THE TOPIC

**I. Lives that are Examples of True Living.**—They are those who have come to Jesus the Redeemer and Saviour of men and have received the new life within. With the nature and power of that inner life from God they go forth to meet the experiences of life and express, from inward promptings of the Holy Spirit, an outward life of obedience to every known command of Jesus and such conduct in life toward fellow men and before fellow men as will manifest the fruit of the Spirit.

Fellow men see the works. They hear what is said. They see how we act and look and how we appear under the various conditions of life. Truthfulness, honesty, purity, kindness, patience, love, unselfishness, forgiveness, sympathy, righteousness are manifest in words and deeds and the spirit of our life. Devotion to God and His Word will shine out if we are truly devout and will be an example to others of the true life. Love to fellow men will be known by the way we deal with them as well as the words we say to them. Humility of spirit will be manifest in our modesty of speech and our general conduct toward others. The purity of our character and the humility of our spirit will be manifest not only in the spirit of our words and deeds but in our clothing which we wear and in the very expression of our face and the poise of our bodies.

The exemplary life will be found in fellowship with the people of God in an obedient church relation, acceptable to the Lord and in faithfulness to a conscientious study of the Word of God. Such a life will be engaged in the work of the Lord in whatever way the Lord and the Church may direct. The relation to the world will be, like the Master, separate from sinners yet filled with compassion in seeking to save the lost and strengthen all we can in the way of a true Christian life.

**II. The Text.** (1) I Tim. 4:7-16.—**Godliness** is set forth here as the element that should permeate all the activities of life. Such a life is to be an example of the believer in every way that life is expressed. Devotion to every duty to which we are called is the duty and aim of life.

(2) I Thess. 4:1-12.—A life begun in devotion and obedience to known duty needs to increase in the same line. Social purity and an increased development of the spirit of love toward brethren and an upright life toward the unsaved in the world is to be our aim and endeavor.

**III. Suggestions for Junior Programs.**—Seek to impress the ideal Christian life upon the minds of the Juniors. Take the points in the outline for Juniors and see that they are studied and developed so that the picture of the true life stands out before them. The more nearly that picture can be seen in the Christian lives with whom they come in touch the more effectual will the ideal become. Many of these subtopics can be assigned to the Junior for study and to express in the meeting what they have thought. The Scripture in the Outline Study will also help them greatly in their meditations and preparation.

#### OUTLINE STUDY

##### I. The Motive in the Activities of Life.

1. Unto Him who died for us and rose again.—II Cor. 5:15-17.
2. To the glory of God.—I Cor. 6:19; I Cor. 10:31.
3. By the faith of the Son of God.—Gal. 2:20.
4. In the name of the Lord Jesus.—Col. 3:17.
5. In singleness of heart.—Col. 3:22-24.

##### II. The Christian Example.

1. As a follower of Christ.—I Cor. 11:1; Phil. 3:14-17; I Pet. 5:3.
2. Patterns in Christian conduct.
  - a. In word.—Col. 4:6; I Pet. 3:15.
  - b. In conversation.—Heb. 13:5; I Pet. 2:11-25.
  - c. In charity.—I Cor. 13.
  - d. In spirit.—Jas. 3:14-18.
  - e. In purity.—II Tim. 2:19-22.
  - f. Meekness and quietness.—I Pet. 3:1-4; I Tim. 2:8-10.
  - g. In the use of means.—I Tim. 6:17-19; Eph. 4:28.
  - h. In faith.—Heb. 6:10-12; Tit. 2:11-14.
  - i. In a devotional life.—Phil. 4:6; Col. 3:16; Eph. 5:19-21.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Example."
2. The True Life Exemplified.
  - a. In receiving Jesus as the Saviour.
  - b. In looking to Jesus all along.
  - c. In the thoughts we think.
  - d. In the words we speak.
  - e. In unselfish acts toward others.
  - f. In the evils we avoid.
  - g. In the good we seek to do.
  - h. In modesty and simplicity of dress.
  - i. In our prayer and Bible study.
  - j. In seeking for souls.

##### For Seniors.

1. True Foundations for Exemplary Living.
2. Patterns of Ideal Conduct.



## PERSONAL THOUGHT

Is our life a pattern in all things?

## SEED THOUGHTS

An example is the best argument.—Sel.

We can all be fingerboards to point others to the "Mighty One."—Sel.

To win the world for Christ we don't need any more arguments, but more samples of what Christ can do for the poor sinner.—Sel.

"If" some people were a little more careful how they step, the ones who follow would not stumble so much.—Sel.

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—P. Brooks.

We can do more good by being good than in any other way.—R. Hill.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Jesus).

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

**THE LIVING WORD.—I Jno. 1:1-4; Jno. 1:1-18; I Pet. 1:22-25.**

Topic for December 6

## MOTTO

"The Word of God is quick and powerful."

## MEDITATIONS ON THE TOPIC

**I. The Living Word.**—A word is an expression of the thought and life of the one from whom it emanates. The word of an individual man or woman is an expression of the life of the individual expressing it. It reveals what is within. The Word of God is an expression of God Himself and as such is as much stronger and greater and more vital than the words of men as God is stronger and greater and ever living. It is a living word because God is a living God. He is a living God whose being is expressed in a living eternal Word which enlightens men who receive it and makes them partaker of nature and character of Him whose life has been revealed to them.

Jesus was called the Word because He was the revelation of God to men by His life in the flesh and by His words and works among men. His words, He said, "are Spirit and life." Those who receive them as their own receive the life which is in the truth contained in them which is a part of the living God Himself. The word of the Gospel is the word which as an incorruptible seed of life springs forth into life in the soul who receives the message of the Gospel and becomes partaker of the divine nature through faith in the Lord Jesus Christ. I Pet. 1:22-25.

The Word of God, as written, is an expression of the truth which God would reveal to men, revealing God and Jesus Christ and the principles of truth that reveal to men the way of salvation and life. By embracing the promises of the Gospel we become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:4). Thus the living Word imparts life to men who were dead in sins. It is important that we bring the living Word to men, for by it alone is there hope for the salvation of their souls. In it also is the

nourishment that enables them to grow after being born children of God (I Pet. 2:1, 2).

**II. The Text.** (1) **I Jno. 1:1-4.**—This passage speaks of the "word of life" and refers to Jesus Christ who came in the form of men that they could see the manifestation of eternal life in the body of a man. This is thus written so that men who learn of it may enter into fellowship with the same Being who was the manifestation of life eternal.

(2) **Jno. 1:1-18.**—Here the apostle tells the story of the Word being made flesh in order that those who receive Him might have power to become the children of God by being born of God.

(3) **I Pet. 1:22-25.**—Peter, the Apostle, writes by inspiration and tells a truth similar to the teaching of John, how that the Word of God is a living word which creates a life as an "incorruptible seed" brings forth a being after the same nature as Him from whom it emanates. The seed of Adam was corruptible because he was depraved by sin, but the Seed of God is incorruptible. Being born of Adam can impart nothing but depravity to the offspring. Being born of the Word of God brings eternal life, since the Word is God's generating seed.

**III. Suggestions for Junior Programs.**—The words of the Bible come from God. He made men to know them and give them to the human family, writing them in the Book. This Book searches out the hearts of men to show them their sin and rebellion against God. It also shows them how they can be saved. When they are saved it feeds their souls so that they can live for God and grow strong in the life of righteousness.

God also gave Jesus to the world to make the world understand Himself. He is loving. He is righteous. He is mighty. He will save. He will judge the wicked world when they refuse His salvation. Because Jesus makes the world know about God by the life He lived on earth and by the words He taught, He is called "the Word of Life." Jesus was with the Father before the world was. He was with the Father in creating the world and men. He came to redeem the lost so that they might be with Him in the glory world if they will.

Leaders of the Juniors cannot enter into some of the deeper things about Jesus as the Word of Life, but it is best to enter into them in the same way that the Gospels and the Epistles have brought them to us showing the simple story of the coming of Jesus—His life, His teaching, His death, His resurrection, and His ascension—and the way of faith in Him, the repentance and obedience that is required of those who will become His children.

## OUTLINE STUDY

**I. The Living Word.**

1. As manifested in the Holy Scriptures.—I Pet. 1:23; Heb. 4:12.
2. As manifested in Jesus Christ.—Jno. 1:18; Heb. 1:1, 2.

**II. The Manifestation of Life in the Spoken and Written Word.**

1. The Scriptures testify of Christ.—Lk. 24:27-44; Jno. 5:39, 45-47.
2. The Scriptures are an instrument of regeneration.—II Pet. 1:3, 4; I Pet. 1:23; Ps. 19:7.
3. The Scriptures are eternal.—Isa. 40:8; Ps. 119:89-93.
4. They are life.—Jno. 6:63; II Cor. 3:6-18; Jno. 12:50.
5. They sustain true life.—Matt. 4:4; I Pet. 2:2.
6. Discernment of the Word.—Heb. 4:12.

**III. The Manifestation of Life in the Word Made Flesh.**

1. The quickening power of His teaching.—Jno. 6:63.
2. He is the bread of God.—Jno. 6:33.
3. He reveals God.—Jno. 1:18; 17:2-8.

4. He has the power of life and death.—Jno. 10:15-18; 11:25, 26.
5. He is a searcher of hearts.—Jno. 2:23-25; Rev. 2:23.

## SUGGESTIVE ASSIGNMENTS

## For Juniors.

1. Text Word, "Life."
2. God's Word is Living.
  - a. God is speaking by inspiration.
  - b. It has power to see into the heart.
  - c. It has power to reveal our sin.
  - d. It has power to reveal the way of salvation.
  - e. It is able to feed us.
3. Jesus is Called the "Word of Life."
  - a. He made the Father known to men.
  - b. He knew all about men.
  - c. He gave natural and spiritual life to men.
  - d. He laid down His life and took it again.

## For Seniors.

1. The Identity of the Written and the Living Word.
2. Evidences That There is Life in the Word.

## PERSONAL THOUGHT

What is the Living Word to me? Let us make sure that this Word has the right of way in our life.

## SEED THOUGHTS

If the Bible is God's word, and we believe it, let us handle it with reverence.—Jno. B. Gough.

I believe that the want of our age is not more "free" handling of the Bible, but more "reverent" handling, more humility, more patient study, and more prayer.—J. C. Ryle.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10).

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart" (II Cor. 3:3).

## THE COST OF DRINK

What does drink cost in human misery? Can I count the leaves of the forest or the sands upon the shore? And the sounds of this misery are like the sighting of the leaves of illimitable forests, and the splashing on the shores of unfathomable seas. . . . It costs us millions of money, myriads of criminals, thousands of paupers, thousands of ruined women, hundreds of thousands of men and women goaded by misery into suicide or madness, with every blossom in what might have been the garland of their lives blighted as by a Fury's breath. . . . Shall it be nothing to you that the blood of your brothers and sisters in this great family of God is being daily poured upon the altars of the deadlier Moloch, of a Tophet more awful than that of Hinnom's Vale, while in disowning that you are your brother's keeper, you become his Cain?—Canon Farrar.

We are shaped and fashioned by what we love.—Goethe.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## CAN THE ALLIES EXPECT TO WIN THE WAR?

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.—Jeremiah 18:7-10.

The whole nation of Israel, a vessel marred in the potter's hand, is a key to the interpretation of this section of the Bible. Jehovah will make "it again another vessel." The chief content of the entire chapter is that God, like the potter, can mold and shape the destinies of nations with equal ease and absolute control. He has power to do the same today, in spite of the world's chaotic situation. It is significant that the chapter also refers to the nations at large.

In the passage referred to in the text below the caption there is brought into striking view the general method of the divine dealing with the individual and with nations collectively. There is a divine mastery over our lives, but it is not lawless or purposeless. It does not obliterate the freedom of the human will; neither of individuals or nations. His providential design is to form that which is beautiful and useful. He would fain fit us for some noble use. The same with nations. He would so mold and fashion us that we (and nations) shall be vessels "unto honour, sanctified, and meet for the master's use" (II Tim. 2:21).

A number of things are self-evident. First, God's absolute sovereignty over every nation. Second, He has a formative purpose for that nation. Third, He has long-suffering patience in working out His designs. Fourth, God's action is determined to some extent by a nation's conduct. This brings us to the intent of the present editorial. Recognizing fully that God is sovereign does not set aside a man's or a nation's responsibility of action. The Bible is pervaded with the idea of nations as moral personalities. To them are addressed some of the weightiest moral admonitions, some of the most emphatic warnings of retribution. They are invited to "kiss the Son," that is, to take a reverent and respectful attitude to Him who is the "prince of the kings of the earth." They are also invited to make Him their refuge in the day of their trouble. They are urged to "amend (or make good) their ways and their doings." With this in mind let us consider the present line-up of the nations involved in the war.

### The Allies

Are they worthy to win the war? Undoubtedly, they are not! Neither are the Axis powers! The Allied nations dare not shelter themselves under the cover that they are not worse. They have had better privileges. Greater privileges beget corresponding obligations. The foundation of the American and British nations was built upon Biblical teachings, principles, and ideals. This gives them a double responsibility.

How have we lived up to the light of our heritage? We have desecrated and commercialized the Lord's Day; we have left dust on and dishonored His unopened and unap-

## By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

plied Word; we have been disobedient to His revealed will; we have been selfish and self-interested; we have been amusement mad; we have become a nation of liquor guzzlers; ad infinitum. We need to repent. The public needs to know that God's decrees regarding nations are made contingent on the attitude of those nations towards Him. A nation's repentance and prayer can completely change a divine decree. A Biblical illustration of this is the city of Nineveh. The Lord invites nations (originally given to Israel in II Chron. 7:14) to respond spiritually to His call of repentance. Contrition and confession move God.

### The Axis

They too have sinned. They too are guilty before God. But a sovereign, all-wise God will never let the outcome of the war to a toss up. There are future possibilities at stake. Looking at the situation in the light of present conditions, what would happen if the Axis powers won the war?

### At Stake

Dare we come to the conclusion that the Axis powers cannot win the war because of their wrong attitudes on major questions? First, let us consider "Modern Missionary Enterprise." God's will is clear as to the preaching of the Gospel, as declared in the Great Commission—"to every creature"—"among all nations" (Matt. 28:18-20; Mark 16:15). Lands under the control of Italy would have no place for the missionaries of the cross. This was made clear by their expulsion from Ethiopia, and the ending of evangelical preaching in Spain. The attitude of the Japanese government to missionaries and the compulsory edicts demanding Shinto Shrine worship would close Japan, Korea, Manchukuo and all other parts under her control. The Nazi regime would not encourage evangelization, so dear to the heart of our Lord.

Second, let us look at "The Children of Israel." If the Axis Powers should win, what would be the fate of the Lord's ancient people? Review recent happenings in Germany and Poland—the persecution, the spoliation, the people driven out of their territories and homes, bringing death to multitudes by starvation and otherwise. The promise given to Abraham of blessing still stands. No nation has been able to assimilate or annihilate Israel. They are still a separate and distinct nation as God decreed them to be. The thousands of years of blood and tears have not changed them. They have survived every assault. They have been salvaged from the wreck of every empire since the days of Abraham, the first Hebrew who left the plains of Mesopotamia. Can any power or combination of powers break the "tribe of the broken heart and the weary feet?" For thousands of years they have suffered, bled, and died, at the hands of antagonistic powers; nevertheless they were attendants at the funeral of the same nations. They survived. If, for 2000 years they have retained their distinction in spite of their dis-

persion, can any "new order" blot them out? We know that God's Word predicts a great future for Israel. We can rely on its fulfillment.

Third, let us consider "The Christian Church." True evangelical Christianity is an unwanted quantity by the major Axis powers. This is true of Germany, Italy and Japan. The editor of the "Conservator" writes an illuminating editorial, "Why We Expect the United Nations to Win." (It should be said that the same editor feels that war is a decidedly unchristian way to settle anything.)

We have heard some people express themselves that it is their belief that God brought this war upon the World. We are not willing to accuse God of such an act. We do not think that God either brought this war upon the world or willed that it should be so; we believe that it was the unrighteousness of mankind which caused the conditions which precipitated the present war. We do not even believe that all the guilt for the war rests upon one side, but we do believe that God's hand will be found to move in the conflict.

There is a remarkable condition that is evident in this war. It is a fact that in a general way Christianity is opposed in all the Axis nations. Japan and Germany are both doing all that they can to disrupt Christianity and are even persecuting Christians. A strong effort is being made to corrupt the Christian teaching and organizational effort. In Italy the opposition is not quite the same, yet it is evident that whenever the opportunity shall come, a similar effort will be made in that country.

It is only in the United Nations that Christianity is cherished and given its right of expression and teaching. In Britain and the United States Christianity is free and active, and it is appreciated in the nations subjugated by Germany and the other Axis powers. In other words, in every nation opposed by the Axis powers, save Russia only, Christianity is free to promote its activities and to make disciples, and much of the Christian spirit is manifested among the people of these nations.

We believe that God's hand would move for a quick victory for the United Nations were it not for evils permitted amongst them. The sin that is outstanding is that of drunkenness. The evil of liquor is not being curbed, neither the sins that naturally attend it. Already liquor has been responsible for defeats in the war, defeats where victory had been most vital for the winning of the war. There is also in the midst the sin of greed for resources at the expense of others. This war may be prolonged until God will find a way to bring the people of the United Nations to repentance and until He shall find a way to refine them.

Fourth, we will note "The Prophetic Forecast." Germany cannot rule the world, not because she lacks the force, the organization, or the advantage of temporary success, but because a higher power than she or any other nation has decreed otherwise. The divine prophecy that enables one to speak thus confidently is found in Daniel 2 and 7. It was given when the controlling power was being withdrawn from His own nation Israel, and committed by God to the Gentile nations. These nations were symbolized in a colossal metal image seen in a dream by Nebuchadnezzar, the king of Babylon; and by four successive beasts rising on the sea of time, as seen by Daniel in a night vision. These powers were all named but the fourth; they



were Babylon, Medo-Persia, Grecia. The fourth is generally accepted as Rome. This has been the orthodox application of these scriptures from the beginning. Early expressed by Josephus in his "Jewish Antiquities," by a majority of the Church Fathers, by all the expositors of the Middle Ages, and by a majority of the moderns. Among these last some of the best known are Lange, Hengstenberg, Havernick, Hofmann, Keil, Gaussen, Aunerlin, Klefoth, Pusey, Barnes, Faussett, and Tregelles. So the great Joseph Meade, an English theologian of the seventeenth century, first of his countrymen to attempt an explanation of the book of Revelation, places the fourth empire to Rome.

The Lord in this prophecy explicitly declares that no world empire will succeed the fourth empire until the end, when the anti-Christ appears on the scene, and will control the world for a "short season." Germany aspires to world rule, domination and determination. This the Lord will frustrate, for His Word states emphatically, that after the breakup of the last nation no universal empire would follow, for "they will not cleave one to another" (Dan. 2:43). This does not mean that the Lord may not use Germany and the Axis powers as a scourge, but this is something else than becoming the mistress of the nations. This prophecy has stood the test for 2500 years, and still stands between the aspirations of any arrogant nation or mighty military leader.

#### The Way Out

The way out of the terrible catastrophe is amply pointed out in the caption text, and the rest of the Bible. It is "repent." This call is to individuals, as well as to the nation at large. When Daniel and his people were captives in Babylon on account of their sinfulness and selfishness, he asked God to forgive "my" sins and the sins of "my people." Sinning is both an individual and collective crime. It is a crime against God, against man in general, and against man himself.

In spite of our sin and sins, our selfishness, and our smug self-satisfaction; in spite of our drift from God and lack of real religion; we have done more for the evangelization of the nations and for the translation and circulation of the Word of God than any other folk; we have been more considerate in our treatment of the Jews; we have at least cherished the Christian Church in a general way. It may be that Hebrews 6:10, will grant us a measure of comfort in these distressing days of blood and tears: "God is not unrighteous to forget your work and your labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."

If we would speedily put away our evil ways, God might more speedily bring us better days and peace. The war may drag on, the United Nations get the upper hand, dictate some kind of peace, which they did in 1918, even retaining their sin and sins. This happens at times when nations are equally guilty before God. The promise to pray for peace, I Timothy 2:1-4, so that "we may lead a quiet and peaceable life" and that "all men" may be saved, and "come unto the knowledge of the truth," is still ours for the appropriation.

#### "LOOSE LANGUAGE" IN MAGAZINE SCORED

An open letter of protest was sent Ben Hibbs, editor of The Saturday Evening Post, by Thomas R. Birch, managing editor of The Presbyterian Guardian, deploring the use of "offensive profanity and loose language" in the Post. Mr. Birch went a step further and protested against the Post's alleged ridicule of "the doctrines and tenets of historical Biblical Christianity."

It is Mr. Birch's hope to be able to rally the Christian forces of the nation to an "ef-

fective protest against the current wave of profanity and the popular desecration of those Christian truths which we hold more dear than life itself and for which the blood of countless Christians has been spilt." There ought to be a multitude of Christians back up Mr. Birch with their prayers and actions. —J. Clair Peters.

#### WE WILL NOT BE THERE

A book has been written by a minister's son (probably fact and fiction mixed). The general attitude of the writing is friendly toward the Christian faith, though some little fun is had at the expense of one who had some convictions. Also the author seems pleased when the former careful living of the hero is surrendered.

Now the book is filmed. A famous bishop is giving his blessing. He wants us to go to see the picture.

Well, some of us will not be going, primarily because the showing is to be in a movie theater. And why? Because—

1. The movie, as an institution, is a major promoter of crime in general, and in particular it promotes liquor drinking, cigarette smoking, gambling, Sabbath desecration, murder, robbery, immorality.

2. If we are Christians, our money must not go to support such an institution even in its better movements and better showings.

3. If we are Christians, our influence must not be on the side of the movie, for there are those who look to us. Perhaps some are not so wise as we or so discriminating. If we go to see the "good" movie we cannot blame the child or youth who, seeing us, goes to a movie that is not quite so good. And he will. We have no more right to go to the devil's movie house to see a "good" movie than we have to go to the saloon to drink a glass of "good" milk.—The Free Methodist.

#### LABOR UNIONS BLOCK JUSTICE TO NEGROES

In our country there are sectional differences in privileges extended to Negroes. In the extreme South they may be day laborers, share croppers, and servants. In the North the range of privileges is somewhat broader, but even in the North the employment of the Negro in the industries is very limited. He is not accepted even in common labor on an equality with the white man.

There are some shops which will employ Negroes as common laborers in certain kinds of work. Since the recent Defense agitation more employers have agreed to give work to some of them; a few hire Negroes in the trades and technical work, but very few.

But there is a condition that blocks the way to Negro employment that may not be laid wholly to the charge of the employer. To all industries the labor problem is a difficult one. Labor demands much in regulation, hours, and conditions under which they will work, so that the Labor Unions practically control the matter of equality of employment, or opportunity of employment in the different industries.

Therefore those, whom the Labor Unions do not receive or who will not unite with the Labor Unions, have not the privilege of working in the different regulated industries. Since Labor Unions refuse to accept Negroes as members, the Negro may not work in a closed shop—he is barred not by the employer, but by Labor itself in organized unions.

Negroes are at present appealing to public opinion through the different Negro conventions being held. Through such conventions the Negroes have been sending out resolutions and appeals with sledge-hammer forcefulness. Union Labor is the most difficult opposition which the Negroes in this country have to meet. However, oppositions of many kinds block Negro opportunities.

Even the recent appeals of Government agencies have had little effect upon Union Labor. It bolts in practical security the door of opportunity in industry to the Negro. Labor Unions refuse even to budge in the face of appeal and pressure from the Government. If there were no other argument against Labor Unionism, that should be sufficient to condemn it as unchristian.—Conservator.

#### CHURCH MEMBERSHIP IN THE UNITED STATES

According to tabulations made from the last census of the United States, 62,000,000 people are associated with some church. 34,000,000 were found to be Protestants and 22,000,000 Roman Catholics, 4,000,000 were reported to be Jews, and 2,000,000 all other religions.

Authorities seem to agree that only about one half of this number, or 31,000,000 attend church at all and only one fourth, or about 15,500,000 attend with any regularity. This number could probably be divided again in determining the number that attend Sunday evening services.

This leaves a total of well over 100,000,000 that need to be evangelized in our United States.—O. Wilbur Fix.

#### CAN'T ENFORCE PROHIBITION?

Many persons say, "Oh, prohibition is all right, but you can't enforce it."

Did you ever hear any one say that? Well, let's think about it a minute.

Do you mean to tell me a government that can keep 130 million people from making, selling and buying automobiles can't stop them from making, selling and buying booze?

Do you mean to tell me that a government that can stop 130 million people from selling and buying and using sugar can't stop them from selling and buying booze?

Listen, do you mean to tell me that a government that can make three or four million men leave their business, their families, give up civilian life and by conscription force them against their will to become soldiers and if need be, die on a foreign field—say do you mean to tell me a government like that can't stop a few thousand bootleggers from poking fruit jars through a knot hole in the fence after dark?—Selected.

#### THE CHRISTIAN'S THANKSGIVING

(Continued from page 326)

knees and thanked God, while the other man went off into the ravings of a maniac.

Let us thank God for sound minds and bodies. Let us prove our gratitude to God by using our faculties and these bodies in humble service for our Master.

Millions of people today have no rest for body and mind. They are tormented by the dangers and the noises of war. There are terrors by day and by night, and they can find no place of quietness and peace. The following words by Brooke Herford are expressive:

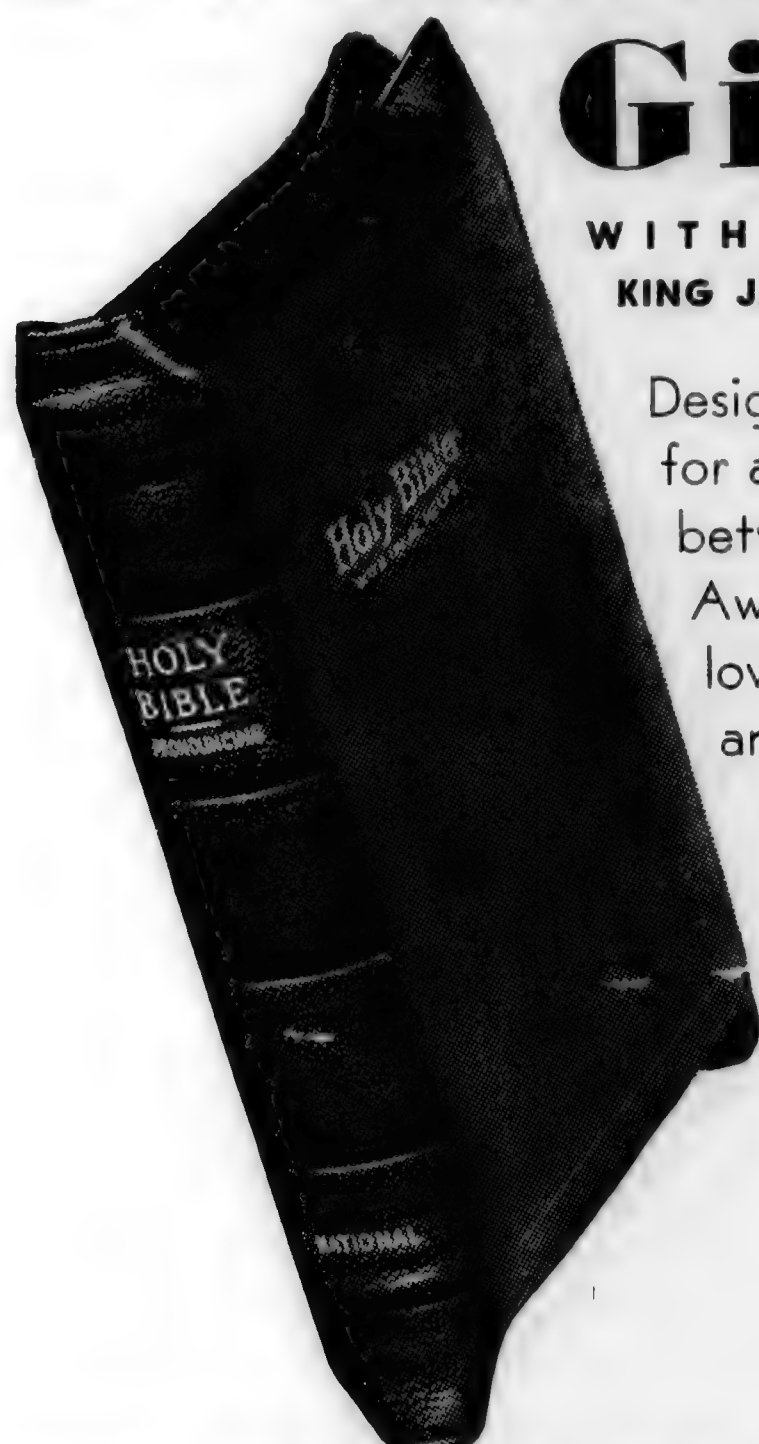
"A night's sleep, what a miracle of mercy it is! And a new day and the waking up with health to face it; aye, even a pleasant meal with one's household, is it not worth a thanksgiving?"

There are yet many more of these material or temporal blessings that one might mention but there are still greater things for which we as Christians should be thankful. Let us also count some of our spiritual blessings. The Psalmist David, in two psalms, the twenty-third and the one hundred third, gives us



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|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I KINGS, 17                                                                                                                                                                                                                                         | <i>Ahab's wickedness.</i>                                                                                            | <i>Elijah prophesies against him</i>                                                                                                                                                                                                         |
| 24 And he bought the hill Sā-mā'-ri-ā of Shē'mēr for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shē'mēr, owner of the hill, 25 Sā-mā'-ri-ā.<br>25 ¶ But 'Om-ri wrought evil in | B. C. 930<br>2 Heb. Shomeron. 929<br>3 See ch. 13. 32<br>2 Kin. 17. 24.<br>John 4. 4.<br>4 Mic. 6. 16.<br>5 ver. 16. | CHAPTER 17 308<br>1 <i>Elijah prophesies against Ahab, 2 and is sent to Cherith, where ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raises her son.</i><br>AND 'Ē-lī'jah the Tish'bite, who was of the inhabitants of Gīl' |

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some food for thought on the subject of thanksgiving. In Psalm 23 he says, "My cup runneth over." God's tender care and infinite goodness he felt keenly. To him the presence and help of God was a personal experience. David mentions the "valley of the shadow of death," and the "rod" of the Lord, as well as the "green pastures" and the "quiet waters." Even after hard experiences of suffering and want, the cup of mercies still runs over, and David is overwhelmed with gratitude. This overflowing of the cup of life is possible, because David abides in the Lord whom he has learned to trust.

Centuries ago in England a young man suffered martyrdom because of his faith. While he was being burned at the stake he chanted

the words of Psalm 103: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Even in the hour of death he remembered in gratitude the mercies of God.

Our spiritual possessions for which we owe thanksgiving to our Lord are also very numerous. "Which hope we have as an anchor of the soul" (Heb. 6:19). "Through him we both have access by one Spirit unto the Father" (Eph. 2:18). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). "He that hath the Son hath life" (I John 5:12). "In whom we have redemption through his blood, the forgiveness of sins" (Eph. 1:7).

In the above scriptures we find all the necessary conditions for the redemption and future bliss of the believer. The debt has been paid; the door is open to the throne of God; the sinner finds grace and forgiveness freely given; through Jesus he has access to the Father; Jesus Himself becomes his possession; the last barrier is broken down, and eternal life is assured; only faith is necessary that we might fall heir to all that God has offered.

Let us then at this Thanksgiving time turn again to our God in praise and gratitude for His temporal and spiritual blessings. God will not be weary of our praise, because through this spiritual exercise we will be like the grateful leper at the feet of Jesus. Our friendship and fellowship with God will deepen; our expression of joy in thanksgiving will bring us into intimate relation to Him who has loved us from the foundation of the world; only then will we know Him as a child of obedience and love learns to know his father. Then we will experience the truth of the words of the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13).

"For morning sun and evening dew,  
For every bud that April knew,  
For storm and silence, gloom and light,  
And for the solemn stars at night;  
For fallow field and burdened byre,  
For roof tree and the hearth-side fire;  
For everything that shines and sings,  
For dear familiar daily things—  
The friendly trees, and in the sky  
The white cloud-squadrons sailing by;  
For hope that waits, for faith that dares,  
For patience that still smiles and bears,  
For love that fails not, nor withstands;  
For healing touch of children's hands,  
For happy labor, high intent,  
For all life's blessed sacrament,  
O Comrade of our nights and days,  
Thou givest all things, take our praise!"

—Arthur Ketchum.

Pehuajo, F. C. O., Argentina.

"Some of us go through life blindly ignoring facts, but that does not interfere with results later on."

## CHRISTIAN MONITOR

A Monthly Magazine for the Home

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December, 1942

# CHRISTIAN MONITOR



The Adoration of the Shepherds

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.—Luke 2:15-20.



## THE BEST GIFTS



ARTIS NEWCOMER stood at the window of the little cottage she called home, looking wistfully out across the hills, and on over the mountains in the distance. The setting sun was casting a rose-and-lavender glow across the shiny-crusted snow. Behind those mountains lay the world as she had known it, before she, in company with her noble husband, had come to love and labor among the simple folk of the mountains.

Tonight Artis' shoulders drooped just a bit wearily and her usually animated face wore a strange far-away look of longing.

Would Raymond never come home? He had been called to the bedside of old Sim Wilcox, for "he was adyin'" as the messenger had informed them. It was a drive of almost six miles across drifted roads, and she knew he could hardly be back yet.

Now as Artis stood there waiting, she reviewed the past six months which they had spent with these people, teaching them the better things of life, and the questions, which she had never allowed to come up before, kept knocking and inquiring insistently, "Does it pay? Is it worth all the sacrifice?"

On this particular Christmas Eve it looked to her like a tremendous sacrifice. There would be no gifts to exchange in the little cottage in the mountains, for Raymond and Artis, after looking around them and seeing the great need of those about them, had decided it was not necessary. Just now Christmas did not seem quite right to Artis without gifts.

As she stood there a tear stole down her cheeks, and then another followed its course, until her whole frame shook with sobs. Then raising her tear-dimmed eyes toward the raftered ceiling she prayed, "O God, forgive my childish weakness tonight, but I am so homesick! All our labors seem to have been in vain; but O God, help me to see that Thy work is never in vain."

Her lonely heart was strangely calmed and soothed, and the outlook did not seem nearly so gloomy.

Eight o'clock struck. The wind outside had risen, and was whistling dolefully around the house corners. She added another piece of wood to the fire as she murmured, "I wish Raymond would come, for it is too bad to be out on a night like this." Her expectant listening was answered by only the shrieking of the wind as it rattled the window-panes.

Again the lonely feeling came over her.

She must do something to keep it away. Ah, she could sing, and her sweet voice rose,

"It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold."

Outside an indistinct form slowly rose from behind the hedge and listened. The hard expression on the face softened somewhat as the bent form of a woman made its way a little closer to the window. Within, all unconscious of the dark eyes that were peering through the window eagerly drinking in every word, Artis sang on,

"And ye, beneath life's crushing load,  
Whose forms are bending low—"

"That's me," murmured the voice outside, "for hain't the load crushin' me?"

lone in a little ramshackle hut two miles down the road, and although Artis had seen her only a few times she had heard much concerning her. She was the neighborhood character. The children going home from school hurried past her door, for they said, "There lives old Madge! She's a witch an' plucks out little children's eyes."

Artis had made several friendly advances toward her, but she was always rewarded by a look from those glittering black eyes, and a scornful grin that revealed her few partly decayed teeth, until Artis felt almost like the school children.

But tonight as Artis looked down into the wizened, shrunken features, those eyes had lost their hard glitter and they turned to the fair face above her in mute appeal.

Artis' voice was tender with pity as she said, "Come in, it's too cold to be out a night like this."

Madge Hodkins rose to her feet and tottered into the cheery room.

Artis felt strangely uncomfortable. She wished Raymond were at home, for what could this strange creature be doing at their door at this hour of the night?

"Let me get you something to eat," offered Artis.

Artis busied herself at the stove getting the cocoa ready, but ever and anon she cast a quick glance at her strange guest whose piercing gaze seemed never to leave her. When she returned with the steaming cup of cocoa, tears were rolling down the old wrinkled face of Madge.

"What is wrong?" asked Artis tenderly, as she removed the tattered shawl, damp with the snow, from the old bent shoulders.

Her chin quivered as she said, "Life's load has been crushin' me and I hain't looked up, like you sang in the song. I've lived here many a year, and no one ever thought it worth while botherin' about old Madge until you folks came. If you knew how wicked I am, you would not have me settin' in yer kitchen, fer I've been very wicked. No wonder folks call me a witch, fer I've—"

"Do not," Artis said tenderly, "do not tell me about it. Tell God, for He'll understand so much better than I."

The dark eyes took on a questioning expression.

Very tenderly Artis rehearsed the old, old Christmas message, and when she ceased, the one before her murmured, "That's just like you sang in the song, but I've been too wicked to look up."

"Oh, no," replied Artis, "for Jesus came to seek and to save that which was lost—He came to call sinners!"

(Continued on page 367)

## IN THIS ISSUE

|                                                                          |     |
|--------------------------------------------------------------------------|-----|
| The Best Gifts .....                                                     | 354 |
| Unto the Least of These, by Cora M. Baer .....                           | 355 |
| The Power of a Book, by Robert G. Lee .....                              | 357 |
| The Versatile Birth of Jesus Christ, by Marcus Lind .....                | 359 |
| Relief in Action, an Editorial .....                                     | 360 |
| Birthday Parties, by Maryann Hoffman .....                               | 361 |
| Christ, the Light of the World, by Mrs. Mervin A. Hostetler ..           | 362 |
| Daily Bible Reading, by Joseph D. Ryan .....                             | 363 |
| Christmas in the Home, by Erma Miller Erb .....                          | 364 |
| A Mother's Prayer—1942, by Cleta King .....                              | 365 |
| Rethinking Civilian Public Service, by Sanford G. Shetler ....           | 366 |
| A Soul in Need, by S. Jay Hostetler .....                                | 367 |
| Knowing Our Children—Mental Development,<br>by J. R. Mumaw .....         | 368 |
| Alcohol and Other Narcotics .....                                        | 370 |
| Sunday School Lessons .....                                              | 371 |
| The Continuing Consequences of the Fall, by S. F. Coffman ..             | 374 |
| Young People's Bible Meetings .....                                      | 376 |
| How to Find God through Worship .....                                    | 379 |
| Is the Rule of England Over India Tyrannical?<br>by C. F. Derstine ..... | 380 |
| Index—Volume XXXIV .....                                                 | 382 |

"Look up, for glad and golden hours,  
Come swiftly on the wing—"  
rang the clear voice of the singer.

"And ever, o'er its Babel sounds,  
The blessed angels sing."

The song ended. Artis' heart no longer felt lonely, for the presence of God seemed very near; and the one out in the cold snow murmured, "That there sure is an angel singin'." This is no place for such as I. My, how warm and comfortin' it looks in there—" and she shivered as she turned to go. Her foot caught on the shoe scraper by the doorstep and stiff with cold, she fell heavily against the door.

Artis sprang to her feet. "Raymond?" she cried in terrified tones, but her only answer was a low moan. She went to the door and opened it cautiously. The light from the lamp cast a cheery beam across the snow. There, huddled on her very doorstep, was a woman in a tattered shawl whom she recognized as Madge Hodkins. She lived all a-



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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No. 12

### "UNTO THE LEAST OF THESE"

By Cora M. Baer



HIS morning we'll get at those peaches. They're ripe and ready to pick," Martha Miller said at the breakfast table.

"I'll help with the picking," volunteered James, her twelve-year-old son.

"Yes, if I get the ladder around you'll be able to do that better than some other work we had planned," commented the father. "Nice tree of peaches, that," he beamed at his wife who was helping little Wanda with her cereal.

"There seems to be an unusual bounty of every crop this summer," responded his wife, "more than we can use."

"There are always plenty of places where one can share, and especially right now," said Mr. Miller thoughtfully.

"Will we fill some of the Mission cans today?" questioned nine-year-old Lois.

"Yes, we want to fill some with peaches, and we'll do that today; then you can help too," replied the mother pleased at her daughter's eagerness.

The conversation drifted on to various topics, and when the big plateful of toast had disappeared and the cereal had been stowed away to the last mouthful, the merry group grew reverently quiet as father opened the Bible and read a portion of the Word. Then as the little flock knelt in prayer he prayed God's guidance and blessing on them as they started out on their day's activity.

In a few moments with laughter and snatches of song drifting in the open door Martha Miller found herself alone. She looked after her little brood fondly, happily. They were very full of life. James was walking with basket and pail alongside his father who was carrying a ladder toward the peach trees. She could see by their gestures that the father was explaining to the boy the best way to pick peaches. Then she heard Lois's voice singing, "He's everything to me," before she saw her coming from the barn with feed for the chickens. Even little Wanda was busy taking some milk to the kittens.

"This will never do," mused Martha, "everyone busy but me, and with so much to do." But for just an instant she bowed her head, and from a mother heart she prayed, "O God, bless them, and keep them always joyous and un-

selfish." Then turning around she started on the breakfast dishes. She might have kept Lois in to help, but there were so many things she could help otherwise, and washing dishes sometimes grows irksome for a small girl. And Martha did enjoy being alone for a while each morning, even if it meant doing dishes. This morning as she flew about her cheerful kitchen her thoughts went back to her girlhood and the dreams and plans she had as she was growing up.

"How different life has actually been!" she said aloud. She had always dreamed of being somewhere in mission work—sometimes in a large city, sometimes in China, or Africa, or India. "I never dreamed about a kitchen on a farm. That's not exciting enough to dream over, but I'm happy that God has led me here. Only," she mused on, somewhat wistfully, "there seems so little I can do for missions with a rollicking family to look after."

Her solitude was broken as Lois came in with some peaches in her apron. "James said I should show you how big they are. It will be fun canning these," her daughter chattered on.

"Yes, they are nice. Now I'll start peeling, and you can go and bring up some cans. Get two-quart cans—those will be right for peaches. Then when we get the cans washed you can pack the peaches in. I don't know what I'd do if I didn't have you to help."

Lois's feet fairly flew as she brought up the cans and set them in rows on the kitchen table.

"How many of the Mission cans shall I bring up?" her voice floated up the cellar steps.

"You may bring three or four; we don't want to fill them all with peaches. I have some other things canned for the Mission and just haven't set them out yet."

So the mother and daughter worked on,

happily conversing as their willing fingers flew. Lois packed the luscious yellow halves into the gleaming glass jars.

"I'm saving all the biggest ones to put in the Mission cans. Won't some boys and girls who don't have enough to eat like them though?" she said as she displayed a can she had just filled. The mother noted the oddly shaped jar and said, "I'll know that jar and make sure I'll get it with the Mission cans, because you've packed love in with the peaches, Lois. Perhaps the boys and girls need that as much as the fruit."

"Do you know, Mamma, I believe I'd like to be a missionary when I get big," said Lois soberly.

"That would be fine, but you don't have to wait till you grow up; you can be one now," replied her mother. "I think you're being one right now packing peaches and love in those jars for unfortunate boys and girls."

"Is that being a missionary?" questioned Lois eagerly.

"Yes, that is helping," replied the mother, and just then the telephone rang and interrupted the conversation.

Lois heard her mother's voice saying in the next room:

"Oh, is that you, Emma?"

"Yes, I plan to be there—I always feel I miss so much if I don't get to the Sewing."

"One of Lois's patterns? Yes, I'll bring it along."

"I'm canning peaches today, or rather Lois and I are."

"If I can't get there I'll send the pattern over with someone, but I expect to be there."

"All right. Good-by, Emma."

When Lois heard the click of the receiver as it was hung up she called eagerly, "Who was it, Mamma?"

"It was Emma Yoder. She called about a dress pattern. They want to make some size 9 dresses at the Sewing and didn't have any ready cut, so she called to see if I'd bring one of your patterns," replied the mother as she resumed her peeling of peaches.

"Take the pattern of my blue dress with the pockets," said her daughter. "I like that dress so much, and I'd like to have some other girl have one just like it."

"When is the Sewing?" she questioned.

"Next week on Thursday," replied her mother.

"Oh, then I'll be in school," there was a disap-





pointment in her tones. "I thought perhaps I could go along so they could fit it on me." The mother smiled. "No, I guess you'd better go to school—I think the dress can be made without fitting."

"Oh, it's time to take the peaches from the cooker," said Martha, glancing at the clock above the refrigerator. As she set the jars of golden fruit out and tested them to make sure they were sealed properly her small daughter looked on.

"Oh, doesn't that special one look pretty!" she exclaimed as the can on which she had bestowed such special attention was set on the table.

"Oh, I have an idea," and Lois disappeared from the kitchen.

"Well, she does get them suddenly too," said her mother, wondering what idea had sprouted so suddenly in her daughter's fertile brain. She did not need to wonder long, for that same daughter came skipping into the kitchen licking a Scripture text stamp.

"I picked John 3:16," she said, as she pressed it smoothly on the side of the fruit jar. "Doesn't that look beautiful!" she stood back and clasped her hands in admiration.

"It looks nice, and it does more—it gives the message of God's love. That is a lovely idea," commended her mother.

The busy day came to an end, as have so many others for busy mothers, but somehow as Martha Miller looked at the rows of fruit on her kitchen table, and in the front row was the can made conspicuous with its Scripture verse stamp, she somehow forgot her weariness, and great joy sang in her heart. Upstairs her little daughter was fast asleep, and her last waking thoughts were of a nine-year-old girl somewhere in a blue dress with pockets, eating big juicy halves of peaches and perhaps for the first time reading John 3:16.

\* \* \*

It was several weeks later.

"O Mamma, I can hardly wait!" exclaimed little Lois Miller who had just come home from school.

"I think it's so nice they are going to pack the Mission cans here," said James.

"And they're going to pack lots of clothing that the Sewing Circle made," added Lois.

Several hours later the barrels of canned goods had been packed, and boxes of clothing and bedding were ready for shipment, and the last of the willing helpers had gone home.

Lois and James could hardly keep their eyes open any longer.

"It is time for a certain boy and girl to be in bed," reminded their mother. Reluctantly they turned away from all the happy excitement.

"I hope the peaches we canned and that dress made over my pattern, go to the same place," said Lois with a yawn.

"I put my brown sweater that was too small for me, right next to that dress," said James. "I hope they go to a brother and sister."

"And, Mamma, I went and got that pink hanky and put it in the pocket of that blue dress like mine," Lois called over her shoulder.

"God bless them," said their father after the last "Good night" had been called.

\* \* \*

At a certain city mission the mail had just come as the young husband and wife who were giving their time for the people of that metropolis were sitting down to their hasty dinner.

David Martin read a card aloud.

"Listen to this, Esther," he said, "Three barrels of fruit and boxes of bedding and clothing from the Mount Hope Sewing Circle."

"How much the Sewing Circles are doing for missions!" she said.

Together they bowed their heads and asked God's blessing on the brethren and sisters who had so unselfishly labored for others.

"I just can't forget the Walker home we were in last week," said Esther. "There is such a need there, but there certainly wasn't much of a response when we invited them to services."

They did not know that after they had left the home tired Mrs. Walker had sat down and wept. "I know only too well that my children should be in Sunday school, but I can't send them in the rags they have now and have the other children making fun of them."



### "PEACE ON EARTH"

By Lois G. Baer

**In dark despair we bow our heads and say,  
"There is no 'Peace on earth' this Christmas day."**

**From north to south, from east to west,  
There are miles of troubles and distress;  
The cannons roar, the airplanes soar,  
And death comes rapping to some door.  
Some door back home has on a wreath  
That testifies to some heart's grief.  
The candles burn in the windows bright  
But the boys are gone, and somehow their light**

**Seems dimmed, and flickers a sad farewell;  
They may not return, we cannot tell.**

**The bells ring out, and music plays  
Old carols of familiar lays:  
"Hark! the herald angels sing,  
Glory to the Newborn King,  
Peace on earth and mercy mild,  
God and sinners reconciled!"  
But hate is strong and mocks the song  
Of "Peace on earth, good will to men."  
It's Christmas time, it's in the air;  
We see the symbols everywhere.  
The snow fast falling on our sill  
Suggests the beauty of good will.**

**But, where, in all this awful plight  
Can we find "Peace on earth" tonight?  
Where is the One of lowly birth,  
Who came to bring this "Peace on earth?"  
Not on the field of battle torn,  
But deep within my heart He's borne.  
He rules within, this Prince of Peace,  
And will some day cause wars to cease,  
When He shall come with power and might  
And take the throne, which is His right.  
Till then within my heart I'll find  
The "Peace on earth" brought to mankind.  
May this Christmas find in you  
His "Peace on earth" in '42!**

Frostburg, Md.

"I wonder what we can do for them—perhaps they are in need of clothing," suggested David.

"Well, we'll continue praying for them and let the Lord open the way," said Esther.

"I'll have to go down to the station and get those barrels and boxes," said her husband.

There was no small excitement that afternoon as they unpacked the fruit.

"What lovely peaches!" exclaimed Esther, as she unpacked quart after quart. "Oh, look here, David, someone has the right idea—they put a Scripture text stamp on this can—it's John 3:16. I wish sometimes we knew who cans these things. This will certainly mean very much in some of the needy homes. I wish those who do the work could see how much it is appreciated and how it helps us as workers to bring the Word to these people."

"I don't believe they can realize how much they help in bringing the Gospel to the needy," replied her husband.

"Now let's get at the clothing," he continued.

"I just get as excited as a child over something like this," from Esther.

"Oh, what nice warm things!" she exclaimed as she continued with the unpacking.

"That's the thing I appreciate about the work of the Sewing Circles," replied David. "They make practical, substantial clothing, not just a lot of stuff that won't help any one."

"That's just like a man," laughed Esther. "I appreciate that too, but I am also glad that they make some pretty things. Take this dress for instance—isn't it a pretty blue, and such a cute pattern. Look, there's even a pink hanky in the pocket."

"And where is the boy who wouldn't be happy over this nice wool sweater?" said David.

"O David!" Esther was excited. "This dress and sweater would just fit the Walker boy and girl—let's lay it aside for them. They have six children. Let's see if I can remember their sizes. There's a boy that fits this sweater, and a girl for this dress, and all the others are smaller. They've had considerable sickness and it certainly is hard to keep so many in clothing with prices like they are now, and the breadwinner sick."

It was late when David and Esther Martin at last finished the unpacking.

"Let's go to the Walker's tomorrow," said David, as they looked through the clothing they had laid aside for them.

"And let's take these John 3:16 peaches along," said Esther as she placed some jars of fruit with the clothing.

In the Walker home there was no small excitement after the young minister and his wife had left.

"This is like Christmas," exclaimed one of the children, "only better."

"See, this dress fits!" cried Marie. "Oh, it has pockets, and look at the pretty pink hanky!"

"And see my sweater," said her brother. "It's so warm, and doesn't even have any holes at all."



"What I'm interested in is those peaches. What does it say on that tag?" said the father somewhat feebly from the cot on which he was lying.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," read the mother.

"I had almost gotten to the place where I began to wonder if God loves us anymore, but if there are still people in the world who show their love to others like this, then there must also be a God of love," said the father.

The next Sunday at the Mission David and Esther Martin thanked God when they

saw a twelve-year-old boy in a warm brown sweater, and a nine-year-old girl in a blue dress come in long before time for the services to start. The boy ushered his sister in proudly, while she nervously fumbled with the pink handkerchief in her pocket.

Esther Martin found it hard to keep back the tears when the superintendent asked for memory verses and the boy in the brown sweater arose and said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Meadville, Pa.

## THE POWER OF A BOOK

By Robert G. Lee

December 13 has been designated by the American Bible Society as Universal Bible Sunday. The object of the day is to remind us anew of the blessings which the Book of God has brought to us and of our responsibilities of disseminating its message far and wide. We believe the following article will help to deepen our appreciation of the Bible and be of service to us in observing Bible Sunday.

Of making many books there is no end.—  
Eccl. 12:12.

### I. Consider What We Can Do by Means of Books.

By means of books we can march with the war-worn spearmen of Alexander down beyond the rim of the known world, and watch this conqueror as he rears new dynasties amid the wreck of dismantled kingdoms! We can hear grate on the coast of Britain the keels of the boats of the low-Dutch sea thieves whose children's children were to inherit unknown continents. We can travel afar and thrill to the triumphs of Hannibal as he scales the Alps and rushes down their icy slopes into sunny Italy to threaten the Roman dominion. We can walk with Peary amid ice floes of Arctic seas—go beyond dim centuries and see the banners float above armed hosts and conquerors riding to victories that have changed the course of time,—go with Columbus until he touches the shores of a new world, with Magellan as he girdles the globe, with Hugh Miller among the rocks, with Galileo and Newton among star gardens, with Faraday among the universe of atoms and electrons. We can journey on pathless oceans—listen to prophecies of forgotten seers, to dead poets singing to us the deeds of mighty men and the love of beautiful women, to the war horns of King Olaf wail across the floods, to harps sounding high festivals in forgotten halls. We can sit down with the kings of Nineveh and Tyre, enter at leisure into the intellectual heritage of centuries, see all the kingdoms of the world with the glories and tragedies thereof, and walk with the noblest spirits through the most sublime and enchanting regions.

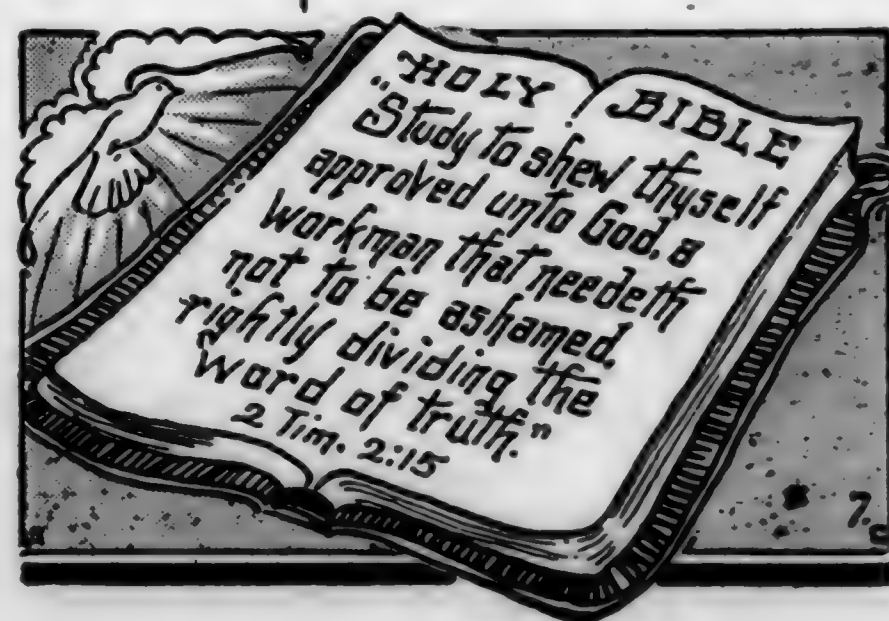
Thus we get some conception of the power of a book. And, when we use a book, we see how the hand pulls back the curtain from the events of a life, and helps us travel to the uttermost parts in time and space. We understand how wars that devastated continents rage, without creating a disturbance, in a narrow room. We see how, without moving from cozy nook or swinging hammock or warm fireside, we can crawl through jungles with an explorer, fight Indians with

Custer, or take a flight into the high realms where Shakespeare's marvelous creations flock to meet us and Milton's choral hymns of Paradise peal in our ears.

### II. Consider the GOOD Book.

A good book is a ship of thought, voyaging to us with precious cargo of truth and beauty. A good book is an artist painting the vision splendid in various colors before the duldest eyes,—an orator speaking with power,—a soloist singing a song that, passing from itself, enters the memory with great transfiguration. A good book is an author, writing the literature of godliness on the fleshy tablets of human hearts—a jeweler, adorning the mind with thoughts that give light. A good book is a comrade giving instructions, continuing with us on the intellectual road, in mute fidelity, from childhood to the end of life. A good book is a tailor, keeping the rustle of divine garments in the ear,—a musician, building before the eyes of the soul rhythmic palaces of melody,—a pilot, guiding away from the shallows into the deep things of life, of history, of love, of God. A good book is a telescope and microscope in one—showing us God's signature, written sometimes hugely large and sometimes very small, on every page of this universe—God's vast autograph album.

I read where a woman, whose name has been forgotten, gave a tract to a very bad man—Richard Baxter. It seemed to be a matter of no importance. But Baxter read the tract, and it was the means of his salvation. Then, later, Baxter wrote a book, called



The Call of the Unconverted, which brought a multitude to God, among others—Phillip Doddridge. Doddridge wrote a book, called The Rise and Progress of Religion, which brought tens of thousands into the Kingdom,—among them, Wilberforce. Wilberforce wrote a book, called A Practical View of Christianity, which brought a multitude to Christ, among them—Leigh Richmond. Leigh Richmond wrote a tract, "The Dairyman's Daughter," which has been the means of the salvation of great numbers. And that tide of influence rolling on through Richard Baxter, rolling on through Doddridge, rolling on through Wilberforce, rolling on through Richmond, on, on, on forever and forever—because of a good book.

No wonder Rufus Choate said: "A book is the only immortality on earth." No wonder Whipple said: "Books are lighthouses erected in the great sea of Time." No wonder Plato said: "Books are immortal sons deifying their sires." No wonder Kingsley said: "Except a living man, there is nothing more wonderful than a book." No wonder Bartholini said: "Without books God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in darkness." No wonder Bulwer said: "A thousand ages were blank if books had not evoked their ghosts, and kept the pale, unbodied shades to warn us from fleshless lips."

The good book! Have it as a companion!

### III. Consider the EVIL Book.

For evil books we need a bonfire as consuming as the one in the street of Ephesus. "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:19).

An evil book! Who can describe the contamination that comes from such a stream of pollution? Who can cause to ripen into righteousness the immature fruit bruised and beaten by such a printed hailstorm? Who can show the tragedy of the blight of such a verbal volcano spewing corrupt lava through green gardens of life? Or know fully the overtopping and underlying cures of a profligate book?

A bad book lives on, whenever a copy of that book is read, long after—sometimes even centuries after—the author is in a coffin. The influence of a bad book spreads and persists to a distressing extent. The vicious influence runs on in successive harvests of evil. A crushed rattlesnake bites no more. A lion with a bullet through its brain devours no more. But a bad book continues to wound and destroy. It continues to agitate the current of the world's thoughts and life, planting the seeds of dissolution and misery, chilling religion, lowering the moral tone.

There is no worse burglar or robber than a bad book. A bad book cannot repent. If the devil cannot keep men in ignorance, he will do all he can to poison man's books. A bad book, like an intoxicating drink, furnishes neither nourishment nor medicine. A man who writes an evil book may be followed into eternity by a procession of lost souls, each soul to be a witness against him at the



judgment, to show him and the universe the immeasurableness of his iniquity.

You can kill a bandit or imprison a criminal and stop their evil conduct, but you can't kill the evil started and maintained by an evil book. The influence of a criminal is but a few short years, while that of an evil book that corrupts the imagination and influences the passions may be for ages. What a scourge is an unclean book! It helps fill insane asylums, penitentiaries, dens of shame. While plagues count their bodily victims by the thousands, a bad book has power to put tens of thousands in the morgue of the morally dead—power to bring putrefactions in the land.

Reading an evil book is like jumping through a hedge of thorns to get one blackberry—like swimming through fifty yards of sewerage to get one teaspoon of truth—like jumping into a volcano to see if fire burns. Burned be the book that tries to make crime attractive, hypocrisy noble, and impurity decent! Cursed be the infidel book that summons the Scripture to appear at the bar of human reason, that persuades men to give up the Gospel and spiritual religion as a myth, that blatantly declares God is a nonentity, that persuades people to give up the church of Christ as a useless burden on humanity's back, that asks youth to give up good morals as an infringement on personal rights and expression!

#### IV. There Is the Book of Books—The BIBLE.

One gem from that Book is worth all the jewels from all earthly mines. This blessed Book have countless hosts found to be "the ladder to heaven's open skies—stairways that lead them to God."

The Bible, settled in its sources (Psalm 119:89), is a Book above and beyond all books as a river is beyond a rill in reach. The Bible, so sure in its promises (Jeremiah 1:12), is above and beyond all books as the sun is beyond a tallow dip in brightness. The Bible, so satisfying in its contents (Jeremiah 15:16), is above and beyond all books as the wings of an eagle are beyond the wings of a sparrow in strength. The Bible, so secure in its guidance (Psalm 119:105), is above and beyond all books as an orchard is beyond a roadside weed in fruit bearing. The Bible, supreme in God's estimation (Psalm 138:2), is above and beyond all books as Niagara is beyond a mud puddle in glory.

The Bible, coming to us drenched in the tears of multitudinous contritions, is the Book our fathers touched with reverent hands. The Bible coming to us worn with the fingers of agony and death, is the Book our mothers stained with grateful tears. The Bible, coming to us steeped in the prayers of myriads of saints, is the Book against which tyranny has issued its edicts, against which infidelity has loosed its blasphemous tongue, against which agnosticism has hurled its anathemas—the Book which many enemies, ancient and modern, have tried to exterminate.

But this marvelous Book is still "the Word of God" that "liveth and abideth forever." And all its enemies of yesteryears and nowadays have not extinguished one spark of its

holy fire nor diluted one drop of its honey, nor torn one hole in its beautiful vesture, nor broken one string on its thousand-string harp, nor weakened its vitality by one pulse beat, nor shortened its march of triumph by one step. Today this Bible walks more bypaths and travels more highways and knocks at more doors and speaks to more people in their mother tongue than any book this world has ever known, or ever will know.

The Bible, possessing the wonder of self-authentication, is infinite in height—infinite in depth. While men have come, and do come, to attack and destroy, the Spirit of Christ comes to validate and to confirm with divine conviction and with a divine certainty that is incommunicable by reason, and impervious to the assaults of doubt. Time is too short for it. Too narrow the universe for it. It is as deep as the foundations of eternal justice, as high as the throne of the Infinite, as wide as the moral government of God, as enduring as the life of the Almighty. Inexhaustible! Volumes have been written on single chapters—yea, on single verses.

Pause a minute! Consider the wonders of the Bible. It is wonderful in its inspiration, in its translation, in its preservation, in its unification, in its salvation, in its sanctification, in its consummation. Addressing itself to the universal conscience as no other book does, it creates lives and alters destinies. Speaking with binding claims, it inaugurates worldwide movements and gives birth to immortal works. Commanding the obedience of mankind, it comes into communities of unrighteousness as the leaven of regenerative force. The plot of heaven-blessed and vitalized soil out of which has blossomed our every social and national blessing, it causes philanthropic and redemptive enterprises together with educational and therapeutic institutions to arise and stand as a tribute to its vitalizing power.



#### THE LORD STILL COMES

**I like to think of Christ that distant morning**

**Swaddled for lowly shepherd eyes to see:  
That God gave such as these that blest forewarning**

**Has ever been a source of joy to me.**

**That God passed over pomp and priestly splendor.**

**And set His heart on these is blessed thought!**

**My mind is filled with recollections tender  
That they were first to see what God had wrought.**

**Ah, yes, it augured well for spirits weary:  
It breathed of grace and better things ahead;**

**It cast a halo 'round vocations dreary  
When humble shepherd folk to Him were led.**

**Remote the day, but still the message holy  
Speaks to a world of sinners, clear and true.**

**The Lord still comes to dwell among the lowly,**

**And shepherds see the Saviour born anew.**

—Gene Farrell.

And the best we can say, with tongue or pen, is but man's mean paint on God's fair lilies, but man's paste jewels in God's casket of pure gems. Our best efforts to praise it are but disfigurements. For it is the living Word of a living God—the Book supernatural in origin, eternal in duration, inexpressible in value, immeasurable in influence, infinite in scope, divine in authorship, human in penmanship, regenerative in power, infallible in authority, universal in interest, personal in application, inspired in totality. And today, wherever it is read and treasured, it breaks the fetters of the slave, takes the heat out of life's fierce fevers, robs death of its sting, and parting of its pain. Even as in the centuries gone forever into the tomb of Time, it unbars to the hastening soul the gates of everlasting delight beyond the grave. Still, as in ages ago, dying martyrs cool their hot faces in its fountains. And multitudes, as saints in other years have done, pillow their heads upon the one book which is the softest pillow a dying head can press.

And beware lest we forget that the Old Testament and the New Testament alike tell of Jesus. Of the Bible truly it can be said that Christ, the Glory of God, "doth lighten it, and the Lamb is the Light thereof." The name of Jesus, the Supreme Personality, the center of a world's desire, is on every page—in expression, or symbol, or prophecy, or psalm, or proverb. Through the Bible, the name of Jesus runs like a line of glimmering light. The thought of Jesus, literature's loftiest ideal and philosophy's highest personality and criticism's supremest problem and Theology's fundamental doctrine and Spirituality's cardinal necessity, threads the great Book like a crystal river winds its way through a continent. Yes, this living Word of our living God exalts Jesus. And you can't hold on to Christ and give up the Bible. You can't believe in the Cross and surrender the infallible authority of the Bible. Faith in the deity of Christ is married to faith in the inspiration of the Bible. All the Bible's analogies, all the Bible's types, all the Bible's pictures, all the Bible's truths, are so related to Christ that Christ alone explains them. And the explanation is filled with such perfection of harmony in every detail—the relationship between them and our Lord Jesus is so strikingly self-evident that any discussion of it would be useless. No one ought to have to argue to get folks to see that the diversified and systematic sacrifices of the Jews, the significant shadows of redemptive entity still ahead, the adumbrations of a substance yet to come, were elemental, preparatory, rudimental, introductory—and pointed to Christ, the propellant center to which the faith of mankind, before and since, gravitated. The promises to fallen man in Eden and the ceremonies of Judaism mean Christ. The music of Israel's sweetest harps and the light that burns in prophecy mean Christ. Jesus is the vital substance that gives meaning to the Bible's genealogies, meaning to its histories, meaning to its chronologies. Take Jesus out of the Bible and it would be like taking calcium out of lime, carbon out of diamonds, truth

(Continued on page 384)



# CHRISTIAN MONITOR PULPIT

## THE VERSATILE BIRTH OF JESUS CHRIST

By Marcus Lind

**TEXT:** But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:4, 5.

Whenever an event displays itself in many different ways, we may say that it is versatile. The inspired writing of this text in a marvelous way shows the versatility of the birth of Jesus Christ. We shall attempt to examine His birth briefly from the six different angles portrayed in this passage. First of all

**It Was a Timely Birth**—"When the fulness of the time was come."

The birth of Jesus was intricately planned from a time standpoint. One of the most remarkable examples of perfect timing in our modern day is the way in which invasion forces must be timed in order to be successful. To have only one part of the naval force, the air force, or the land force just a trifle too late or too early might result in disaster all around. So, in His infinite wisdom, before the foundation of the world, God planned a certain time. It is hard for us to understand this, and we wonder **why**.

Why the four thousand years of waiting between Genesis 3:15 and Luke 2:11? Couldn't God fulfill His promises immediately without the awful suspense of waiting? One thing is sure. This suspense wasn't for God to get ready, but for man. The great Dispensation of the Law was coming to a close. Through it man had been shown the exceeding sinfulness of sin. To him was demonstrated his utter inability to comply with the perfect standards of Almighty God in his own strength. Man had to have time to come to a complete end of himself before he could realize that he must have a Saviour. The close of every dispensation is marked by extreme wickedness on the part of man. This, by the way, is the only rational explanation of the awful condition of the world today. It seems as though this age is drawing to a close. Of all times, wickedness was at its worst when Jesus was born. The Dispensation of Law was ending in miserable failure as far as man was concerned. The Pharisees had their program of ultraconservatism in keeping the outward letter, but their actual living of the Law was void of any semblance of godliness. On the other hand, there were the Sadducees, the religious modernists of that day, who with their extreme liberalism did away with both the letter and spirit of the Law. Under such religious leadership the masses were groping in darkness. With their great hunger of soul, they were made fit subjects to receive the better ways of the Master.

Why, again, the four hundred years of silence after the last Old Testament prophet

had spoken? Because this helped in the training mankind needed in order to give to Jesus rightful recognition. With all the divine manifestations of the Sonship of Christ, the masses still receive Him as merely a great prophet. If there had been a chain of prophets along through these years, Jesus would have been more definitely classified among them. He would have been considered a leader among other contemporaries as we think of Luther among the other reformers of his day. As it is, many give undue credit to the mother of Christ and one of His disciples in forgiving of sins and laying the foundation of the Christian Church. How much more, had there been prophets! John the Baptist skillfully decreased at the ordered time, that he might the more magnify Christ. Jesus came when His teachings ran counter to all. His was the only pure message from heaven. So it was a timely birth, and

**It Was a Divine Birth**—"God sent forth His Son."

Rightly we should refer to it as an advent rather than a birth. The divine part of Christ was not born when He came into this world. We know simply that Jesus was the only begotten Son of God (Jno. 3:16), and we take that by faith.

From Isaiah's vision of God, as recorded in the sixth chapter of his prophecy, we may rightly assume that at times the Lord searches for certain people to accomplish His missions on earth. At that time when Israel needed a special messenger to foretell her doom, the Lord said, "Whom shall I send, and who will go for us?" In my mind's eye I picture a greater scene, away back before the aeons of time, before ever the foundations of the earth were laid. God, in devising that unparalleled plan for the redemption of man, searched over His great universe in quest of a being who could fill this great mission. "Whom shall I send, and who will go?" There wasn't an angel in all heaven who could qualify. There wasn't a beast on the whole earth that would do—"not by the blood of bulls and of goats." And man, of course, there wasn't a man who could accomplish this great mission; for alas, "All have sinned, and come short of the glory of God." Man was the one for whom the mission was needed. The Father said, "I will send My Son."

Jesus, the Son of God, was the only Being in the whole universe who could fill the great need in this divine plan. Why did it need to be He? And why did He need to become "God-man," the Son incarnate? I think of

two great reasons. First of all, because God could not die, and man could not live. The atonement required a being who was capable of death and life—capable of death in order to slay sin. As sin had to die, it needed to be borne by a Being capable of death—the man side of the "God-man." The atonement required also a Being capable of life, else in slaying sin by death, the slayer had remained dead with the slain. So sin needed to be borne by a Being capable also of life—the God side of the "God-man." Hence, this unique Character could be none other than Jesus Christ, the second person of the Godhead, come in the flesh.

Then, too, it was necessary that man should know God. Man at his best could not have faith in God, if there were no revelation of Him. Without this faith in God, man could not be saved. "For by grace are ye saved **through faith**" (Eph. 2:8). Again, it was Jesus Christ, "God-man," who, because of His human manifestation, was capable of man's comprehension. How else could finite man grasp the thought of infinite God—the invisible, incomprehensible Spirit? "No man hath seen [comprehended] God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him" (Jno. 1:18). So it must needs be also that

**It Was a Human Birth**—"made of a woman."

It was not by the regular process in which we humans are born, because Jesus was born of woman without man. Mary, as a virgin, conceived and brought forth Jesus, the Son of God, a human, into the world. His was a true human nature, He being the only one after the fall of man to possess such human nature. That is why the Scripture refers to Jesus as being the Second Adam. Adam (and Eve) before the fall, and Jesus were the only beings ever to possess true human nature; because when Adam fell, he lost human nature and assumed a fallen nature. As all of the human race was born after the fall, it became heir to Adam's fallen nature. Now we come to an end of our reasoning, and must rely upon faith when asked how Jesus, from a standpoint of the flesh, should not have in Him any semblance of the fallen nature, being born of Mary. Mary was immaculate? No! Else how should **she** be born? The problem would still be unsolved. We have God's answer in Hebrews 10:5, where "He saith, . . . A body hast thou prepared me." Yes, it was a miracle beyond our understanding. We take it by faith.

By miracle then, there was born that first Christmas night "in the City of David a Saviour, which is Christ the Lord." Born in a lowly stable, His humble birth was typical of His whole earthly life. I quarrel with the artists who picture a beautiful, clean stable,

(Continued on page 373)



## Editorials

### "Christ the Saviour Is Born"

Thus does the hymn writer transpose the words of the angel of the Lord to the wondering shepherds when he announced to them the birth of the Christ Child. It was a startling announcement, stating a wonderful fact, and it has become one of the greatest song themes of all time. It was the beginning of the sweetest story that has ever been told, a story that is ever new and to which we listen with unfading interest.

December brings us the season in which we by common consent celebrate the birth of our Lord, although, no doubt for good reasons, the Bible does not state the time of the year when He was born. We are glad, however, that the Christian Church has a tradition as to when He came to earth as a little Child, and that when this birthday comes around year after year it gives us an excellent opportunity to think anew of this great event and to ponder its meaning.

I wonder if we have ever thought what the world would be like if He had not come. You may have heard the story of the minister who one Christmas morning dreamed that Christ had not come. When he walked the streets there were no churches. When he looked through his library there were no books telling about Christ and His salvation. When he went to visit the sick he had no words of comfort to speak, for there was no Christ to whom he could point the distressed and sorrowing. If there had been no manger, there would have been no cross and no resurrection and ascension. The world would still be in darkness and sin, and there would be no hope or relief for sin-burdened men. We can indeed rejoice that the Saviour has come!

However, when we look at the world today, serious thoughts come to us as we think of Him who came to save people from their sins and to bring peace on earth and good will to men. He came to rid people of their sins, but they continue to revel in them. He came to bring peace, but they engage in war to a degree hitherto unknown. But our Lord is still the Prince of Peace, and the reason we have "global" wars is because people have not followed Him as such and have gone on in their own ways of selfishness and greed and hatred and strife. The failure has not been on the part of Christ but on the part of man. But we are not discouraged. The time will yet come when men will beat their swords and guns and tanks into plowshares, even as now they are changing practically every industry of peace into one for producing instruments of war. In the meantime let men repent, humble themselves, and pray, so that the Lord may forgive their sins and bring healing to the nations.

### The Gospel of John

With this last quarter we are closing a year of highly profitable studies in the International Uniform Sunday School lessons. Of interest to us now are the lessons for 1943. The year opens with a quarter's lessons in the Gospel of John, one of the spiritual masterpieces of the New Testament. The aim of these lessons is well stated, by the committee which has arranged them, as follows: "To lead the student through the teachings of the Gospel of John to achieve the aim as stated in John 20:31: 'But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through his name.'" We trust that these lessons may be realized in the hearts and lives of many teachers and pupils.

We should find these studies interesting and profitable from a number of standpoints. We will take delight in the gripping stories which John tells us of the life of Jesus, to a large degree material that is not to be found anywhere else in the New Testament. We will also enjoy the matchless discourses or sermons of Jesus, also distinctive of the Fourth Gospel, and replete with parables and apt illustrations. In this connection some one has well said: "Here is a volume of sermons that can never be ex-

hausted; here is a book on homiletics that is not enough studied; here preachers and teachers may get more instruction on the matter and manner of preaching and teaching than from any other book in the world."

We can learn much that should prove to be real soul food for ourselves, and we also have a wealth of material that should be a pleasure to teach to our classes, because it carries with it a large content of human interest and touches upon the great spiritual truths that every soul in a measure must be longing to know. And as we notice how the Master Teacher taught these great truths to needy souls we should be inspired to continue, to the best of our ability, the task of bringing the Bread of Life not only to our classes but to individuals whose lives we touch. We can only touch the high points in our Sunday-school sessions, but we should take this opportunity to study the whole book for our own spiritual nurture and to secure a better background for our teaching. Next month we expect to print an extended article on the Gospel of John. Watch for it.

### Relief in Action

This is the title of a new folder distributed among the churches by the Mennonite Central Committee. It describes the relief work being carried on at present in four different foreign countries—England, India, Paraguay, and France. It opens with a paragraph that is quite pertinent, as we think of the times and conditions under which we live: "In spite of war which has spread over the whole Globe, involving every continent and every sea lane, doors leading to relief of war sufferers are still open. Although the relief mission cannot go into all lands, there are vast fields of service possible beyond the doors which are open today. Through these doors the Christian's eagerness to relieve suffering, care for the sick, feed the hungry, clothe the naked, and give a positive testimony of Christian love is being realized."

Every home should have a copy of this leaflet in order to keep informed of what the Church is doing to help, in some measure, to relieve the triple scourge of hunger, cold, and disease, that is sweeping over large areas because of the war. It will help to keep us awake to the opportunities that may be ours in the future, when other doors will certainly open as the war moves into new phases or comes to a much-desired end. These will be golden opportunities indeed for us who are glad to work for the saving of lives, but who can not conscientiously take part in the destruction of life and property and the maiming and starving of human bodies.

It is especially urged that offerings be taken in support of this work some time during the holiday season, since this would be in keeping with the spirit of love and good will to all men. The goal set is one dollar per member per year. We believe there will be no difficulty in reaching this mark, for it is one way of carrying out the spirit of the Master who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

### We Close the Year

With this number of the Monitor we close the thirty-fourth volume of its publication. A little over a third of a century has passed since our magazine made its bow to the reading public. Under the blessing of God we believe it has filled a distinct and helpful place in our Mennonite literature, and we are indeed gratified to know that it is reaching into increasingly wider circles. Our subscription list has reached a little above the mark of 7,350, much the largest circulation which it has ever enjoyed. Last year as we closed the volume we expressed the hope that before another year had passed we would have gone beyond the 7000 mark. We are glad to know that we have gone over one third of the way on the eighth thousand. We trust that, if the Lord tarries, we may make the goal of 8000 by the time the thirty-fifth volume is completed.

We thank all our readers for their support in contributions, in prayers, and in an extended circulation. By your continued help and the blessing of the Lord we hope to make the Monitor an increasingly helpful unit in our Mennonite publications.



# CHRISTIAN LIFE

## BIRTHDAY PARTIES

By Maryann Hoffman

We trust this article will be of real help to us in the observance of the birthday of our Lord.

"The 24th of May is the Queen's birthday; if you won't give us a holiday we'll all run away." So run the words of a little rhyme familiar to hundreds of Canadian boys and girls. 'Tis, to them, a great day indeed! It is the birthday of a beloved queen, and therefore it must be celebrated in some way. To spend the hours of that day in school is unthought of. Picnics, hikes, parties are the order of the day. Around whom do our thoughts and celebrations center? The beloved queen, of course, she in whose memory and honor we have come to have this holiday.

In the United States, as the 28th of January draws near, we find in every city and community preparations being made for a "birthday ball." The proceeds of these balls are contributed to help stamp out infantile paralysis. Again we ask, around whom do all the gaiety and celebrations center? They center around our president, he whose birthday it is.

Come with me now, my friends, and we shall visit a home, a home typical of all homes. As we enter the house the children greet us with—"It's Daddy's birthday!" Eagerly they chatter about the birthday party Mother has planned; the cake she baked; and the ice cream she made. Then as they cautiously cup their little hands about our ears they whisper softly something we must keep secret. It is about the gifts, of course. Again we ask the same question, About whom does all this excitement center? For whom are the gifts? By whom are they given? Anyone can answer these questions, for naturally the excitement centers about Daddy. The gifts are for Daddy, given to him by his wife, children, and friends, those who have learned to know and appreciate him.

Shall we go to another birthday party? This time it is the birthday of the son in the home. There is a great ado; everybody is excited; a great dinner is planned for, gifts are purchased, and guests arrive. We ask once again, Around whom does all this excitement center? and we have rather a strange answer coming to our ears. The excitement, we learn, centers around—not the son—but an enemy of his. The gifts are given to anyone and every one but he to whom they should be given. In fact, the son whose birthday it is does not enter the limelight at all. Oh, sure, his name is mentioned several times in sort of a matter-of-fact way, but the highest honors have been stolen by another. Do I hear someone say, "Such a foolish idea, no such thing ever happens." Are you very sure? Is it not a faint picture of what takes place in many homes on Christmas Day?

Christmas Day is the birthday of the Son of God, and it is only right that we, His

friends, should celebrate on that day. And how wonderful it would be to give gifts of love to Him. Is He not a member of our family, or rather, are we not members of the family of God, He whose only begotten Son's birthday it is? Therefore why should we not make a special occasion of the day? But oh, what a muddled up failure we have made of the whole affair! As pictured above, the Son does not even enter our minds as we go about the task of gift-buying. Furthermore, the highest honors of the day have been stolen by the enemy, often masquerading in the form of Santa Claus. The gifts, instead of being given to the Son are given supposedly by Santa Claus to any one and every one but the Christ whose birthday it is.

The first birthday party ever held for the Son of God was quite different. Shepherds received their invitation to come, from angels. The wise men were escorted there by a special star set in the heavens by the Father. When these folk arrived their gifts, their praise, their heart's adoration were given to the One in whose honor they had been invited.

For some years I have watched and listened as to how this birthday party was carried on by Christian people of today. I have



### CHRISTMAS SONG

By Ursula Miller

No blare of silver trumpets  
From kings of ancient time  
Announced the Galilean's birth,  
That gift from God sublime.  
The angelic host proclaimed with joy  
That heaven had sacrificed,  
When in Bethlehem lay cradled  
The blessed Jesus Christ.  
(Forgotten, ancient kings have died;  
But Jesus Christ was crucified.)

But Wise Men and some shepherds  
Heard the message, saw the star:  
With a faith that never faltered  
Came they from near and far.  
Oh, the sweet foretaste of heaven—  
Treasures and a rich reward  
Placed they in the Saviour's keeping  
As they knelt before the Lord.  
("Peace on earth, good will to men;"  
Oh, may we hear that song again!)

Adown the years and ages  
Men have worshiped Jesus Christ.  
His precious blood on Calvary  
For every sin sufficed.  
The slumbering shepherds rose to see,  
The Wise Men's hearts adored,  
And countless thousands through the years  
Have worshiped Christ the Lord.  
(The angelic host announced the birth  
To every listening ear on earth.)

Protection, Kansas.

not bothered investigating the celebrations of non-Christians; it would not be natural for them to give gifts to the Son, for they have never learned to know nor love Him. The conduct of Christian people at Christmas time makes one's heart sink with sadness. Instead of it's being a glorious celebration centering around the honored Guest of the day it centers around self. Instead of it's being a blessed, peaceful, happy celebration in honor of the Son of God it is becoming a commercialized formal giving of gifts in honor of Santa Claus. It has become a day which means weeks of hard labor in preparation—a day on which to have a feast for the body, instead of a spiritual feast for the soul.

How interesting it would be if our birthday Guest were here today and we could ask Him how He would like to have us celebrate His birthday! He is not here; nevertheless, thanks be to God, we can in prayer ask Him about it. There are many Christians who have done thus, and come with me now and we shall take a peek into their homes to see what goes on there.

As Christmas Day draws near the main thought in conversation during daily devotions centers around the fact that the Son of God was willing and ready to "be made flesh," that He might be able to help us, yea, to save us. Christmas Day arrives, the birthday dinner is planned for such an hour of the day so as not to interfere with going to God's house to worship. As the family gathers round the table upon which lay attractively wrapped parcels they do so knowing that the gifts given are tokens of Christian love and appreciation and the gifts are not useless little knickknacks, but such as would be a help to them in their Christian life and service. As the family gathers round the dinner table we find that even here the true spirit of Christmas is manifested in the conversation carried on. The close of day finds the family gathered once more in a happy circle round the Word of God for thanksgiving, praise, and worship.

As we enter another home we are greeted with, "Let us not make a family dinner this year, nor buy gifts for one another, but in place of this let us make a dinner and invite some poor, friendless and homeless folk." As Christmas Day draws near we find the occupants of this home enthused in their plans for doing something for someone else. The height of enthusiasm is reached as the invited guests arrive. What a happy day, how good it made them feel actually to give gifts to the Honored Guest of the day! No, not literally and in person, but He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The time for Christ's birthday party is here again. The opportunities for giving gifts to Him are many. Let us, you and me, ponder on the many ways in which we might honor and serve Him. Oh, that we might grasp a vision of the blessed opportunities that are ours this Christmas! Oh, that we would put aside all self-centered plans and center our plans around Christ, the Son of God, He whose birthday it is. Then the poor which are waiting for help would be helped. The thirsty would receive the cup of cold water in



His name. The hungry would be fed, the naked clothed, the sick visited, the homeless and friendless befriended, the cold ones would be warmed, and the sad hearts cheered. Last, but not least, you and I, if we would thus cel-

brate the day, would experience the blessing of hearing Him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."  
Canton, Ohio.

## CHRIST, THE LIGHT OF THE WORLD

By Mrs. Mervin A. Hostetler

### Christ's Mission

Christ Jesus came into the world—  
He came, the sinner's friend;  
His heart was full of love for each,  
He loved them to the end.

It was His love that broke the hearts,  
The sinners' hearts of yore,  
Until they turned away from sin  
As from a stenching sore.

It was the love that gave them life—  
Forgave them every sin,  
Tho' red as scarlet, they were cleansed  
Made pure and clean within.

The harlot found at Jacob's well,  
Zacchaeus, robbing Jew,  
The dying thief upon the cross,  
Each, Christ's forgiveness knew.

Self-righteous Nicodemus, too,  
Paul, murderer of men,  
Upon the common sinner-ground  
Thro' Christ found peace again.

Christ Jesus came into the world  
To save, not to condemn.  
And weary sinners still find hope,  
For God in Christ loves them.

—Phyllis E. Idle.

A missionary to one of the dark countries told this incident. Two natives of this particular country were journeying through a dangerous region, full of all kinds of wild life, including man-eating lions.

The two young black men were friends, boys grown up together—members of the same tribe. This friendship continued, although one had accepted the Christian faith while the other clung to the superstitions of rank heathenism in spite of the pleadings and the exemplified and happy life of his friend.

The one who was not a Christian was walking a little in advance, when a lion just ready to pounce upon him was seen on the cliff above him by his Christian friend. Knowing his friend did not realize the danger and could not help himself if he did, he acted in a split second. He ran the short distance between them, pushing him away, deliberately drawing the lion's attention to himself and shouting, "Run! Run for your life! If he kills you, you die. If he kills me—Jesus is my Saviour!" and with this the lion was upon him. The poor lost heathen stood in paralyzed silence for a moment, watching with horror the savage beast tear the body of his friend limb from limb, heard the sickening sound of crushing bones, and watched in stupefied fascination the fountain of blood that was spilled and crept slowly down the grade toward his sandaled feet. Now the instinctive law of self-preservation stirred in his mind—the only law of life that he knew, and he ran, ran for his life as his friend told him to do. No, his friend did not die in vain because as he ran these words burned into his very

being: "If he kills you, you die. If he kills me—Jesus is my Saviour!"

The missionary said he came back to him, stumbling and completely spent, two days later and between great sobs that shook his big body he told him the story, how his friend's body was broken and torn and had bled for him. "And," he said, "if Jesus can make a man love me that much, what must Jesus' love be like, that He bled and died for all men? I want to know Him." And he believed. "And," said the missionary, "because this man was willing to lay down his life for his friend, it so influenced the natives that scores of them found the Light." "Greater love than this hath no man, that a man lay down his life for his friends" (Jno. 15:13). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Christ is the Light of the World because He died for us. There on Calvary He who knew no sin became a sin offering for the world. God created man in His own image, the crowning work of His creation, bestowing him with the moral attributes of holiness, purity, righteousness, and loving kindness, making him physically, morally, and spiritually perfect. He placed this man Adam, with his helpmeet, Eve, in Eden, "the paradise of God," making them happy and rich beyond measure. Then sin was ushered into the



### RETREAT

(Philippians 3:10)

In time of anguish, pain, and sorrow,  
Raise me, Jesus, by Thy power,  
Till fellowship today, tomorrow  
Be so sweet  
That I'll be yielded and conformed  
Unto His death, and unadorned  
By self, till Christ be formed,  
And "I" retreat.

In times when peace and quiet reign,  
Continue, Lord, to break the chain  
That binds—and self exclaim,  
"I'll serve, Thee, Lord,  
With all my heart from day to day,  
For loving me unchangingly,  
In good times or adversity,  
Jesus, my Lord."

Retreat, my soul, in faith and trust,  
God cannot lie, to bless He must,  
"All things" though hard, He will adjust  
Unto thy good;  
And those whose lives are dear to thee  
Shall yet serve Him victoriously  
Through Christ—not flesh activity,  
Jesus, my Lord.

Retreat, retreat, O soul of mine,  
Be subject to His will Divine,  
No good toward thee will He withhold.  
And turn thy sorrows into gold.

—Margaret Bogart.

world by the woman. She yielded to the temptation placed before her—she offered to her husband, and he yielded also. In shame they were driven from the garden, the father and mother of all humanity, bringing upon themselves and the whole human family the ignominy of sin and shame, wretchedness, and defilement, and death. Paul refers to this in Romans 5:12, when he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Now, man has sinned away his noble inheritance. All is darkness and despair. He cannot redeem himself. He is perfectly helpless. "But the Lord is . . . not willing that any should perish" (II Peter 3:9). "But the mercy of the Lord is from everlasting to everlasting" (Psalm 103:17). So Jesus Christ, God's only Son, offered Himself in atonement whereby light of knowledge, light of consolation, light of holiness, and light of eternal glory are again offered to the world. With Him all is light, love, and peace. John 8:12 says, "Then spake Jesus again saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And John 9:5, "As long as I am in the world, I am the light of the world."

Again Jesus is the light of the world because He lives. John 1:4 says, "In him was life; and the life was the light of men." John the Baptist, Paul, the apostles, and many others of all ages have walked up and down the world preaching and witnessing the Light; but they were not in themselves the Light. They died and were buried. Jesus was crucified and died, but no rock-sealed tomb bound Him, no mortal hands held Him. He rose, and He lives. He is not a mere man. He is all powerful and divine. Matthew 28:18 confirms this when Jesus said, "All power is given unto me in heaven and in earth."

Because He lives He sheds the everlasting Light of Life on the world. John 5:25 again quotes Jesus, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead hear the voice of the Son of God: and they that hear shall live." A once notorious sinner who was completely transformed through Christ, was asked how he could prove that Jesus lives. His answer was, "Why, He saved me, and that is proof enough, is it not?"

Let us visit the home of a drunkard in one of our large cities. It was the duplicate of many other homes in other cities. A footstep is heard, the footstep of father on the threshold and five ragged, half-starved children scampered in fear to hide. Mother meets him at the door. Many times his strong hand had come down on her defenseless head, and many times she carried the marks of his inhuman treatment for weeks. Now she waits, expecting to hear his oaths and suffer she knows not what. But instead he steps inside the barred room and says, "I've been down to the Mission, and they tell me I can be saved. They said that whosoever believeth can be saved. Mother, I believe it." They fell on their knees at the foot of the cross in true repentance and experienced the peace and consolation that the everlasting Light of Christ reveals to those that will simply believe. A few weeks later this home was visited. It was the same



poor house, but the money that had gone for liquor was now putting food in healthier children's mouths and clothing on their naked bodies and songs of praise on their lips. What but the Light of Christ could cause this regeneration?

Willis R. Hotchkiss, the noted missionary to Africa, says in his recent book, "Did you know that everything worthwhile in life, everything that lifts it above savagery is yours, because missionaries hundreds of years after Christ died for your sins, brought the good news to our savage ancestors yonder in the forests of Britain and Germany? Get on your knees and thank God that you were born in a land where the Light of Christ is known and where its influence has been wrought into the very texture of civilization. Indeed, the measure of that influence is all that keeps western civilization at this moment from collapsing utterly and returning to barbarism." In another chapter he says, "In earlier days if a native wished to go any place at night he plucked a stick out of a fire blazing in his hut and went forth swinging it vigorously. He supplemented this meager light by shouting lustily to frighten wild beasts and evil spirits. The brand emitted a few sparks which served more to keep up his courage than to give light on his path. It was at once a weird and pathetic sight, a symbol of the inadequacy of his spiritual equipment to meet the need of his soul. But just as lanterns now replace the primitive firebrands, so the light of the knowledge of the glory of God in the face of Jesus Christ is slowly but surely replacing the pathetic superstitions of that day. A joyous confidence of sins forgiven through the precious blood of Christ, is taking place of the abject fear springing from the dominance of his whole life by the malign spirits of his ancestors. Windows in their houses now let in the healing light and air, where disease-breeding darkness prevailed. They walk upright where they had crawled in the filth of their huts, and clothe the nakedness of their once stinking, grease-smear'd bodies. No man can look in the face of Jesus Christ and be the same afterward. That look will completely compel a cleaning up inside and out." "And," he continues, "this has quaint results sometimes. A big, black fellow remarked one day, 'I used to beat my wife when I became angry with her; now that I am a Christian I go out and dig in the garden.'"

Oh, that the light of Christ could be made practical in every corner of the world today! It would be a different place to live in, if Christ was as dominant in the counting house as in the church; if the spirit of Christ prevailed during week day activities as it does in Sunday devotions; if the Bible rather than the card deck became conspicuous in the home; if the desire for soul winning replaced the desire for worldly pleasure and material gain. It would pick the drunkard out of the gutter and restore his home to decency. It would empty prisons and mental institutions. It would clean up houses of prostitution. It would close the door of the gambling den. It would feed starving millions. It would eliminate the need for court rooms, police and national armament by settling all local and national disputes.

But men do not love the Light because it reproves them of their sins. When Jesus was about to ascend into heaven He said to His disciples, "Ye shall be witnesses unto me" (Acts 1:8). He has gone above to intercede for us, but He wants us to shine for Him here. "Ye are the light of the world" (Matt. 5:14). So our work as Christ's followers is to shine. What we want to do is show forth Christ—let Him shine through us. There was once a blind man who sat by the wayside with a lantern near him. Someone asked him why the lantern, since he could not see. He answered it was so others would not stumble over him. Probably more people stumble because of the inconsistencies of Christian professors than from any other cause. Profession and no possession does lots of harm in the world. The world is at war.

Our own country is at war, as we all very definitely realize. Is there enough of the Light of Christ in our nation to preserve it with the liberty and freedom on which it was founded and which we now enjoy? The willingness of God is evident. The resources of God are

sufficient. We need only to bring the exhaustless bounty of God and the abysmal need of mankind together. It has pleased God to use human beings for the windows through which the Light of Christ may shine. Are those windows too badly smudged and streaked with selfishness and pride and personal ambition for the Light to get through? A devout Quaker once said that every Quaker should light up the country for ten miles around him. If we as Christian professors were all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going up to heaven. So let us walk in the Light and work and pray definitely and unceasingly that America will turn to God. Then we would never need fear all the "isms," rulers, and armies combined against us. II Chronicles 7:14 has promised, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face; and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

West Liberty, Ohio.

## DAILY BIBLE READING

By Joseph D. Ryan

The Christian should read his Bible every day. Is it not true that one cause of present day indifference to the church is because its members have failed to read the Bible and to live its truths? There is an amazing ignorance of the Bible today among those who should know it. One church member thought that "Dan and Beersheba were husband and wife like Sodom and Gomorrah." A young girl was assigned by her teacher to read and report on the first chapter of Genesis. When asked to report she said, "I could not find it." A public school teacher was asked who wrote the book of Revelation and to whom it was addressed. His answer was, "Moses wrote Revelation and addressed it to the Hebrews." Other such examples of ignorance could be cited. The Holy Bible is available to every one, is inexpensive, printed in our own language, hence there is no excuse for ignorance of it. It is considered respectable to have a Bible in the home, but what good will it do in a trunk or a bookcase only to gather dust from disuse?

People say they have no time to read the Bible, or if they do have time they are too tired. Foolishness! A church member has time to read his daily newspaper and to listen to his favorite radio program. Why not time to spend a few moments with God's Word? We can do anything we want to, for "Where there is a will there is a way." Just think how much sweeter, happier, more effective our lives would be if we would spend a few moments each day with God's Book! And how different the churches would be, full of people instead of half full, plenty of funds instead of half enough! God speaks to our souls through His Word. The Bible is the engineer on life's railway to heaven, the compass on life's ship, the Christian's sword, the traveler's staff, a love letter, a volume of treasures. It is a book for old and young, for rich and poor.

The use of the Bible may be effective or

ineffective according to the method employed. So a word about method. Do not try to read this precious Book when tired, sleepy, nervous, or irritable. Do not try to get its message to your soul when there is noise or commotion about you. Be alone, if possible; certainly be quiet and calm. Do this when you are at your best physically and mentally. Before reading, pray. Ask the Holy Spirit to illumine your mind that you may understand His message. Read the Bible by books or by subjects. Adopt some method and follow it. Start on the easier passages, and when you become more experienced go on to the more difficult. Matthew or the Psalms would be a good place to begin. Have at hand a commentary or dictionary of the Bible. Read slowly. After reading, close your eyes and repeat to yourself the material read. Memorize outstanding passages. After reading, pray again. Then go out into life and try to put into practice the truths you have been studying. No one can measure the amount of good to be derived from daily reading of God's Word. Read it to be wise, believe it to be safe, practice it to be holy. Read it daily!—The Presbyterian.

### WHOLEHEARTED SERVICE

A Chicago cartoonist once drew a picture of General William Booth, Founder of the Salvation Army, reaching over the side of a boat and pulling a drowning man to safety.

When the General was asked how he liked the drawing he frowned and said: "I can't tell whether I'm helping him into the boat or just shaking hands with him."

In our relations with man we need more of the Founder's spirit, that will cause us to do more than just shake hands with those whom we have pledged ourselves to assist.—Publisher Unknown.



# OUR HOME CIRCLE

## CHRISTMAS IN THE HOME

By Erma Miller Erb

If we foster and maintain the true Christmas spirit in the home there is little danger of any of our home folks being led into the excesses that too often characterize modern Christmas celebrations.

I heard the bells on Christmas day  
Their old familiar carols play;  
And wild and sweet the words repeat  
Of peace on earth, good will to men.

I thought how, as the day had come,  
The belfries of all Christendom  
Had roll'd along the unbroken song  
Of peace on earth, good will to men.

And in despair I bow'd my head:  
"There is no peace on earth," I said,  
"For hate is strong, and mocks the song  
Of peace on earth, good will to men."

Then pealed the bells more loud and deep;  
"God is not dead, nor doth He sleep;  
The wrong shall fail, the right prevail,  
With peace on earth, good will to men."

—Longfellow.

Questions arise as we consider Christmas, the most beautiful day of the year. What will it be in this particular year of 1942? Can a nation at war have the heart to celebrate? Can we forget the tears and suffering, hunger and sorrow, widows and orphans and empty chairs, and light-heartedly go on our way celebrating Christmas? One must be very calloused indeed to disregard the burdens of the war-torn world and indulge in so-called celebrations of Christmas—as generally practiced—but can men, as always, open their hearts to the Christmas spirit and let it bring its own cheer and comfort to them and yet not be indifferent? We know they can wherever they may be, for Christmas observance answers a deep need in the hearts of the people. Christmas is not a matter of tinsel and bells, garish ornaments and gay shop windows, but something not so tangible—it is a pervading spirit.

A young friend quotes the following progressive classifications of conversationalists: first, those who talk only about themselves; second, those who have nothing to talk about but other people; third, those who talk about ideas. This procedure serves nicely in classifying people as to Christmas observance: first, the group who think only of self—what they want and what they will get; second, the group whose one concern is getting for others; and, third, those to whom Christmas is a spirit that fills their being with happiness.

Perhaps your children can not enjoy modern, luxurious homes. Maybe you are unable to give them as much education as you wish, and maybe, when you leave the scenes of now forever, you can't leave to them an accumulation of riches; but you can give them a most precious heritage of memories that they would not exchange for all the things the world has to offer, and outstanding among them are the memories of Christmas

time. We need not delve far into our own cherished memories to realize anew that

"The heart hath its own memory, like the mind,  
And in it are enshrined the precious keepsakes,  
into which is wrought  
The giver's loving thought."

Memories are all we keep out of the past, be they sad and disappointing or cheery and glad. Time is gone, and memories cannot be changed.

Christmas memories do associate themselves with Christmas gifts, typifying for us THE GIFT and among those "precious keepsakes," which differ in detail, we find one thing in common, which is the "giver's loving thought." We here face that infinite paradox, "For all you can hold in your cold, cold hand is what you have given away." A bit of reminiscing brings to mind my earliest Yuletide recollection—the kindly face of my only maternal aunt and the nostalgic odor of my first wax doll. Even today occasionally the odor of a Christmas candle brings to me the ecstasy of opening the box containing the wax doll and the joy in knowing it was actually mine to keep. The headless body today rests in an old trunk in the attic, but the glory of the "giver's loving thought" remains, as do those kindly lines on the face of my silver-haired aunt. The mahogany candlesticks in my bedroom affect me in the same way. They were given by the self-sacrifice of a little brother who had little money to spare, and here again it is the spirit of the giver that appeals far above the gift.

One could go on soliloquizing at length on the reality and beauty of the real Christmas spirit, but we not only think but also do. So how will we observe Christmas time of the current year? Will it be entirely different, or will we preserve our time-hallowed customs? There will, of necessity, be a difference—more giving to others—more simplicity at home, but we will also observe, especially for little children's sakes, the things that belong to happy memories of the past. A family, last year, decided not to exchange the usual gifts, but to take the amounts they expected to spend and donate them to foreign relief. Many families, if large, are resorting to common-school methods—drawing names—thus simplifying the usual Christmas exchange, which, although it may become legalistic, is more sensible than an overflow of needless things at a time when many have so pitifully little. There will be more giving to the unfortunate, and it will mean a simpler and happier Christmas as a result. "The short and simple annals of the poor" are sur-

prisingly sweet, and it is the simple pleasure we remember and appreciate most.

The custom of burning a candle in the window is a pretty one, practiced by a home in our neighborhood—a cheering welcome to the wayfarer and something anyone can do. One of the customs maintained for several generations, is that of setting out a plate the night before Christmas and finding it in the morning filled with fruit, candy, and nuts. Three generations back a goblet took the place of the plate and the only gift the children received was a half goblet of raisins and either an apple or orange, but to them it was a matter of great anticipation. Occasionally one impatient member of the family secures not only minority respect but minority rule and persuades the rest of the group that it's better to have the plates the night before, but it impoverishes the tradition.

Another yearly event, especially for country children, is their combined efforts in securing for the house, a symmetrical branch from the evergreen grove. Even if you can afford better decorations, the children prefer the old decorations saved from year to year, supplemented by their own efforts, stringing popcorn, tying on gingerbread boys and gingerbread trees—perhaps with a thinner layer of frosting in this year of sugar rationing—and a number of other homemade devices.

Another thing that has almost become traditional in our home is a square glass jar—a battery jar by the way—which we fill with candies for Christmas day and of necessity keep hidden until then. An idea gleaned from the "Purloined Letter" afforded a great deal of amusement one year. Instead of hiding it so securely that it couldn't be found and diminished before Christmas, why not put it in the most obvious place and expect it to be overlooked? And so it was almost in plain view, and no one noticed it at all, although there was the usual search for it.

I am thankful now, too, that our Pennsylvania Dutch forefathers handed down to us the name "Christkindle" (Christ Child) instead of Saint Nick or Santa Claus, and for its meaning as our understanding increased. The mythical can become so real that, as one little boy exclaimed, after finding out that he had been deceived in his beliefs in Santa Claus, "Then the Jesus' story isn't true either?" Children grasp truth without need of deception, and truth is always more beautiful.

A newspaper reproduction of the artist's "The Empty Stocking" has been a part of our yearly Christmas decorations also. It has become so yellowed with age that we would welcome some artistic talent to retouch it—alas, there is none—and it retains its appeal to sharing what you have, just as well in yellow as in white.

There are so many simple little ideas to brighten up the family meal together that I will mention briefly two well-liked ones. Make a cranberry necklace for your Christmas fowl—place it around the neck just before removing from the oven—and at the Christmas breakfast table, a tiny surprise gift—such as a thimble, etc., wrapped in tin foil—at each place with strings leading to



the center of the table, will help to assemble the family promptly—especially if Christmas falls on Sunday morning and the little ones are inclined to loiter because of the gifts.

From these somewhat superficial and yet meaningful little things we end with what is and was the beginning—the first Christmas music. Christmas music has something which sets it apart from all other music. The carols on the frosty air that cheer many a sufferer on that night of nights, the beautiful hymns at church, the music entered into by the family in the home, the songs of the little children, hark back to the angel chorus in the skies of "peace on earth, good will to men," and forward to the singing around the throne. Music is a universal language. The guests in your home enjoy joining in on the Christmas music.

Guests are always the especial treat of this time. We shall always remember with gratitude the young school friend who spent Christmas with us last year—and who never will again. A three-days intermission on a Gospel tour trip brought her to us at that time from an adjoining state. A bit timidly, after persuasion, she sang for us in her clear, sweet voice "Oh, Holy Night," and this next Holy Night we think of her singing in a more perfect way in the home beyond. As the morning stars sang together at the creation, the angels at Jesus' birth, may we at Christmas time look for the time of singing so poignantly expressed in the musings that follow. These were written after a vain wish by a close friend—that the departed songster could see with her the glory of an autumnal hillside.

Each need supplied and more than want fulfilled,  
Possessor of a bliss I had not dreamed to gain,  
I watch over you always with a tender spirit.  
And so I saw you as you stood alone  
Trying to comprehend the glow before you—  
A green sad willow and a blazing tree  
Against a penetrating blue fall atmosphere,  
Yearning that I might come to earth again  
Just to stand by you here  
And see the glory for myself.

I wished to lay my hand in yours and tell you  
How utterly your sweet concern is lost  
To one who has but glimpsed the paradise.  
Because I was so weary of the scenes  
You now are worshiping upon this hill,  
God gave me heaven forever; only this I say,  
And what I say, you will not understand—  
For here the trees are not what you call trees,  
And here the streets are not what you call streets,  
And here the leaves are not what you call leaves.  
Let me say only this; then turn and go  
And never sadly wish me back again,  
Even to see the willow, green and dripping  
Beside the house, before the radiant maple  
Against the penetrating blue fall atmosphere.

The autumn leaves fall soft upon the streets  
of paradise.  
No seared regret; no brown, imperfect leaf;  
No grey days following after,  
Or golden color feed;  
I sing continuously, "Holy, Holy, Holy."

My voice is never tired nor dull with pain,  
And the leaves fall softly, softly, here.  
No naked tree or stretch of barren field;  
No frozen, lonely tomb; no fearful night;  
No sunless day; but here the "Sun"  
Is not what you call sun.

Here am I before Him,  
Serving in His temple  
Singing as you never heard me sing—  
For ah! The leaves fall soft upon  
The streets in paradise.  
I sing continuously, "Holy, Holy, Holy."  
—Miriam Sieber.

The beauty of thought in these lines, may  
we share with you at this Christmas time,  
and with a Christmas wish for all re-echoed  
with Tiny Tim, "God bless us, Every one!"

Wellman, Ia.

## A MOTHER'S PRAYER—1942

By Cleta King

The response of a mother to King Lemuel's description of the greatest of all jewels—a virtuous woman.

Try to bear in mind the quiet solitude of a mother's prayer hour as she sits and meditatively prays over an Old Testament chapter, Proverbs 31, verses 10 to 31.

"Who can find a virtuous woman? for her price is far above rubies." Dear God, in all humility, I ask help and guidance in all things that my life, my countenance, and my works may emanate virtue. May I, too, be precious unto the heart of my husband. I pray that all purity shall be mine, so there shall never be cause for distrust. Let him trust me always as much as I trust in him.

"She will do him good and not evil all the days of her life." Dear Father, help me to be more kind, more cheerful, and if I find need for criticism I would give it kindly and not in anger.

"She . . . worketh willingly with her hands." May I always work willingly and joyfully all my tasks, no matter how menial they be. Let not my hands be idle while there is much to do. May I find the strength to do all that is required of me to be a good wife and a good mother. The verse comes to me, "My strength is as the strength of ten, because my heart is pure." I have often wondered how the mothers of very large families were able to manage, yes, even better than some with no or few children. But notice how often such a mother is a godly woman, with family first and herself in the background. A woman pure in the sight of God is endowed with greater spiritual strength; and physical too, inasmuch as sin destroyeth the body as well as the soul. God bless all mothers who have welcomed all the children God intended for her marriage and endeavors to raise them up in the Lord.

"She . . . bringeth her food from afar." Teach me to be a good provider, not extravagant or wasteful of food or clothing. Let me be content with things essential.

"She riseth also while it is yet night, and giveth meat to her household . . . she planteth a vineyard . . . her candle goeth not out by night. She layeth her hands to the spindle." Dear Father, I want to be one of few who still rise early in the morning. I want to prepare and cultivate the art of cooking wholesome food for my own family and to be able to sew our necessary clothing. Would we Christian women shy from late morning risings and the tendency to purchase so many things that would better contribute to health and happiness of our families had we planted our own vineyard? With all modern machinery, et cetera, aren't we women fast losing the art of homemaking?

"She looketh well to the ways of her household." What will my children remember of my home? What do we remember of

our own parents' home? Maple syrup in the making and apple butter, a few scraps of material magically turned into a rug or a quilt, the fragrance of bread fresh from the oven, clean sheets—a prayer, who can count all the little things cherished in memory?

O Lord, this is 1942, time and circumstances change, but somehow let me give to my home the needed touch so that there will be to my husband and our children no place like home.

"She stretcheth out her hand to the poor." God, let me give willingly of what I have wherever I see the need. The cry is great on every hand, the need of Christ to enter into the home and hearts of my neighbors. Every war article read is a cry for help, for food, for light. Make me more free to give financially, and loosen my tongue to speak more freely of the sacrificial Christ whose life we try to pattern.

"She is not afraid of the snow." Let me lay up food for the winter, my treasures in heaven; help me with Thy Divine guidance to build character in my children to weather coming storms (whose clouds are already on the horizon).

May I control my tongue, may my advice be deemed wise, and let only that which is true, chaste, and kind spring from my lips. Forgive us, Father, for we are so quick to savor the malicious darts of gossip. Not only would I refrain from any unkind accusation, true or false, but give me the courage to stop or admonish those passing it on.

"Her husband is known in the gates." Perhaps the husband of a woman who is happy, industrious, and carries well her share of the burden, has a greater chance himself of being a good citizen in the community, a working force in the church. May the children I bring up find me worthy of blessed motherhood. If my husband praises me let it be an inspiration, not a vanity. Virtue extends far beyond the keeping of one's virginity unto marriage. Help me to teach virtue unto my children. Let me look for favor in the satisfaction of things well done, for beauty in Thy own creation, the divine plan of life, and greatness of simple things.

As I read these words great is my feeling of unworthiness and my sense of the need of Thy help and wisdom in the fulfillment of the divine plan of woman.

I thank Thee that to Thee we may come for light, help, and strength. I thank Thee for all that Thou hast committed unto my care, and for Thy Son who has made possible a full and abundant life for all Thy people everywhere. In His name. Amen.

West Liberty, Ohio.



# MISSIONS

## RETHINKING CIVILIAN PUBLIC SERVICE

By Sanford G. Shetler

Civilian Public Service is the answer of our government as to what service conscientious objectors can render to their country in war time. Bro. Shetler gives us some helpful thoughts on how the program looks after having been put to the test for about a year and a half.

When the first consignment of "conchies" arrived in camp in May of 1941, it was with the thought of encamping for a year's service. Until Pearl Harbor this was the idea forming the basic pattern of what was to be known as Civilian Public Service.

The thought of being in camp at all was to be alleviated by the time element. For many, after being reconciled to peacetime conscription, it was going to be taken as a year's vacation,—a more-or-less pleasant change from the normal pursuits of life. The fact of having to give free service was to be compensated by the possibility of spending off-work hours leisurely by reading and study in the camp library or by participating in recreational activities; in short, engaging in such activities which a busy life out of camp does not allow.

But after Pearl Harbor a complete readjustment took place. The time element was completely removed, and instead of a year's **vacation**, a new word came into usage, the word, **duration**. The idea of free service for the **duration** was a different matter from that of a **year's** service, and the future economic situation began to loom in the minds of many. Instead of the former acquiescent attitude toward the work program, the **type** of service now became a matter of discussion. Off-work hours no longer carried with them the idea of leisure but assumed a cumulative value that demands a more systematic utilization. All in all, it was evident that C.P.S. had undergone a complete revolution in the minds of the majority of the assignees.

Here is where the process of rethinking the entire program of Civilian Public Service began to take place. The social and religious attitudes of the men were being definitely affected, and the whole problem of the conscientious objector underwent the closest scrutiny. Such questions as, "Why are we here?" "Are we doing right by evading our share of responsibility with the rest of America in helping to win the war?" "Are we truly C.O.'s?" "Is this truly work of national importance?" were common in the minds of the men. Satisfactory solutions were sought at the expense of leaving the program for the army if no settled conclusions were to be reached.

We cannot say that this process of rethinking has ended yet. However, we who have been connected with the program are beginning to see emerging from the temporary chaos of thought and opinion, a definite C.P.S.

pattern which is not likely to undergo much change for the duration. It is with a degree of satisfaction that we look upon the program as it is today, although it is not without its weak spots. The pattern is clearly defined. The religious objector has caught the significance of it all and is willing to concede his own opinion in points where there is any doubt.

Civilian Public Service as it stands today follows a fourfold program of religious, educational, recreational, and work-program activities. Around the religious program center the religious meetings, daily devotions, private interviews on life problems, and fellowship of other Christians and personal growth activities. Around the educational program center various courses dealing on life problems, religious background, the alleviation of human suffering, economics and sociology, and industrial arts. The recreational program consists of a varied schedule of competitive athletics in the realm of the common games. The fourth part of the program, the work-project is, of course, the work of national importance that is to be the alternate service to the military, and naturally occupies the largest part of the assignee's time. The work consists of definite projects pertaining to the development of the nation's resources and the beautification of the landscape.

Civilian Public Service also includes today what is known as "detached service." Assignees who have spent at least two months in camp are given opportunity from time to time to go out on detached assignments in hospitals or on farms or in some type of specialized service relating to the development of the nation's resources or people. Detached service has served as a "safety valve" for the pent-up desire to serve in proj-

ects of what would seem to be greater national importance, and is therefore an indispensable part of the program.

The ideal objective, however, of these camps, is to prepare men for future service either by way of reconstruction or evangelism. This idea of active service for God after the war, instead of returning to the normal life pursuits, is one that is often expressed among the assignees. It is hoped that the former selfish life pattern will be definitely replaced by the altruistic pattern, and thus help to interpret to the world the positive expression of our peace ideals which while in camp in time of war appear to give a negative testimony.

In rethinking the C.P.S. program, the part that religious training and belief, as well as individual conscience, plays in the life of the average assignee is by no means the least point of consideration. It is upon this ground that men have accepted the program, and whereas the initial induction into camp during the time of peacetime conscription included men whose opinions and convictions were not altogether crystalized, at the present time and since Pearl Harbor the depth and sincerity of these convictions has been the basis of successful adjustment to the entire program. General Hershey at the Winona Lake Conference of 1941 said that the status of a true C.O. would not be affected by the time element. He said that to the true C.O. it did not matter if the war lasted one year or ten. He recognized the fact that where men are guided by principle instead of passion, that the time element would not figure in the total picture.

A conscientious objector in a Civilian Public Service Camp is therefore neither to be an object of pity or of scorn. He has had sufficient time to rethink the whole situation thrust upon him and to make the necessary adjustment somewhere along the line. By and large, the average "conchie" is, however, much the same man as he was when he arrived in camp, as far as fundamental ideals and beliefs are concerned. He is one who is willing to serve his country in a way that does not conflict with these ideals, to submit to the "powers that be," and to give a continued witness to the highest Christian ideals in his daily Christian life, indefinitely.

A true conscientious objector is definitely Christian in every aspect of life. His stay in camp for the duration is accepted in the truly Christian way as a part of God's plan for his life. To him it marks an important epoch in his life, a period of development and enrichment, and the attainment of the highest blessings which can only result from being found in the will of God. With this outlook there can be no great concern for the future of Civilian Public Service, for its future is held in the hearts and hands of the men who have adopted this concept and are willing, if need be, to die for its continuation, if an effort is ever made to enforce military training and service upon them in its stead.—Turnpike Echo.



At Work on a Civilian Public Service Project



## A SOUL IN NEED

By S. Jay Hostetler

Several months ago (I first wrote this down over a year ago) I was waiting for the train here at the Kodarma station. As I was strolling about on the platform, I encountered a man sitting on a chair, evidently also waiting for the train. Since he was alone, it appeared to be an opportunity to engage in conversation that might be a means of witness for the Lord. So I introduced myself and dropped into a chair beside him. He was very ready to talk, and I was soon very glad that I had opened conversation with him, for I found that indeed it was an opportunity to witness for the Lord.

He informed me that he is a Parsi, in the employ of a big firm in a city not far from here. We talked about our respective occupations, and life in general for a few minutes. When he found out what my work is, he was interested in talking religion, and of course I was not averse, that being my aim when I first came to him. He proceeded to give his exposition of religions, an old line of many unbelievers. He believed that it makes little difference what religion one follows; they all lead to the same end, and there is therefore no difference. He was a college educated man, and that was the conclusion his study of philosophy had brought him to. I tried to show him the necessary things found in Christianity that are not found in other religions, but he seemed unable to see anything necessary that was not in other religions as well.

Finally, I asked him if he has perfect peace in his heart and life. This arrow found a vulnerable spot in his heart. No, he confessed that he does not have peace. In fact, he said he had been so troubled for several months that he has not been able to sleep nights. His trouble was not concern for his spiritual state directly, but worry about some financial transaction and its possible outcome. But it opened a door to his heart. I explained to him that Jesus gives peace in the heart under all circumstances, if we surrender to Him, and furthermore, that He hears our prayers of need to Him, and that all things work together for good to them that love the Lord. It was pointed out to him that there is no remedy greater than our own resources, for such troubles as his, until we come to the Lord, but that if we come to Him, He is ready to lift the burden every time. He was ready now to hear the truth that Christ can do for us things that no one else, no other religion, can accomplish. As I quoted God's Word and His promises to him, I could see that he was becoming deeply interested in a possible hope for himself. I prayed for guidance in what to say, and felt definitely lifted up and guided into the right channels. We talked for quite a time. It seemed to me to be God's definite plan that the train should be forty-five minutes late to give us more time.

As he listened to the Scripture's teaching, he seemed to be convicted, and in response to my urging him to accept Christ immediately, he said he does believe it is true. But he said that he is ashamed to ask God's help

now. He had studied in a Christian college, and once before when he had been in trouble, he had been given a short prayer to pray, and like magic his trouble had vanished, and yet he did not follow such a gracious Saviour, but persisted in his belief in vain philosophy. Now he would be ashamed to pray again to God expecting deliverance from Him, and then not follow Him again. "Why not follow Him?" I asked.

"I do believe," he reiterated, "but if I were to become a Christian in truth my family would put me out."

I pointed out to him that no doubt God was allowing his present trouble to come upon him in order to use it as a means of softening his heart and calling him to come to Christ. Possibly, if he would pass by this opportunity, he might never have another such call. He admitted that that might be the case. Furthermore, I said that if he would accept Christ now, he could pray to God in the name of Christ, for the salvation of his wife and family as well, and there would be far more probability of their also accepting the way of salvation than if he would wait until they would also be ready. In that case there might never be such an outcome of the whole family coming to the Lord. He was ready to concede that point also. But though he was ready as far as he himself was concerned to accept Christ fully, he was afraid he would not be able to face the opposition he would encounter at home among his own people and family. But, it was urged, he should do now what he knew to be the truth and right, and the Lord would provide him the necessary strength for the future. He would be able to face anything the Lord would allow him to come to if he would obey the truth now, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape."

By this time the train appeared in the distance, and the time was getting short. I



## THE TOUCH OF HUMAN HANDS

Among the hills of Galilee,  
Through crowded city ways,  
The Christ of God went forth to heal  
And bless in olden days.  
The sinning and the sad of heart  
In anxious throngs were massed  
To catch the great Physician's eye  
And touch Him as He passed.  
We have not in our hours of need  
His seamless garments pressed,  
Nor felt His tender human hand  
On us in blessing rest;

Yet still in crowded city streets  
The Christ goes forth again,  
Whenever touch of human hand  
Bespeaks good will to men.  
Whenever man his brother man  
Upholds in helpfulness,  
Whenever strong and tender clasp  
A lonely heart doth bless,  
The Christ of God is answering  
A stricken world's demands,  
And leading back a wandering race  
By touch of human hands.

—The British Weekly.

asked him to be honest, take the Gospel of John (he has a Bible) and read it, praying that God should open his understanding, and promising to follow the truth that is revealed to him. He finally promised he would do so, and try to follow it in full. He also said he would try again to pray to God for deliverance from his difficulties, and would come to see me again on his way back if possible.

I have not heard anything more of him since (about four months), but I have been praying that the Spirit may have continued to direct him into the truth. Will you not also intercede for him that not only he but also his wife and family may wholly accept Christ as Saviour?

Kodarma, Bihar, India.

## THE BEST GIFTS

(Continued from page 354)

"Then He sure came for me," marmured the other.

Time passed rapidly as Artis showed the Way of Life, and her unbidden guest opened up to her a sad account of a wrecked life and a shattered faith in God and man, until watching the life of Raymond and Artis, she saw at last some persons who again inspired faith.

At last, just as the clock struck eleven, old Madge could look up, and, after being crushed by life's load so long, she could see a new day of glad and golden hours dawning for her. She was too old to bear the exertion of the night and the old head began to nod wearily. Artis made ready one of her own clean, soft beds, and soon old Madge was sleeping, while a new, strange look of peace lay on her features.

Just then the whinny of Raymond's horse could be heard and, with a glad cry, Artis hastened to the door.

As they met at the door she eagerly exclaimed, "Raymond, what has happened? You look so happy. Is old Sim better?"

"Just one question at a time, dear. I am so happy; and old Sim is where the cares of life won't worry him any longer. I wish, Artis, you could have been there to see the joy he had as he, by faith, could lay hold of God. I was just at the place where I was beginning to wonder if the work was worth all the sacrifice, for the people seemed so unresponsive. I often wished that my faith could be as strong as yours, for it was your hopeful outlook that kept up my own spirits. One scene like this tonight has removed all doubts. I know—"

"O Raymond," interrupted Artis, for she could wait no longer; "you do not know how discouraged I too have felt this evening, but now I know it pays, for I've also had an experience while you were gone! Old Madge Hodgins is in bed in there—" and smiling at Raymond's incredulous expression, she continued:

"Somehow she came to the door tonight and, instead of the old witch which people proclaimed her, she is a poor old woman yearning for human love and sympathy, and for someone to tell her of God. She seemed

(Continued on page 373)



# EDUCATIONAL

## KNOWING OUR CHILDREN

### IX. Mental Development

By J. R. Mumaw

Have you been following these illuminating articles by Bro. Mumaw? We believe you have, but if not you have been missing something worth while. You will want to read this helpful installment.

The proper care of a child includes much more than providing for its physical needs. Those who have the honor of bringing up children need to provide in their child nurture those factors that will insure a balanced mental development. That requires an understanding of the nature of the child mind and a purpose to train according to the laws of nature.

#### The Meaning of Intelligence

The mind has many faculties the total expression of which includes such inner activities as thinking, reasoning, understanding, planning, imagining, memorizing, recalling, perceiving, and conceiving. All these are present in every normal human being. They are subject to modification and are capable of development. They constitute the means by which persons acquire new knowledge, evaluate their acquirements, judge their present status, and profit by any past mental experiences.

The mental behavior of a child includes its awareness of life. The mind is an inner activity recognizing human relationships and the significance of personal reactions. It enables the person to give attention to self-activity and to the inner states of consciousness.

Mental activity is the general term used to designate the behavior of self. Intelligence is a phase of mental response which represents inherited "acquiring capacity." It refers to the ability of a person to learn to adapt himself to or to reconstruct his environment.<sup>1</sup> While this definition of intelligence is not entirely adequate, it includes the important idea of one's capacity to meet new situations, to solve new problems, and to make acquisitions of mental content.

A person may possess intelligence and yet fail to be intellectual. He may have the capacity to learn but fail to acquire the facts. One who is intellectual has capacity plus knowledge. There is no more concern to that point of distinction in this article than to recognize the more exact use that is often made of the word "intellect."

Any close observer of childhood will find the study of mental development intensely interesting. There is need to exercise care that we do not become too sure of our conclusions. The development of the mind is very difficult to measure with any degree of accuracy. One can not know all that is transpiring in the child mind. We are too far removed from our own infant experi-

ences to rely upon any retrospective views. Mental activity in others is so hidden to the observer that objective tests to determine their thoughts have serious limitations.

#### Evidences of Intelligence

During the first few months of life the infant gives many evidences of intelligence. He learns to recognize his surroundings. He takes notice of moving objects in the room. His eyes follow the path of a bright light. He cries because of discomfort. He discovers that he gets attention in response to his vocal exertion. His memory begins to function when he comes in contact with the mother's breast by associating that with his former pleasure of feeding. He focuses his eyes upon a shiny object near by. He looks for the source of unfamiliar sounds. He searches for a lost toy. He looks about actively in a new situation.

The mind of the tiny infant is not a total blank, although he has practically everything to learn excepting those instinctive acts which are essential to his self-preservation. Psychologists describe his mind as consisting of a vague mass of sensations and feelings, indistinguishable to the baby consciousness. He is unable to discriminate between sensations, giving much the same response to an auditory disturbance as to an unpleasant touch. He has no background of experience with which to interpret his sensations.

The very nature of intelligence requires some experience with the outer world to develop mental activities such as were named in an earlier paragraph. No person is born with an equipment of instincts adequate to meet all the circumstances of life.<sup>2</sup> He must come to recognize the meaning of things in his environment. He must learn to make judgments on matters of social experience and to compare them with previous incidents. Any attempt to relate the present circumstances with past occurrences involves mental activity such as we call thinking. New conditions surrounding the child stimulate thinking because he seeks to relate them to former experience.

The infant mind is extremely limited in its exercise of thinking. Its notion of distance, of time, and of numbers is very, very inaccurate. At first the infant seems to have no feelings of social relationship; he must learn to know his own mother. He can not comprehend abstract ideas. Symbols are barren of any meaning until he has learned what to associate with them. Ideas are

vague and flitting. He can not distinguish colors without being coached. His mental horizon is very close to himself; it begins to recede only with experience. The impressions he receives from sensory stimuli are indefinite. He understands so very little. All this becomes an adventure of great and unending discoveries.

#### Memory

In our study of the growing mind we will consider first the child's development of memory. He gives evidence of the consciousness of some absent object. Assuming that he was playing with soft fur, and that, having taken it away, you offer him a piece of flannel. He will most likely shake his head with displeasure. Offer him a woolen cloth and he will refuse that. Return the fur and he will grasp it with an approving smile. He has demonstrated the ability to retain a memory of an absent object. Such mental activity, simple though it may be, is the beginning of a long life of thinking, of mental associations, and of personal reflection. It is mental behavior of this kind that indicates the presence of specific ideas representing mental response and reaction.<sup>3</sup>

When a child has reached the age of five, and even before, he can remember things of the recent past quite well. Actually, in some respects, he is able to recall more accurately than adults. He has fewer associations with other items of interest to overcome.

With the beginnings of experience the memory begins to function.<sup>4</sup> The first few weeks of infant experience are very routine. Regularity in feeding and other care of the baby, always in the same order, provides a series of sensations to be registered in the child's mind. Gradually certain links in the chain of events stand out for definite recognition. If any such item were to be omitted from its order the child would likely give expression to discomfort or even displeasure because of it. So, groups of experience, repeated in the same order at the same time, tend to make impressions which the child can easily recall. When he kicks for pleasure at the sound of flowing water (being able to recall with pleasure his previous baths) he is demonstrating the function of memory. He has begun to know things. Impressions are becoming more clear and definite. His mental capacity is being improved and developed.

Voluntary recall of events that happened several months before is not so easy for a three-year-old. If, however, he is having a similar experience under similar circumstances or in the same surroundings, his recognition of these familiar similarities serves to bring things back to memory.<sup>5</sup> A five-year-old may recall quite readily what happened on Christmas eve the year before this one, but he has no clue to tell what occurred a year ago today. This makes it necessary for the teacher of children to be able to supply an object-reminder if the pupils are expected to recall previous happenings and experience.

#### Thinking

The thinking of childhood develops from very faint mental processes characteriz-



ing the infant mind. The father has offered the baby three toys of equal attraction. As the child selects one object and then hesitates before reaching for another he demonstrates his giving thought to action.

A child gradually gains the ability to carry on independent thinking. When one thing reminds him of another he is engaged in mental activity. As soon as a child associates one thing with another, he has demonstrated his ability to think. While the first exercise of thinking may be very, very simple it develops into the elementary reasoning processes of adolescence. He does not take all factors into consideration. His interpretations of life are becoming more specific, but they are limited to immediate situations. He does not project himself very far into the future, nor does he recall much of the past. He is concerned primarily with the immediate present. His reasoning is more perceptual than conceptual; he is inclined to think in terms of what he sees and is not so likely to sit down and think in terms of a mature concept.

Thinking is a part of our native equipment. In children it differs from the adult mind, but it is thinking nonetheless. Early evidences of a child's deliberate thinking are to be found in such reactions as a child's curious look at some person of his acquaintance who appears in different clothing. Let a person who is well known to the child appear in his presence in strange garb, and watch the reaction. If the mother, as an example, were to dress in scarlet, with a loose, flowing garment having large puffs on the shoulder, and an Indian shawl over her head, and to appear thus before her own children it would stir in them deep reflections. The hesitancy to acknowledge their mother and the prolonged wondering at the sight are signs of thinking.

### Ideas

The development of ideas in the mind of the child is another concern in our study. When mental activity consists of representing things with imageries that associate relationships it may be said that the person has an idea. The child that catches a sense of the relation between one thing and another, even though he has misinterpreted it, has an idea. One Sunday evening a family left home to attend services at the Bank church, a rural meetinghouse in another community. On the way, a four-year-old wanted to speak of their destination and asked how long it would take to reach "Money" church. She had no occasion to visualize the church building situated along the "bank" of Dry River. The child had an idea that grew out of its former experience with its own money bank; she was engaged in mental activity.

Let us examine the process of association as related to a child's development of an idea. He is likely to associate the word "chair" first with his very own high chair. When he gets a little older he discovers that daddy's place by the living room lamp (and that overstuffed piece of furniture does not even resemble a high chair) is called a chair, too. A later experience teaches him to know something about the barber chair. And this is

only the beginning of a long list of different kinds of chairs he must associate with that one word. He has used his individual ideas associated with each kind of chair that touched his experience and developed a general idea to be associated with the word chair.

The child's first notion of the word "mother" is usually associated with the woman who gave him birth. It is altogether probable that he will call a neighbor lady who comes to take care of him by the same name. To him, at first, all women are "mamas." But soon he discovers that some people are mothers to other children and he understands that each playmate may have his own mother. Later he discovers that there is a "mama" cat too. He sees the robin building its nest. In a few weeks the mother brings in the worms to feed the baby birds. That is called the "mama" bird. So he gradually gets a general idea of what mama means. By comparisons and contrasts he learns that the word "mother" indicates a general idea.

Abstract ideas are learned very slowly. He must learn first to compare qualities. He discovers that his blanket is soft. The fur of a kitten is soft. The fur on sister's coat collar is soft. The pie dough is soft; and the jello is soft. Having learned that the table is hard he contrasts that with the soft cotton and the soft coat collar. By a slow process he has received the idea of softness—an abstract idea. First he got the individual idea, then the general, and last the abstract.

The child begins to learn how to judge space quite early. It involves muscular activity and therefore provides experience in estimating his ability to reach an object. At four months he will reach for a bell hanging before him. When he discovers his power to "play with" such objects he will try to grasp another. Later he is able to creep after the desired toy. When he is able to walk he has more freedom to explore distances. He is more than a passive observer, for he is actively engaged in securing whatever is available. This gives him training in judging space as he gathers impressions and makes comparisons with his former experiences. He must wait a long time, however, before he can comprehend the meaning of an inch, a yard, a mile, and four hundred miles. Gradually, by comparing his various experiences he gets ideas of distance and is able to visualize space.<sup>6</sup>

A child's ideas of time are less distinct than those of space. He will use the terms yesterday and tomorrow, last evening and this morning, in as commonplace manner as an adult but without much meaning. He has not caught the abstract idea of the present, past, and future of yesterday, today, and to-

morrow. Gradually these ideas dawn upon him and he understands. He has been slow to grasp the sense of time because there are no sensory associations connected with it. He can learn the idea of space because he looks at it, but this idea of time he can not see, taste, nor hear.

Another interesting development can be traced in his sense of humor. Humor grows out of a feeling that arises from the sense of incongruity.<sup>7</sup> It makes him laugh. Many things that he makes are funny. A child laughs at things that are out of proportion. Strange combinations are funny to him. His amusement, however, in later years shifts from that to incongruous situations. He will be able to laugh at pictures mounted on calendars such as the one on which a little fellow has hold of a dog's tail and Goosey Gander is about ready to get hold of the boy's trousers. The reason adults do not laugh at many things which amuse children is because their sense of humor has changed.

Another example of a growing concept is found in the figure "four." At first it is merely a figure he has learned. Next he finds it is the number in a series of digits following "three." Later when he has four things to play with he associates that with the number. A little later he gets the idea of being four years old, having associated it with time. He also learns its use in rationing liquids and speaks of a four-quart freezer. In the process of his mental development he can go another step farther and think of it as one third of a dozen.

The same progress of ideas may be realized in many other factors in the child's surroundings. In his earlier experiences he will ascribe life to a house or to a tree. He may also put wheels on trees and houses. Eventually, however, he will limit life and motion to plants and animals and generate the machinery.

We can trace the child's developing conception of God in a similar way. In his early stages of mental activity he talks about God in familiar conversation and will say his prayers without a clear idea of God. He must have a growing concept of God. When he associates his own dependency upon his parents with a trust in a higher Being he is thinking things through. He hears his parents talking about God and about the benefits of faith and uses that basic idea to make the transition from his parents to God. Later he thinks of his own relationship with God. He sees the things God has made, and reads about these beautiful things from the Bible. Finally he gets the idea that all these wonderful things had a Master Maker, and associates that with God and with what he has been hearing other people say about God. From his reading he has absorbed facts about and attitudes toward God. The training he receives in the summer Bible school, in the Sunday school, and in the home have their influence. It all belongs to the long process of accumulated experience and learning. He finally arrives at a mature concept of God and is content to believe in Him without fear.

Every parent and teacher must adjust himself to the child mind if he would be an





effective guide to childhood. An understanding of the child's stage of mental development provides an indication to the needs for that age.

Every child deserves to be recognized as a person of intelligence. He is able to think for himself and needs to be led from one experience into another in the light of his ability to understand his new relationships with the old.

The teacher needs to be particularly careful to help the child formulate correct ideas about the Bible and its message. His failure to understand abstract words requires carefulness on the part of his teacher to express to him truth in concrete words. Happy is that teacher who is able to live in the

world of childhood, to think as a child thinks, and to speak his language.

1. Paul L. Boynton, *Psychology of Child Development* (Philadelphia, Pa. Educational Publishers, 1938), p. 167.
2. E. Leigh Mudge, *Our Pupils* (New York, The Methodist Book Concern, 1930), p. 114.
3. Norsworthy and Whitley, *The Psychology of Childhood* (New York, The Macmillan Co., 1938), p. 266.
4. Edith E. Read Mumford, *Understanding Our Children* (New York, Longmans, Green and Co., 1937), p. 43.
5. Mary Theodora Whitley, *A Study of the Little Child*. (Philadelphia, Pa., The Westminster Press, 1932), p. 68.
6. Edith E. Read Mumford, *op. cit.*, p. 47.
7. Norsworthy & Whitley, *op. cit.*, p. 269.

Harrisonburg, Va.

## ALCOHOL AND OTHER NARCOTICS

You will find this enlightening discussion worth your careful reading. The use of alcoholic drinks and tobacco, as well as other narcotics, is a real menace to our country, because it is destructive of our physical, mental, and spiritual welfare.

Some years ago Bishop Frank Bristol of the Methodist Church said, "Man is the one great universal puzzle to himself." Industrial engineers tell us that only about ten per cent of us have a definite aim in life or a genuine motive in living. We are lopsided, unbalanced, poorly proportioned, full of idiosyncrasies, eccentricities, susceptibilities, peculiarities of our physical and mental constitution and temperament, the great majority unfit for any business, profession or calling. In no way is this demonstrated more clearly than in our violation of the simple laws of health.

Three million of us are sick every day in bed. More than six hundred thousand adults and three hundred thousand children die every year in the United States of preventable disease. With all the marvelous progress of medical science, the mortality from chronic diseases is on the increase. Chronic disorders of lungs, kidneys, heart, and other organs cause more than half the deaths. In fifty years while our population has increased some three hundred per cent, our population of insane, and feeble-minded people has increased more than nine hundred per cent. What is the explanation? The best medical authorities tell us that the cause is the ever increasing addiction to narcotics—alcohol, morphine, and other alkaloids of opium, nicotine, caffeine, and other drugs. These narcotics, along with our fast living, are breaking down our resistance to disease and opening the door to scores of chronic troubles.

Heart trouble is now first in the cause of death, most of it caused by narcotics and wrong eating. This is the undisputed testimony of medical science.

In twenty years cancer has jumped from eighth place among the causes of death to second place. It causes one tenth of all deaths. Since 1900, three and a half million people have suffered from this disease, most of them giving their lives. Dr. George Thomas Peck and Dr. Edward Meekin Livingston of Manhattan Memorial Hospital wrote a large book, "Treatment of Cancer and Allied Diseases," in which they said that most cancers in this country are in the digestive tracts. They named the causes in this

order: Alcohol, tobacco, improper chewing of food, gulping hot foods, irregular meals and tooth diseases.

Dr. Soma Weiss of Harvard Medical School, who spent five years studying the victims of beriberi in Peter Bent Brigham Hospital in Boston, stated that consumption of alcoholic beverages is causing the oriental disease in this country.

And so we might go on indefinitely down the list of the most fatal diseases. Tuberculosis is a most curable disease, not infectious, with certain limitations. It is almost never inherited, yet half a million adults suffer from it and at least eighty thousand die each year, one seventh of the deaths between ages eighteen and forty-five—much of this due to lowered resistance from alcohol and other narcotics.

Some four hundred thousand suffer each year from typhoid and thirty-five thousand die each year, most of this due to lowered resistance from narcotics.

Millions of young men are going through physical examinations for army service. Again we have brought to our attention what we learned a quarter of a century ago when half a million were rejected as physically unfit—16% of the three million men.

For the ever increasing addiction to narcotics, fast living, violation of the laws of health, ignorance and indifference we are paying a heavy toll. The findings of the conference on Child Health and Protection told us what our American parents are passing along to their children. Of 45,000,000 children: 10,000,000 are handicapped, 6,000,000 are improperly nourished, 1,000,000 have defective

teeth, 675,000 offer behavior problems, 450,000 are mentally retarded, 382,000 are tubercular, 342,000 have impaired hearing, 18,000 are totally deaf, 300,000 are crippled, 50,000 are blind, 200,000 are partially blind, 200,000 are delinquent, 500,000 are dependent. This was the survey made by Director Harry Everett Barnard, Indianapolis Chemist and Santarian and a dozen dignitaries and clerics and their investigators working under Dr. Ray Lyman Wilbur.

Alcohol and other narcotics destroy our moral and human resources. We suffer increasingly today because the American people listened to the false prophets who said that the evils of drinking, and drunkenness would be greatly reduced by repeal of prohibitory laws and that drinking among youth would be greatly reduced.

We are not thinking deeply when we boast that in the last fifty years we have increased our expectation of life from forty years to fifty-five for men, and fifty-seven for women. Most of that increase is due to the reduction of the infant mortality rate. The amazing thing is that during those same years the mortality from chronic diseases doubled, causing more than half of the deaths. Narcotics and wrong eating attack the heart, lungs, liver, and kidneys.

### Ethyl Alcohol, Narcotic Poison in all Alcoholic Beverages

Ethyl alcohol,—in all alcoholic liquors,—is scientifically considered a dangerous ingredient, that taken into the human body, tends always to impair the nervous system, weaken self-control, depress the higher functions of the brain, and destroy the fine balance of health and intelligence, physical well-being, mental clarity and spiritual understanding.

Science today, shows **FOUR FACTS ABOUT ALCOHOL** as a beverage:

Alcohol is a narcotic;

Alcohol is a deterrent of normal bodily functions;

Alcohol is a habit-forming drug;

Alcohol is a protoplasmic poison of both body and life germ cells.

In this fourfold role alcohol affects the body in various ways, viz:

Ethyl alcohol interferes with the functions of the organs in the living body because it absorbs water from moist substances it touches; it dissolves fatty substances it touches.

Ethyl alcohol so affects especially the nerve centers, that it numbs, dulls, deadens or narcotizes and thereby tends to put to sleep the nervous system. Chloroform, ether, morphine, nicotine, are other narcotics, but because alcohol is the only one that is drinkable, it is the easiest to take.

Alcohol is not so much an individual enemy, as a member of a gang of human enemies—disease, poverty, vice, crime, fatigue, over-exertion. We may call it the confidence man of civilization, taking people down by associating with social pleasures—a jolly good fellow who leaves its believers penniless or victimized" (Harvey Sutton, M.D., Director of the School of Public Health, Sydney University, Australia). — Bulletin from World Narcotics Research Foundation.





# SUNDAY SCHOOL

## NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

**THE VALUE OF THE CHURCH TO THE SOCIAL ORDER.**—Matthew 5:13-16; Mark 12:13-17; Luke 6:27-38; Acts 8:4-8; Romans 13:1-10; I Peter 2:13-17

Lesson for December 13, 1942

**Golden Text.**—Ye are the salt of the earth. . . . Ye are the light of the world.—Matthew 5:13, 14.

**Matt. 5:13-16.** Salt has many uses, but the Master speaks of it as something that makes other things taste good. The mass of mankind is such an unsavory mess that were it not for the occasionally good man, observant men would be driven into darkest cynicism. But the fact that we have an occasional good man proves like potentialities for all of us. But when purportedly good men sink to the level of the common run it makes the mass of mankind so disgusted that such are treated with well-merited contempt even by the lowest. A wicked man may not like a good man, but he loses all faith in mankind when that good man turns to evil. I am not surprised that it repented God that He had made man; the wonder to me is that He gave him another chance.

Goodness is light and darkness is Finsternis (absence of a window to let the light shine in). And some supposedly good people hide their light under a bushel to keep it from shining out. God has created man for His glory. The wicked do not glorify Him; neither do the supposed saints unless they engage in good works to such an extent that the world will see that they are indeed a chosen generation (Gr. genos, a distinct species of the human family) showing forth the praises of Him who has called them from darkness to the light.

**Mark 12:13-17.** The otherworldliness of the saints does not make them indifferent to the claims and duties of this world. The saints have long since proved that those who seek first the kingdom of God and His righteousness are above all other persons who do not neglect the all things of the everyday life. He who loves God more than family makes the best husband and father; he who loves God more than country makes the best citizen; and he who loves God more than money makes the best business man. He who is faithful in that which is greatest will also be faithful in that which is least; while he who contemns his obligations to the Creator will also despise his obligations to his fellow creatures.

**Luke 6:27-38.** In a book on evolution John Fiske argued that man first developed along the physical until he reached such a state of physical perfection that progress had to turn into another avenue; then man evolved in

the mental until he reached the utmost in that field. As progress was the law of life he then began to develop a religious concept and moral life, which is still in the making. I do not accept Dr. Fiske's hypothesis; but I do agree with him that in the realm of morals and religion there is the greatest need for improvement for all the members of the human family. I showed in the former paragraph that the saints are a distinct class, but they are not so because of evolution but because of a spiritual rebirth; and the least of the saints stands and lives on a higher plane than the noblest of the unregenerate. Only those who in daily life emulate the Christ have a right to be called "children of the Highest."

**Acts 8:4-8.** The people of Samaria lived under a threefold handicap—they were ignorant of the truth, they were suffering from physical ills, and they were in the thralldom of the demonic hosts. The preaching of the Gospel enlightened them, the grace of God brought healing to their bodies, and the power of God broke the shackles with which Satan had bound them, and it set them free. No wonder there was great joy in that city. This world will be happier only as men enter the kingdom of God. The messengers of the Gospel are the world's great joy-bringers. Have you made anybody happier today?

**Romans 13:1-10.** The laws written on statute books deal only with outward conduct and allow a plane of life much lower than the highest; the law of love for Christ and your fellow man lifts you to the highest plane of life and conduct which is motivated by the inner force of love which is the greatest force on earth.

**I Peter 2:13-17.** The enemies of God may gainsay your words, but they cannot gainsay a godly life. Well-doing silences critics, while misdeeds give great occasion to the enemies of God to blaspheme. You are not free to do as you please, but you are free because you respect and obey the laws of God and right, and treat all men with the respect which is their due.

**THE BIRTH OF JESUS.**—Luke 2:1-20

Lesson for December 20, 1942

**Golden Text.**—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matthew 1:21.

We have again arrived at that time of the year when we will commemorate the greatest event in human history, and discuss the birth of the One who came from heaven to earth to prove to mankind that God loves man, bringing the one ray of hope to a race living otherwise in the darkness of despair.

But that ray of hope has guided multitudes to the Saviour, and has given them an anchor sure and steadfast; and has brought to mankind a joy exceeding all other. The Prophet Micah had told us the place of the birth of the Messiah, and Jacob and Daniel gave us the approximate time of His advent.

But when the time came for the fulfillment of these prophecies the Lord used a humble maiden from the village of Nazareth, ninety miles from Bethlehem, as the instrument through which the miracle of the incarnation was to be accomplished. But He who knows the end from the beginning also knew that at that same time the Emperor of Rome would start a system of periodic enrollment for the purpose of taxation that would be followed for two centuries. And this system of enrollment was different among the Jews than elsewhere. Elsewhere persons were enumerated according to their place of residence; among the Jews they were enumerated according to their family connections. This compelled Joseph and Mary, who were of the lineage of David, to go to Bethlehem for their enrollment. The time of their arrival at Bethlehem was the hour in the calendar of God for the fulfillment of the promise first made to Eve, and enlarged and reiterated through many centuries following. God never fails to keep His promises. Though He tarry, wait for Him.

Bethlehem (house of bread) had some productive fields in its vicinity, and because of them may have received its name; but it was also a prophecy of the fact that the Bread of Life was to be born here and through Him life was to be given to and sustained in the world.

It was not a studied insult and rejection that caused Jesus to be born in a stable. Rather it was preoccupation—the inn was full when they arrived. And it is preoccupation with worldly things more than anything else that keeps the individual from giving to the Lord the rightful place in the life. Had the innkeeper known he probably would have made room for Mary, and he may have done so after the shepherds told the people the wondrous news, for by the time that the Wise Men arrived the little family were in a house. Later Peter told the Jewish audience that if the elders of the land had known it they would not have crucified the Lord of glory. Preoccupation with the material, and blindness to the spiritual, keeps people living on the level of the mole, when they might walk with God in the heavenlies.

As fallen angels labor to drag us down to the regions of the damned; so the holy angels of God minister to the heirs of salvation. Jesus came to save HIS PEOPLE from their sins. That includes all that in every generation have turned to Him in faith. The stars (angels) sang for joy at the creation of man, and they sang with an exultant chorus



at the time of the incarnation. How much greater will be their song of joy when the Redeemer returns to heaven with those whom He has redeemed?

Any conception of Christ as being the Saviour of less than the entire human family is dishonoring to Him. The Lord and Saviour of the whole earth shall He be called. All the families of the earth are His creation, and God is not culpable with the human frailty of loving some of His children more than others. The message of great joy shall be to all people. The shepherds were the first messengers of the newborn king. They made known abroad the things that they had seen and heard. Their work, then, has become yours now. But to many who heard the shepherds the news was an occasion to wonder, and that was all. Some few probably went to see and worship. Your testimony will be received in the same way.

**Mary pondered.** Her thoughts were many and profound. Only shallow hearts and heads weary of thinking of the wondrous grace of God. Let us do more than give gifts and greetings of Merry Christmas. Let us glorify and praise God.

And don't overlook the great truth that He came down to our level that He might lift us up to His; He became like us that we might be fashioned like His glorious body, according to the power whereby He is able to subdue all things unto Himself. To Paul Christ was all in all. There was no room for any other in the house of his soul. Like the innkeeper! Or like Paul! Which?

### DYNAMIC CHRISTIAN LIVING

Acts 6:8-15; Romans 12:1-3, 9-21

Lesson for December 27, 1942

**Golden Text.**—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

**Acts 6:8-15.** The apostolic church was different from the church of today. She had few officials, and these only chosen when there was a compelling need for them; but she had many workers. Each member was a worker and was allowed to do anything that came to hand that needed to be done. And the officials were not limited in their activities to their official work. True, they had to do that, but they were privileged to do as much more of any work that came to hand as time and ability permitted. There was no red tape. Today there are so many orders of religious workers (one denomination is reported to have 34 orders of clergy) that each is restricted by red tape and the jealousy of his fellow workers to his own little corner; and the layman is not supposed to do anything on his own initiative. As a result the millions of church members of today are not accomplishing as much as the few thousands did in the early church.

Stephen was one whose work went far beyond his official duties. Chosen as an almoner it wasn't long until he was one of the most powerful preachers and apologists of his time. Two phrases give us the secret of his power—"full of faith and of the Holy Ghost," and "full of faith and power." His faith was active, not passive; dynamic rather than galvanic. He did not need an out-

side push, the dynamic energy of the Spirit within compelled him. It was this that finally led him to seal his witnessing with martyrdom. But dying he spake, and a young man by the name of Saul saw and heard, and soon we find him taking up the work that Stephen laid down. Wheelbarrow Christians never suffer martyrdom.

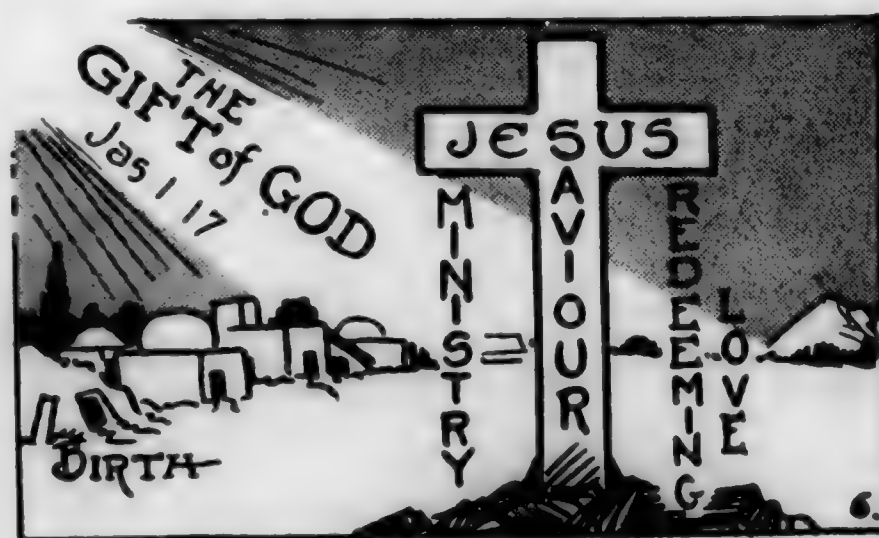
I have never seen an angel, but I have seen saints with faces so aglow from the spiritual exaltation within that if I were an artist and would want to paint an angel I would take such an one for my model and feel that I wouldn't be far amiss. Only those who think beautiful thoughts keep their beauty to old age.

**Romans 12:1-3.** A godly life is the outgrowth and the perfection of faith. Paul here appeals for a full consecration of the entire self to the service of God. Even that is but as nothing compared to what God through Christ has done and is doing for us. The altar sanctifies the gift, but if the gift is to be acceptable it must be willingly and joyfully given. God loveth an hilarious giver, and this is as true when I give my body as when I give the contents of my purse.

When Christ was transfigured on the mount His outer appearance gave a revelation of the Deity within; in II Cor. 11 we have evil men and Satan appearing in the livery of heaven, with hearts as black as night, but with the outer appearance of an angel of light. In these verses from Romans we have an inner transformation accompanied by a corresponding outer change, with a warning that a saint is to avoid conformity in conduct and appearance outwardly to a sinner. If you are inwardly conformed to the world you are not a saint but a sinner. But if you are a saint beware of the tendency to conform to the world outwardly, for by the time the outside is conformed to the world the inside will be also. A wolf may feel justified in wearing sheep's clothing, but I can conceive of no justifiable reason that a sheep should want to appear in wolves' clothing.

**Verses 9-21.** Dissimulators have two faces; so do hypocrites. There is a love that is genuine; there are imitations that, like counterfeit money, frequently pass for the true. Be sure that you have the former.

You cannot love both good and bad. To the degree that you love the good you will hate the bad. When you once abhor evil you will flee from it as from a viper. But where will you flee? To the good, of course, and to it you will cleave. People always cleave to that which they love; when love dies, they let go.



**Love seeks to serve.** It does without that the loved one may have more. What some may call love can be stern and not given to visible manifestation, but the love to the brethren that Paul recommends is that which reveals itself constantly in acts of tenderness.

**Laziness is a sin.** You have no more right to loaf on Sunday than during the weekdays. It is just as necessary to bestir yourself on Sunday and go to church, as it is to get up and go to work on Monday.

In this chapter there are fifty-one commands and exhortations—thirty-two things we are told to do, and nineteen things we are told to avoid.

**Godliness is more than a philosophy;** it is a manner of life. It is more than a cloak to cover me, it is a principle that permeates until every part of my being works in harmony with the divine.

Impossible to the unregenerate, it is natural to the reborn. A beautiful theory of life to the philosopher, it is a beautiful life in the believer.

### THE GLORY OF THE SON OF GOD

John 1:1-18

Lesson for January 3, 1943

**Golden Text.**—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:14.

In the first three Gospels we have the biography of our Blessed Lord while in the flesh. In the Gospel of John we have the interpretation of His person.

**Verse 1.** A common word among the Greeks was "logos." To them it meant the wisdom and creative power of God. But their comprehension of this subject was such that even the most enlightened could say with Paul, "Now we see through a glass darkly." If Paul, whose understanding of spiritual things was second to none could say that, how much more reason for the Greek to say it.

John takes this Greek word and declares that the Son of God is the embodiment of all that it means. All things had a beginning; but when other things began, He was. Time is the record of duration of created things. The Creator inhabiteth eternity.

**Verses 2-5.** Man is infinitesimally finite; creation as a whole is infinite; but God, the Word, our Creator is infinitely infinite. No wonder that men who are in darkness comprehend Him not. And all that any of us can know of Him is that which He has revealed. In the incarnation we have God's supreme effort to make Himself known to mankind. "He that hath seen me hath seen the Father." This universe didn't come into existence by blind chance. A wisdom and power beyond our understanding created it. The Greeks called it "logos." John calls Him "God." The origin of matter and of life are alike inexplicable if you reject the concept of God. He created matter, but gave of His own essence when He gave life to lumps of clay. In Him is life.

And light,—what is it? It travels on ether (what is it) waves at a speed of 186,000



miles a second. The varied trillions of vibrations give us the several colors. Earth-made lights are the product of friction or combustion. The sun, a symbol of Deity, is our principal source of illumination. What keeps it from burning out? We only know that where its rays reach not, darkness and death reign. And where the rays from the Sun of Righteousness reach not, you would find the same.

**Verses 6-8.** A peculiar property of all matter is its ability to reflect light. But certain elements reflect much more than do others. Christ is the Light of the world. All His witnesses are but reflectors of that Light. John the Baptist was a burning and a shining light, but yet just a reflector of the true Light. And just a reflection here—the more matter absorbs light, instead of reflecting it, the darker that object appears. A black object is black because it reflects no light. Are you a reflector? Then are ye light in the Lord. Do you absorb rather than reflect? How great is that darkness!

**Verse 9.** Some people receive more light than others, but light is given to all. The material earth declares His eternal power and Godhead; the heavens declare His glory and the firmament His handiwork. Souls are not so much in darkness because light is not given as because they love darkness more than light and close their eyes lest they should benefit thereby. The light of nature, the light of revelation, and the illumination of the Spirit—all unite to enable us to walk in the light as He is in the light.

**Verse 10.** Creation knows its Creator and obeys His laws; only the world of fallen men knows Him not. Why? Because they do not like to retain God in their knowledge, and so quickly forget.

**Verses 11, 12.** In a peculiar sense Israel was God's chosen people, but they abhorred the Messiah and received Him not. But what was true of Israel is true of the mass of mankind today. Israel has always been ready to accept a false Messiah, a creature that appeals to their evil imaginations. The nations of the world are willing to worship a God of their own creation, but the true God, the true Light, has never been received by the masses. But here and there, both among Jews and Gentiles, a few have received Him, and have been His witnesses in their generation. People become changed creatures as a result of rebirths, and there are many such. In recent years we have seen the rebirth of nations as a result of political ideologies; there is the rebirth of communities through new discoveries; but the only rebirth that restores man to his rightful place as a son of God is that spiritual rebirth which is of God through Jesus Christ. The Deity became flesh and dwelt among us that we might attain the attributes of Deity and dwell with God. He was fashioned like unto our vile bodies so that our vile bodies might be fashioned like unto His own glorious body.

The Bible stands alone in human literature in its elevated conception of manhood, in character, and conduct.—Beecher.

## THE VERSATILE BIRTH OF JESUS

(Continued from page 359)

draped with sparkling tinsel, and having the aroma of new-mown hay. Any farm boy knows that this would not be the typical, ordinary stable. And it was not extraordinary. It was likely just an old cave-barn dug into the side of a cliff—a smelly, dark, dusty stable, with plenty of filth, where the Son of God was given human birth. It was by the town of Bethlehem, whither His parents had gone to be taxed according to the law, which reminds us that

**It Was a Legal Birth**—"made under the law."

Americans have been reminded within the last few years that there is a legal side to one's birth. Many a man has paid a neat sum of money, or perhaps has done considerable traveling, in order to get a copy of the legal paper of his birth, or birth certificate.

The text, of course, refers to a different kind of legality. The Old Testament contains many types and shadows that illustrate the law and its workings. The law being a perfect standard, couldn't be kept by imperfect man. Thus man was in hopeless bondage, under penalty of a law that he couldn't possibly keep. When a Jewish servant became a slave to his master for life, the law demanded that this be shown by a mark on his body—a hole punched through the lobe of his ear with an awl. When Jesus was born under the law, He was born among a people, all of whom, figuratively speaking, had the awl hole in their ear lobes. They were in hopeless bondage, sold under sin. Though under the law, our sinless Lord didn't have the awl hole in His ear lobe, but He assumed the penalty of the law for every man. Christ was born under the law in order that He, by His sinless life, should perfectly fulfill and thus abolish it. In doing this we see in Him

**An Emancipating Birth**—"to redeem them that were under the law."

The state of man under the law has been aptly illustrated by picturing him in a massive cemetery full of yawning sepulchers. Surrounding the cemetery is a high wall. Within there is no hope—men are dying. All must end in death. At the only entrance is a large iron gate, and by the gate stands Mercy. A stranger approaches and calls, "Mercy, why don't you enter to help the lost and dying?" But Mercy says, "I cannot because within is Justice. As long as he remains, I must stand without." Then there appears by the great iron gate one like the Son of Man. He asks Justice, "What price do you ask for man's deliverance?" "I demand," answers Justice, "sorrow for his joy, suffering for his healing, and death for his life." Jesus then replies, "I will meet all your demands, and thereby pay the price that man might be redeemed from this awful place."

His great works while living here under the law, are all a prelude to His greater sacrificial atonement. In order to give joy, He suffered; for every act of healing, virtue departed from Him; and finally, to redeem them that were under the law, He died. This great work was not for merely the people of that day, nor was it for some favored few.

He redeems rich and poor, weak and strong—and all those who believe in Him are delivered. His was therefore

**An Altruistic Birth**—"that we might receive the adoption of sons."

When the great emancipation proclamation was signed by President Lincoln, in some respects it created greater problems than it solved. The slaves were then free, but free to do what? They had no homes. They had no jobs. Some had not even a name they could call their own. Ignorant, illiterate, and poor, some were in a worse predicament than before their deliverance.

How different was the emancipation that Christ wrought! He not only redeemed us, but made us brothers and sisters in His own family. By faith we receive adoption, and become sons of the Most High God. The lady who, after her conversion, began to write her last name as "God," was perhaps not as fanatical as her neighbors thought, because the Father not only gives us a new home and a new job, but even gives a new name to those who are His sons by adoption. Jesus has raised us to such a height that we are actual heirs with Him, and in Him we are one common brotherhood—not the brotherhood of man, but the brotherhood of saints.

Thus we see in this passage the versatility, or "many-sidedness" of Jesus' birth, and could the dim eyes of our understanding more deeply penetrate the great truths expressed in this text, our last tiny spark of unbelief would die away, and we could cry with Thomas, "My Lord, and my God!" It would deepen our adoration for Jesus Christ as we again celebrate His birthday this Christmas season!

Portland, Oreg.

## THE BEST GIFTS

(Continued from page 367)

to be able to grasp what I was telling her, and in her simple way to get hold of God."

They were quiet a while, but at length Raymond broke the silence.

"Artis," he said, "let us never again question whether it pays to be in the service of God, for God is working in the hearts of people even though we may not be able to see it."

"Just think, Raymond," exclaimed Artis eagerly, "souls of these two old people seem almost like Christmas gifts, so we will have some gifts on Christmas anyway, for I could not think of Christmas without some gifts."

"Gifts," said her husband, "I have a whole bundle of them out on the sleigh. I stopped at the post office and the mail had come in on the late train. I thought I'd keep them for a surprise tomorrow morning, but I just could not wait."

Together they hurried out and brought in the package from home.

"Oh, now we'll have a real Christmas after all! Raymond," she added soberly, "welcome as these are, they seem so small and worthless beside the souls of these dear people. I think those are the best gifts we've ever had."—The Evangelical Christian.



# BIBLE STUDY

## CHRISTIAN DOCTRINE

### XL. Man—The Continuing Consequences of the Fall

By the Bible Study Editor

We have already noted three consequences of the Fall of a Man—his spiritual separation from God, the physical conditions of life and of the earth altered, and the altered relationship with God. Another consequence might be mentioned—that of altered relationships with his fellow men, but that result might be implied or noted in the altered relationships with God, for he who does not love the Creator will not love the things which He has created.

The whole nature of man seems to have been changed after the disobedience to the will of God. The likeness of God was lost when disobedience was introduced into man's life. It is godly to be obedient. The Son of God came to do the will of Him that sent Him. There was complete obedience to the will of God on the part of the Son, even when it came to the crucial experience of going to the cross to bear the judgment of sin for man. Instead of obedience and love, there arose in the heart of man rebellion and hatred. Selfishness came where sacrifice and devotion once reigned. Pride and self-will supplanted submission and honor to others. Separation from God resulted in separation from all that was godly.

There are those conditions which resulted from the fall that may be changed under the condition of repentance and faith toward God. These conditions will be considered under another head. But there are certain results of the fall which are never changed as long as men are in the world and in the flesh. Much can be accomplished with the life and nature of man under the provisions of atonement and the grace of God. Much can be changed by the rule of the Spirit in the lives of men. We must not underrate the power and the blessings of the new birth, but we do an injustice to man and to God when we formulate a doctrine that all things are changed and that all the consequences of the Fall are removed under the Gospel of grace and salvation and under the power of the Holy Spirit.

#### Death of the Body

Since the dawn of creation, only two persons have left this world without experiencing death. "Enoch walked with God: and he was not; for God took him" (Gen. 5:22). Elijah was taken up with the wind, after he had seen the horses of fire and the chariot of fire. Even the Son of God, who was absolutely without sin, witnessed the experience of death, which He took upon Himself in order to bear the judgment of sin for all men. Flesh and death belong together, ever since the first transgression. "And he died," is

the expression affixed to the history of every patriarch before the Flood, except Enoch. It is rather remarkable that nothing is mentioned concerning death in the enumeration of the families of Cain, but we know that all of those generations died and also their posterity up to the time of the Flood, when all flesh except the families of Noah were destroyed from the earth. Why should it be mentioned that the families of the saints died? Abram and Isaac died in the land of Canaan. Jacob and Joseph in Egypt, and were embalmed and taken to the land of promise. We conclude that men were saintly, or righteous in their spirits and proper in their relation to God, but they could not escape death, to which all flesh was heir through the transgression of Adam. "In Adam all died."

It would be an error to say that all men were doomed to death because of the sin of Adam and Eve. Such a judgment upon all flesh would be understood to be an expiation of the sins of the first parents, by the death of their progeny, even though those who died were not guilty of sin. Such, however, is not the case. The sins of the first parents were not expiated either by their own death nor by the death of their descendants. The first transgressors died by reason of their own sins, and the expiration of that sin required the death of One who was promised, whose sinless offering would reconcile the souls of sinners unto God. Every soul that sins is responsible to God for that transgression and the consequence of that sin is death—a twofold death—separation from the body and from God.

The Law says that God will visit the "iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Ex. 20:5). There is a natural consequence that goes with sin. But the guilt of the sin remains with those who transgress the will of God. "Every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." See Jer. 31:29, 30; Ezek. 18:1-4. There is no escape from the conditions resulting from the sin of Adam, for through the flesh is inherited the nature to sin. "In sin did my mother conceive me" (Ps. 51:5). In the flesh there is no good thing. Rom. 7:17-20. Because of the inherent nature to sin there are none who escape from the fact of sin in their own lives, and the result is that every man is subject to death because "All have sinned." Rom. 3:9-23.

There is no escape from the nature of the flesh which is inherited, nor is it possible to transmit any other but flesh that has the propensity to sin. Wellborn and wellbred chil-

dren may escape some of the impulses to certain kinds of sin, but there is no escape from the nature of the flesh and blood that has come down to us through all the past ages. Qualities of flesh and mind may be improved through eugenics and reforms, but neither can be so perfected that they do not partake of the nature to sin and come under the same condemnation of all flesh—death because of sin.

#### Christians Die

Death is so closely related to the flesh that all who are in the flesh are subject to physical death. It is said concerning the believers, "We shall not all sleep" (I Cor. 15:51). See also I Thess. 4:14. The condition of being dead is called a sleep. But Paul states definitely that this condition which is called sleep is death. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, **Death** is swallowed up in victory" (I Cor. 15:54). This **death** is the condition that will be removed by the resurrection of the righteous, of whom it is said that they sleep. Sleep and death are therefore the same thing for the believer.

#### Physical Infirmities of the Believer

The flesh of man is imperfect to that extent that it suffers all the judgments that were invoked upon it by the Lord in the days of Adam. The body of man will return to dust. It is also subject to many infirmities. It becomes sick—of many diseases. Timothy had "oft infirmities." Epaphroditus was "sick, nigh unto death." Trophimus was "left at Miletus sick." "Dorcas was sick and died." The greatest ministry of Jesus was that of healing the sick. At no time did Jesus rebuke men for being sick, nor did the apostles teach that sickness was sin. Paul endured an "infirmity" in which he gloried. II Cor. 11, 12. The one infirmity endured by him was called a thorn in the flesh. For the Christian there may also be physical sufferings resulting from wrongdoing, for Paul suggests that because of a lack of spiritual appreciation there are some sick and many sleep. I Cor. 11. There were also persecutions which believers endured which were of a physical nature and were called chastenings of the Lord.

The atonement for sin is able to reconcile men to God, to that extent that they become sons and daughters of the Lord Almighty (II Cor. 6:17, 18), but they continue to be mortal and subject to human infirmities. The doctrine which teaches that the promises of Isa. 53 will recover men of their sickness and keep them physically in health is not substantiated by the experiences of believers in the New Testament nor by the facts set forth in its teachings. The healing of the body is not the accompaniment of salvation and of



the atonement, but it is one of the blessings of grace which it is the privilege of believers to seek from the Lord. The sicknesses of believers are not tokens of their sins, neither are they the judgment of God upon sin. "The wages of sin is death" not sickness and physical infirmity and suffering. Sickness may be a chastisement for sin or for the refinement of faith through trial, but it should never be mistaken for the judgment upon sin. Sickness may lead to death, but the death of the body is the direct judgment for sin in the flesh. Old age may result in death, but it is not a judgment for sin.

### The Passions of the Flesh

The several senses of the body may be called its passions. The sense of feeling and of pain is described as a passion, which Christ endured in the afflictions associated with His crucifixion. Acts 1:3. The passions of the flesh may also be considered those physical natures and qualities which belong to all men alike. Thus Paul described himself and Barnabas to the people of Lystra. Acts 14:15. James thus described the prophet Elijah as "a man subject to like passions as we are" (James 5:17). These passions are also described as lusts of the flesh. James 1:12-15. Again, the flesh and the mind are said to have "desires" which men follow. Eph. 2:3. It is possible for one to use in a normal manner the natural desires of the body and the mind without offense, since it is by those natural desires that we live and fulfill our mission in life and in the world. Yet, with all the natural inclinations and demands of nature through the mind and flesh, the flesh and mind of man according to his human nature will run to excesses, or will be inclined to evil purposes. It is these overwrought and unrestrained desires of the flesh and mind which are described as "lusts," and it is these lusts over which the flesh has no absolute control, and which result in sin. Frequently the Scriptures speak of proper desires—"desire spiritual gifts;" "desire a better country;" "desire the sincere milk of the Word;" etc. But these desires were influenced by the presence of a right spirit from God.

There are those who may think it possible to control properly these normal desires of the flesh. They may be called ascetics. Others may feel that the passions and normal desires of the body should be altogether disregarded, and consider those who give attention to the natural wants of life as weaklings. Such persons may be called stoics. There were such in the days of Paul. Some have a philosophy which considers that the desires of man should be educated and refined, and lifted up above the sordid and wicked uses, attaining a standard that is approved by man, and somewhat akin in character to the exalted standards of Christ. These are they who believe in reformation and moral improvement. The Jews were desirous of keeping the law, but failed to attain to the perfections of the law and the control of the passions of the flesh.

The world has tried every conceivable plan to control the flesh and its excessive passions. Like the tongue, which no man can tame, every other desire of the flesh is

beyond the control of man. The nature of the flesh remains what it ever has been. We are what we are and as we are by birth. Other generations after us will be as we were by nature. Nicodemus could not conceive any possible change in man in order to see the kingdom of God except that of being born again of the flesh. One might choose a better parentage, but the results would be the same,—not possible to see the kingdom of God.

As long as men are in the flesh they will have to do with the nature of the flesh. The flesh of man will retain its qualities and powers as long as it remains flesh and blood. Paul never denied the nature of his flesh; it was subject to trials, temptations, afflictions, infirmities, and even desires for comfort, and feeling the distress of privations; but he declared that the way of the child of God was that of "living in" and "walking after" the Spirit. His life was controlled by the presence of a higher power than the passions of the flesh, and motivated by a holier impulse than that of the desires of the flesh, for he followed after the Spirit and not after the flesh. It is the presence of the Spirit in the life of the believer that gives him the new life and the new relationship which enables him to live unto God instead of unto the flesh and world.

The desires and passions of the flesh remain unchanged in the flesh even when one is born again. They may be overcome by the presence and power of the Holy Spirit.—I Jno. 2:13; 4:4. It is because of this constant presence of the evil in the world and in the flesh that the Scriptures call attention to the necessity of following the Lord and the Spirit in order to overcome and resist the influences of the evil in the world. There is frequently heard the expression that all temptations and evil come to men from the world and from the devil. Too little thought is given to the truth that evil still remains in the flesh and that it is closer to the individual than either the world or the devil. Therefore the admonition to take heed lest we fall.

John states that the man who says he has not sinned makes God a liar. The man who says he has no sin deceives himself and the truth is not in him. I Jno. 1. It is not that a man has sin eradicated from his nature that he is cleansed from all sin, but that he is cleansed from all sin by the blood of Jesus Christ. Because of sin there must be death before there can be peace with God and the forgiveness of sin. It is the death of Jesus Christ that makes atonement for our sins. No other death can reconcile us to God. We are dead to sin in the body of Jesus Christ, the body that died for us. Paul states that he is **crucified with Christ**, and also states that he is living a life in the flesh, but he lives that life by the faith of the Son of God who loved him and gave His life for him. Gal. 2:20. One who accepts Jesus Christ and lives in Christ, accepts the Christ who died in the flesh for sin, arose from the dead, and now lives in the Spirit at the right hand of God. Such a believer in Christ is therefore dead with Christ and risen with Him in newness of life and lives by the power of the Spirit whom God has sent from heaven to abide with him.

Why should one living in the body be dead with Christ? Because of the sin in the body. "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). This death of the body is not an actual one; it is the appropriation of the death of Christ who died and was raised from the dead, and he dieth no more; death hath no power over him. Rom. 6:1-9. We reckon ourselves dead because of the death of Christ for us. And it is because of the presence of the sin in the flesh that we must reckon ourselves to be dead for sin and unto sin.

The Christian is responsible to God to continue to reckon himself dead unto sin and alive unto Christ. By faith he is baptized into the death of Jesus Christ, and is planted in the likeness of His death. Rom. 6:1-6. This baptism and planting in death is one which is to be constant. The body must be constantly reckoned dead and planted, and remain dead. It is not baptized into death and raised again. It is the spirit that is raised anew as the result of the baptism into death. For, from the body before its reckoning unto death there is no good thing, and from the dead body, or the body reckoned dead, there can come forth nothing of good. Death cannot produce life. That which is reckoned dead can produce nothing living. As long as we remain in a dead body or in a body that is reckoned dead because of sin, we may not expect to bring forth from, nor effect with it, anything of righteousness or perfection. Our righteousness is of faith, and our good works are reckoned unto us as the works of those who are reckoned alive unto God through Jesus Christ our Lord. Rom. 6:11.

It is possible to yield the body and its members unto God and to the service of holiness and thus bring forth fruit unto holiness and the end everlasting life. Rom. 6:22, 23. While this is true, the reward of everlasting life is not the merit of the good that one may accomplish by the works of the body in holiness, for the everlasting life is the gift of God. The members of the body of the Christian must be continually mortified. Col. 3:1-14. While we are in the body it becomes essential that we continually put off those things which in the body are unclean and imperfect. The sin that is in the body is so constantly present that it must be continually mortified. The deeds of the body of the Christian are of such a nature that they also must be mortified, and that mortifying of the deeds must be accomplished through the Spirit. Rom. 8:9-13.

From the testimony of the Word and from the experiences of the believer we must conclude that the results of the Fall of Man are with the believer, and that the body in which we live is subject to death, and that sin in the body is the cause of that death.

(To be continued)

I have always found the less we speak of our intentions the more chance there is of realizing them.—John Ruskin.

The Christian home is one of the greatest foes the devil has on earth.



# YOUNG PEOPLE'S MEETING

## INTRODUCTORY THOUGHTS AND SUGGESTIONS

By the Y. P. B. M. Editor

During the Year we followed certain lines of Topics which we are closing with December:

1. **The Seasonal Topics** close with the Christmas topic, "Thou Shalt Call His Name Jesus." This topic will enable us to meditate on all that Jesus means to the world and, especially to those who have fully accepted Him as their Saviour. Look back over the seasonal topics for the year and note the entire series.

2. **The Mission Topics** have had one general theme throughout the year,—**The Great Commission** and its fulfillment. Various fields that need the Gospel have been considered. This month the **Rural Field** so near to many of us will complete the series.

3. **The Doctrinal Topics** are being arranged year after year so that there may be a balance that includes a full round of subjects on the great doctrines of the Bible. The doctrinal topic this month is the theme so precious to the saint—**HEAVEN**. May we so study it that there will be earnest hearts kindled to live the light of such a home continually.

4. **In this issue the first topic for the year 1943 is given.** It belongs to the seasonal topics and gives occasion for meditation on the blessed trust which the believer may repose to the times ahead if he goes forward with his times in the hand of God.

Finally, we trust that the end of the year may bring many happy thoughts of the goodness of God in the past and that each one of us may be able to enter into the unseen and untried times of the New Year with an unfaltering trust in our Father above so that if the year should be our last, by claiming us among the dead in the body, it may not be disappointing in that this may be a stepping stone to that which is higher and better.

### FULFILLING THE GREAT COMMISSION—RURAL DISTRICTS.—

Acts 8:26-40.

Topic for December 13

MOTTO

"Witnesses unto Christ."

#### MEDITATIONS ON THE TOPIC

**I. Rural Districts Needing the Gospel Message.**—The needs in other places like the neglected in the cities and the foreign field have taken the attention of the people of God in our day. But a need anywhere should have the same attention of those who love the souls of men. The fact that major denominations who formerly worked the field have for various reasons centered in places where the ministry could secure support and where the difficulties of reaching the people were not so great, has left some fields in the rural parts of our land without the Gospel message and the shepherd care that is needed to nourish the believers.

Neglect has been the cause of many falling into sinful habits and practices that have drowned them in destruction and perdition. People from the centers of Gospel privileges have once in a while become aware that they owe a duty to the lost and neglected of rural sections and have gone out to do what they could to rescue the children and preach the Gospel to the adults and gather them into the fold.

The work is one that has its problems. The confidence of the people must be gained. The pure Gospel must be given. Preachers of the whole-Gospel message will have to face the perversity of the human heart which responds to the more popular type of preaching where self-denial and a fully surrendered life are not emphasized nor expected. Years of patient living and teaching are often required to outlive the injury done to souls who join the bluster of a revival excitement that comes and goes and leaves them without a shepherd as before. Many souls are lost by these inductions into the field who serve rather to

make an excuse for not accepting the whole-Gospel and so hold back many young people who otherwise could have been gained. It weakens those who were fully convinced of the error of sinful habits and leads them back into bondage. II Pet. 2:18, 19. The problems of a living, of risking the rearing of a family where conditions socially are at a low ebb and spiritually are far from the norm of a well shepherded community, cause many to hold back from the task. But it is the Lord's work, and He will help us solve the problems and take care of His own who go forth in faith at His bidding.

**II. The Text.—Acts 8:26-40.**—Here was an example of how the Lord led a man to reach a lone individual. The effort of **travel on foot** and the **personal effort with one** was considered of sufficient importance by the Lord to use His servant in this manner. Spectacular work like the great revival in Samaria was left for this lone service.

**III. Suggestions for Junior Programs.**—Whether this program is among the children in a neglected rural field or in some large well-cared-for church there is an appeal that can be made to children to do something to help others in the communities about them and in communities farther away. The outline for Juniors suggests **prayer** first. This would suggest that the need must in some way be presented. This prayer should include the workers who are sent out to help as well as the consecrating of means to help the workers to go. **Bibles and literature** are a very concrete contribution and are the means of reaching into many corners of the field with a definite message. **Helping with material needs** also has a definite appeal to boys and girls who can do some particular thing themselves to meet the need. Perhaps the experiences of some sewing circle or some definite work can be related that will make the work of the Juniors more real. Boys and girls helped in the work of preparing a church at Culp, Arkansas, in the community where it was built. Boys came with a carpenter and made seats and a pulpit stand for the Church. These were boys from the Kansas City congregation. It was a real help to the cause in that field.

#### OUTLINE STUDY

##### I. Neglected Rural Districts.

1. Spiritual poverty.
  - a. Dearth of Bible teaching.
  - b. Without regular Church fellowship.
  - c. Without shepherd care.
  - d. In bonds to sinful habits and practices.
2. Natural poverty.
  - a. Due to poor opportunities.
  - b. Sometimes due to sinful habits of life.
  - c. Depriving of educational advantages.

##### II. Helping with the Message of Life.

1. Holding preaching appointments.
2. Locating workers.
3. Conducting Sunday school and Bible school.
4. Establishing churches with shepherd care.
5. Supplying wholesome literature.

#### SUGGESTIVE ASSIGNMENTS

##### For Juniors.

1. Text Word, "Witness."
2. How to Help in Neglected Places.
  - a. Pray for them.
  - b. Send them Bibles and good literature.
  - c. Send them teachers and preachers.
  - d. Help the poor with food and clothing.

##### For Seniors.

1. Natural Circumstances and Conditions in the Rural Districts.
2. Spiritual Conditions and the Causes.
3. What Can Be Done for Them.

#### PERSONAL THOUGHT

There is no service so humble but God will own it if it is done in His name for the salvation and uplifting of souls.

#### SEED THOUGHTS

##### Small Beginnings

A traveler through a dusty road strewed  
acorns on the lea;  
And one took root and sprouted up, and grew  
into a tree.  
Love sought its shade, at evening time, to  
breathe its early vows;  
And age was pleased, in heat of noon, to bask  
beneath its boughs;  
The dormouse loved its dangling twigs, the  
bird sweet music bore;  
It stood a glory in its place, a blessing  
evermore.

A little spring had lost its way amid the grass  
and fern,  
A passing stranger scooped a well where  
weary men might turn;  
He walled it in, and hung with care a ladle  
at the brink;  
He thought not of the deed he did, but  
judged that men might drink.  
He passed again, and lo, the well, by sum-  
mers never dried,  
Had cooled ten thousand parching tongues,  
and saved a life beside.

A dreamer dropped a random thought, 'twas  
old and yet 'twas new;  
A simple fancy of the brain, but strong in  
being true.  
It shone upon a genial mind, and lo, its light  
became  
A lamp of life, a beacon ray, a monitory flame.  
The thought was small; its issue great; a  
watch-fire on the hill,  
It shed its radiance far adown, and cheers the  
valley still!



A nameless man, amid the crowd that thronged the daily mart,  
Let fall a word of hope and love, unstudied from the heart;  
A whisper on the tumult thrown—a transitory breath—  
It raised a brother from the dust; it saved a soul from death.  
O germ! O fount! O word, of love! O thought at random cast!  
You were but little at the first, but mighty at the last.

—C. Mackay.

**"THOU SHALT CALL HIS NAME JESUS."—Matt. 1:18-25.**

Topic for December 20

**MOTTO**

"A name which is above every name."

**MEDITATIONS ON THE TOPIC**

**1. The Son of God Born in the Flesh Called Jesus.**—The time, in the plans of God, had come to send His Son into the world. He did not make a spectacular descent from the skies in the robes of heavenly splendor. But He came in the humble way of all humanity clothed in the likeness of men. He was born as a babe and met with all the needs of other babes that ever were born and endured the privations that come to the humblest homes.

His lowly birth did not change the glory of the event. The angels of heaven announced it and sang to the glory of God. God watched over this lowly child and preserved Him unto the day of His ministering to a lost race. His name, given before His birth, is a name destined to be the greatest name that was ever given on earth or in heaven—That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:10, 11).

His name and what it stands for in our salvation is the hope of all. We use it when we pray. We plead it when we need forgiveness. We rely upon it in all our petitions for mercy or help in time of need. We serve in this name in the world. We suffer in this name with the living hope that we shall reign with Him at a future day.

Jesus means **Saviour**. The prophets foretold of the coming Saviour. The angel announced the name before the child was born because he would have Joseph fully understand the conditions of affairs and what a great event His birth would be in the world. We do well to get the full benefit of this name and learn to appreciate it more and more as the days go by.

**II. The Text.**—Matt. 1:18-25.—The angel messenger made known to Joseph what God was doing in the Virgin Mary who was espoused to Joseph to be his wife. Among other revelations given was the name and its significance as belonging to a person who would save His people from their sins.

**III. Suggestions for Junior Programs.**—It will be helpful to read the Scriptures that refer to the name of Jesus and what it means in earth and in heaven. For this purpose the Outline Study will serve a good part for the Juniors as well as for the adult to have the passages read before the meeting and their meaning explained. The meaning of the name and the service of Jesus to mankind should receive the emphasis in this lesson and during the Christmas season. And then in turn what we should do for Jesus' sake needs to be expressed as the practical part for us to fulfill.

**OUTLINE STUDY**

**I. What is Done in the Name of Jesus.**

1. Ye are washed, sanctified, justified.—I Cor. 6:11.

2. At His name every knee shall bow, etc.—Phil. 2:10, 11.
3. Do all in the name.—Col. 3:17.
4. Professing the name, depart from iniquity.—II Tim. 2:19.
5. Pray in the name.—Jno. 14:13; 16:23, 24, 26; Eph. 5:20.
6. Thanks to His name.—Heb. 13:15.
7. Miracles in His name.—Acts 3:6; 4:10; 19:13.
8. Baptized in His name.—Matt. 28:19; Acts 2:28.
9. Preaching.—Lk. 24:47.
10. Faith in His name.—Matt. 12:21; Jno. 1:12; 2:23.
11. Remission of sins in His name.—Acts 10:43; I Jno. 2:12.
12. Life, by faith in His name.—Jno. 20:31.
13. Salvation in His name.—Acts 4:12; 10:43.

**SUGGESTIVE ASSIGNMENTS**

**For Juniors.**

1. Text Word, "Jesus."
2. The Best Name on Earth and in Heaven.
  - a. The meaning of the name.
  - b. God's only begotten Son's name.
  - c. What is done for us through Jesus.
  - d. What we should do in His name:
    - Pray.
    - Give thanks.
    - Preach.
    - Do all.
    - Be baptized.
    - Suffer for.

**For Seniors.**

1. The Salvation We May Enjoy in Jesus' Name.
2. The Importance of Doing All in Jesus' Name.
3. The Greatness of Jesus' Name.

**PERSONAL THOUGHT**

What does the name of Jesus mean to me?

**SEED THOUGHTS**

**Preciousness of Christ**

Jesus, the very thought of Thee  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

Nor voice can sing, nor heart can frame,  
Nor can the memory find,  
A sweeter sound than Thy blest name,  
O Saviour of mankind!

Oh, hope of every contrite heart!  
Oh, joy of all the meek!  
To those who ask, how kind Thou art,  
How good to those who seek!

And those who find Thee find a bliss  
Nor tongue, nor pen can show;  
The love of Jesus what it is,  
None but His loved ones know.

Jesus our only joy be Thou,  
As Thou our prize shalt be;  
In Thee be all our glory now,  
And through eternity.

—Bernard of Clairvaux.

**HEAVEN.—I Pet. 1:3-9; Rev. 21:1-27**

Topic for December 27

**MOTTO**

"Lay up for yourselves treasures in heaven."

**MEDITATIONS ON THE TOPIC**

**I. Heaven** is referred to as the dwelling place of God, where His throne of power is set and where the petitions of men may reach to receive mercy, and from whence He directs the affairs of His kingdom. It is the

place where Jesus went when He left the earth in the cloud and sat down on the right hand of power. Jesus called it His Father's house where there are many mansions. In Him we shall have a place prepared for us where we may be with Him. It is called a **better** country, a **heavenly** one. It is a pure and holy place, where no sin can ever be permitted to enter.

Those who live in the consciousness of this place have a vision that enables them to endure the hardships of earth and to resist the temptations by which Satan would allure us from the pathway of the Lord. Faith in a better country and the hope of inheriting the place is the brightest thought that can be given to those who are on earth.

It behooves us to learn all the conditions by which we may become heirs of heaven. To know Jesus as a Redeemer who enables sinful men to become children of God through the redeeming blood and by the blessings of a new life in the Spirit, is to have a wisdom of greater value than all other knowledge of earthly matters in the reach of men. "I am the way, the truth and the life: no man cometh unto the Father, but by me" (Jno. 14:6), says Jesus. He also says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). What a treasure there is in this truth if men will believe and lay hold of it and let their whole life be guided by the resources that are loosed through this means.

**II. The Text.**—I Pet. 1:3-9.—This Scripture reveals the hope of the believer that has come to him through the risen Christ who gave Himself for man's sin. In Him we are kept by the power of God through trials, in order that we may be prepared to receive the salvation that is to be revealed in the last time. This living hope gives us joy in spite of trials.

**Rev. 21:1-27.**—In this chapter we have a description of conditions that will be found in the dwelling place of the Redeemer in glory, and who will, and who will not, inherit it.

**III. Suggestions for Junior Programs.**—A very helpful program can be given by assigning the questions and topics suggested for juniors and let them secure their information from the Scriptures in the Text and in the Outline Study. Some interesting things might be said concerning the city that is described in Rev. 21, taking care that they do not overemphasize the things in too earthly and material a sense. The earthly description is only a figure to give a picture, which is far greater and more glorious than tongue can describe. I Cor. 2:9-12.

**OUTLINE STUDY**

**I. The Dwelling Place of God is Heaven.**

1. Where God hears men's prayers.—I Kings 8:30; II Chron. 29:27; 30:27.
2. God is omnipresent.—II Chron. 2:6.
3. He has prepared His throne there.—Ps. 103:19; Acts 7:49.
4. Jesus is seated there at the Father's right hand.—Heb. 8:1.

**II. The Future Dwelling of the Righteous.**

1. Called the Father's House.—Jno. 14:2, 3.
2. A place of joy and pleasure forever.—Ps. 16:11.
3. A holy dwelling place for holy people.—Ps. 24:3, 4; Matt. 5:3-12.
4. A place incorruptible and undefiled, reserved.—I Pet. 1:4; Col. 1:12.
5. Better than earth.—Heb. 10:34; 11:16.
6. Eternal blessedness and power.—Rev. 22:1-5.

**III. Who May Inherit Heavenly Bliss.**

1. The pure in heart.—Matt. 5:8.
2. Innocent children.—Matt. 18:10.
3. The righteous.—Matt. 25:34, 46.



## CLASSIFIED YOUNG PEOPLE'S MEETING TOPICS FOR 1943

## SEASONAL

- Jan. 3—My Times Are in His Hands.—Psa. 31.  
 April 25—Now Is Christ Risen.—I Cor. 15:1-58.  
 May 9—Honoring Our Parents.—Eph. 6:1-3;  
 Ex. 12:20.  
 July 4—Liberty in Christ.—Gal. 4:1-31.  
 Aug. 8—Praising God for His Bounties.—Ps.  
 136.  
 Aug. 29—How to Enjoy Bible Study.—Ps. 119:  
 17-24; 1:1-6.  
 Nov. 21—Thanksgiving and Missions.—Heb. 13:  
 5-16.  
 Dec. 19—The Son from Eternity.—Jno. 1:1-14.

## JUNIOR

- Jan. 24—Men of Faith—Abel and Enoch.—Heb.  
 11:4-6; Gen. 5:18-24; Gen. 4:1-8.  
 Feb. 28—Men of Faith—Noah.—Gen. 6:8-22;  
 Heb. 11:5, 6.  
 April 18—Men of Faith—Abraham.—Gen. 12:  
 1-9; Heb. 11:8-19.  
 May 23—Men of Faith—Isaac.—Heb. 11:20;  
 Gen. 28:1-5.  
 June 27—Men of Faith—Jacob.—Heb. 11:21;  
 Gen. 43:1-22.  
 July 25—Men of Faith—Joseph.—Heb. 11:22;  
 Gen. 50:24-26.  
 Aug. 22—Men of Faith—Moses.—Heb. 11:23-  
 28; Ex. 2:1-25.  
 Sept. 26—Men of Faith—Gideon.—Heb. 11:32;  
 Judg. 6:11-32.  
 Oct. 24—Men of Faith—Samson.—Heb. 11:32;  
 Judg. 13:24-16:31.  
 Nov. 28—Men of Faith—Samuel.—Heb. 11:32;  
 I Sam. 3:1-21.  
 Dec. 12—Men of Faith—David.—Heb. 11:32;  
 I Sam. 16:1-13.

## DOCTRINAL

- Jan. 10—Proofs of the Living God.—Ps. 19.  
 Feb. 14—What Is the Bible?—II Tim. 3:14-17;  
 Heb. 1:1-4.  
 April 11—Where Did Man Originate?—Gen.  
 1:26-28; 2:4-24.  
 May 16—What Is Sin?—Isa. 1:2-20.  
 June 6—The Church at Pentecost.—Acts 2:1-47.  
 June 13—Who Is the Holy Spirit?—Jno. 14:  
 15-26; 16:7-15.  
 July 11—How to Become a Christian.—Rom.  
 10:8-15; I Jno. 1:5-10.  
 Aug. 15—Why We Pray to God.—Ps. 34.  
 Sept. 12—The Purpose of Baptism.—Acts 10:  
 44-48; 2:38-42.

- Sept. 19—Principles of Separation.—I Jno. 2:  
 15-3:15.  
 Oct. 10—Angels and Their Services.—Heb. 1:  
 4-2:9.  
 Nov. 7—Fulfilled Prophecies.—Luke 1:67-79;  
 4:16-24.  
 Dec. 19—The Son from Eternity.—Jno. 1:1-14;  
 Heb. 1:1-4.

## CHRISTIAN LIFE AND SERVICE

- Jan. 17—A Living Faith.—Jan. 2:14-26.  
 Jan. 31—Purity in Our Social Life.—Eph. 5:  
 1-17.  
 Feb. 21—A Good Conscience.—I Tim. 1:5-20.  
 May 2—Hymns That Live.—Rev. 5:9-14.  
 May 9—Honoring Our Parents.—Eph. 6:1-3;  
 Ex. 12:20.  
 June 20—To Glory in the Cross.—Gal. 5:12-17;  
 Phil. 3:3-14.  
 July 4—Liberty in Christ.—Gal. 4:1-31.  
 Aug. 1—Assurance of Salvation.—I Jno. 3:1-34.  
 Aug. 29—How to Enjoy Bible Study.—Ps. 119:  
 17-24; 1:1-6.  
 Oct. 17—Trusting the Living God.—Ps. 91.  
 Oct. 31—The Temperate Life.—I Cor. 9:24-27;  
 Gal. 5:22, 23.  
 Nov. 14—Principles of Christian Stewardship.—  
 Luke 16:1-12.  
 Dec. 5—The Call to Service.—Isa. 6:1-13.  
 Dec. 26—The Consecrated Life.—Rom. 12:1-21.

## MISSIONS

- Feb. 7—The Call from India.—Isa. 40:18-31.  
 April 4—The Call from Africa.—Rom. 1:14-32.  
 May 30—The Call from Argentina.—Acts 10:  
 34-48.  
 July 18—The Call from China.—Acts 26:9-20.  
 Sept. 5—The Call from the Rural Field.—Matt.  
 9:35-38.  
 Oct. 3—The Call from Our Cities.—Jonah 3.  
 Nov. 14—Principles of Christian Stewardship.—  
 Luke 16:1-12.  
 Dec. 5—The Call to Service.—Isa. 6:1-13.

## BOOK STUDY

- Mar. 7—Study in I John (I).—I Jno. 1:1-2:6.  
 Mar. 14—Study in I John (II).—I Jno. 2:7-29.  
 Mar. 21—Study in I John (III).—I Jno. 3:1-  
 4:6.  
 Mar. 28—Study in I John (IV).—I Jno. 4:7-  
 5:21.  
 Note.—(\*) means more than one classification.

- Those whose names have been written there.—Lk. 10:20; Rev. 21:27.
- Those justified by faith in Jesus Christ. Rom. 5:17.
- The overcomer.—Rev. 2:7; 3:21.
- The blood-washed.—Rev. 7:14-17; 22:14.

## SUGGESTIVE ASSIGNMENTS

## For Juniors.

- Text Word, "Heaven."
- The Heavenly Home.
  - What is it?
  - Where is it?
  - Who is there?
  - Who may go there?
  - The beauty of heaven.
  - The enjoyments of heaven.
  - Its everlasting glory.

## For Seniors.

- The Reality of the Heavenly Home.
- The Conditions and Associations of Heaven.
- How Men and Women May Reach That Glorious Inheritance.

## PERSONAL THOUGHT

Lord, help me to receive a vision of the unseen and eternal things that will never fade away.

## SEED THOUGHTS

We speak of the land of the blest,  
 A country so bright and so fair,  
 And oft are its glories confessed,  
 But what must it be to be there?  
 —Elizabeth Mills.

Then let our songs abound,  
 And every tear be dry,  
 We're marching through Immanuel's ground,  
 To fairer worlds on high.—Isaac Watts.

This is a very insignificant world to the man who is accustomed to think of himself as having his citizenship in heaven.—Sel.

I will sing you a song of that beautiful land,  
 The far-away home of the soul;  
 Where no storms ever beat on that glittering strand,  
 While the years of eternity roll.

Oh, that home of the soul in my visions and dreams,  
 Its bright jasper walls I can see;  
 'Til I fancy but thinly the vale intervenes  
 Between the fair city and me.

That unchangeable home is for you and for me,  
 Where Jesus of Nazareth stands;  
 The King of all kingdoms forever is He,  
 And He holdeth our crowns in His hands.

Oh, how sweet it will be in that beautiful land,  
 So free from all sorrows and pain;  
 With songs on our lips and with harps in our hands,  
 To meet one another again.—Sel.

## MY TIMES ARE IN HIS HANDS

## Psalm 31

## Topic for January 3

## MOTTO

"Commit thy way unto the Lord."

## MEDITATIONS ON THE TOPIC

- In God's Hands.—Whatever is in the hand of God is sure to be conducted in har-

mony with His wisdom and goodness and righteousness and power. Our times are simply our **course of life** which it is impossible for us to direct of ourselves. "A man's heart deviseth his way, but the Lord directeth his steps." It is a good thing for us to look back long enough to learn this fact from experiences of the past. Even though there were plans made, we must recognize that they did not always materialize according to our own Plan. Sometimes God permitted us to work out largely after the pattern of our own plans, but we may see too that when God has overruled differently that there was something greater and better at stake which our vision had not included and which could only be accomplished by God's disposal of our plans. The Apostle James has written by inspiration this practical truth: "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For that ye ought to say, If the Lord will, we shall live and do this or that. But now ye rejoice in your boastings: all such rejoicing is evil" (Jas. 4:13-16).

In the beginning of this New Year it is well to look forward and plan the principles that we are to hold in our relation to the Lord, and "come what may," to confidently trust Him and yield ourselves wholly to His will. There will, no doubt, be trials we would not choose, but if we are under His loving care we may rest in the confidence that what He chooses will be the best and that He will see that we can meet all by His grace.

II. **The Text.**—Ps. 31.—This entire Psalm is the meditation of David when he was in great fear because of plots concerning his life. As he meditated on the help to be found in God he grew calm and trustful because he remembered that his times were in the hands of God and hence were safely directed as long as he kept himself in right relation to Him. The wicked could not carry out their designs against One who is taking up the cause of David or any other saint's life.

III. **Suggestions for Junior Programs.**—Have the Juniors memorize some helpful passages which show the way God orders the life of His children and leads them in the good way. Lead them to think of the New Year ahead and how impossible it will be for us to see all that will happen. It is better that we cannot see.

"O restful, blissful ignorance!  
 'Tis better not to know,  
 He stills me in those mighty arms  
 Which will not let me go,  
 And hushes my soul to rest  
 On the bosom that loves me so.

"So I go on not knowing;  
 I would not if I might;  
 I would rather walk in the dark with God  
 Than go alone in the light;  
 I would rather walk with Him by faith,  
 Than walk alone by sight.

"My heart shrinks back from trials  
 Which the future may disclose,  
 Yet I never had a sorrow  
 But what the dear Lord chose;  
 So I send the coming tears back  
 With the whispered word, 'He knows.'"

Under the head of "His Protecting Love" Bible Characters who had experience of God's care may be assigned to different individuals always remembering that God is just the same today and will care for men and women and boys and girls as well.

## OUTLINE STUDY

- All Things Are in God's Hands.
  - His Providential overruling.—Acts 14:15-17; 17:2-28.



## HOW TO FIND GOD THROUGH WORSHIP

By Stuart Nye Hutchison

2. The breath and life of men.—Dan. 5: 18-23.
3. The good of His saints.—Rom. 8:28.
4. Limiting the devices of the wicked.—Phil. 1:12-17; Gen. 50:20.

## II. How He Holds the Times of Saints.

1. He measures our period of life.—Ps. 39:4-6.
2. His eye is upon them for good.—Ps. 33:10-20; 34:15.
3. He cares for the smallest matter.—Matt. 10:29, 30.
4. Ruling in nature.—Ps. 104:5-24.
5. Directing and ordering our steps.—Ps. 37:23-25.
6. He keeps us in time of trouble.—Hab. 3: 17-19; Ps. 91:1-7; 46:1-3.
7. Reserving what is not to be known.—Acts 1:7; Deut. 29:29.
8. Revealing what is for our welfare.—I Pet. 1:10-12.

## III. Let Us Trust Him for the Future.

1. Casting all your care upon Him.—I Pet. 5:7; Heb. 13:5, 6; Matt. 6:25-34.
2. Bringing your needs to Him in prayer.—Heb. 4:16.
3. Serving Him in full obedience of heart.—Acts 20:19.

## SUGGESTIVE ASSIGNMENTS

## For Juniors.

1. Text Word, "Trust."
2. Committing the New Year to God.
  - a. Obeying His Word.
  - b. Being satisfied with our lot in life.
  - c. Casting our care upon Him.
  - d. Under His protection and love.
    - Like David.
    - Like Elijah fed by raven and from the barrel of meal.
    - Like Elisha at Dothan.
    - Men and women, boys and girls of today.

## For Seniors.

1. Passing through the Year with God.
2. Conditions for God's Blessing.
3. God's Power and Faithfulness in Behalf of His Own.

## PERSONAL THOUGHT

Is our life confident in God for the future?

## SEED THOUGHTS

**"My Times are in Thy Hand"**

"My times are in Thy hand";  
My God, I wish them there;  
My life, my friends, my soul, I leave  
Entirely to Thy care.

"My times are in Thy hand"  
Whatever they may be;  
Pleasing or painful, dark or bright,  
As best may seem to Thee.

"My times are in Thy hand";  
Why should I doubt or fear?  
My Father's hand will never cause  
His child a needless tear.

"My times are in Thy hand,"  
Jesus the crucified.  
The hand my cruel sins had pierced  
Is now my guard and guide.

"My times are in Thy hand";  
I'll always trust in Thee;  
And after death, at Thy right hand  
I shall forever be.—Wm. F. Lloyd.

Our Father! through the coming year  
We know not what shall be;  
But we would leave without a fear  
Its ordering all to Thee.

But calmly, Lord, on Thee we rest;  
No fears our trust shall move;  
Thou knowest what for each is best,  
And Thou art Perfect Love.

—Eliza Gaskell.

In Millet's great painting, "The Angelus," he pictures two figures working in the fields. Suddenly the sound of bells is heard coming from the village church. Leaning on their instruments of toil, they bow their heads in worship. This scene emphasizes the close relationship between work and worship which we find abundantly illustrated in the life of Jesus. As we read the Gospels we are so impressed with the deeds of love and mercy which crowded His days that we are likely to overlook this other side of His life. Very much of His time was given to prayer and worship. Before the day began, or when it was ended, or in the midst of it, He would go apart from the crowd and the voices and duties that called Him to be alone with God.

We are reminded also that He went as His custom was into the synagogue on the Sabbath Day. There was something in public worship which even to the Son of God was important and worth while.

When we were little children, we were taught by our parents to say our prayers. This habit has clung to most of us through the years. As we have grown older, we have found that worship has a definite place in the development of character. When I was a child there was a grotesquely interesting man in the neighborhood in which we lived. His once erect figure had become so bowed that he seemed at times to be walking on all fours. As we grew older we learned something about that man. All his life he had worked at hard labor. That was his whole existence. He never went to church. He had no use for religion, for those uplifting spiritual influences which meant so much to his neighbors. As the years passed he became more and more stooped, until he looked like a beast.

This old man has always been to me a symbol of what a life without worship may become. We are reminded of the Greek word for man, "anthropos," which means the "up-looking one." Man was made to look up toward God. Work tends to turn our eyes and hearts down toward the earth. If that is all there is in life, we lose sight of God and immortality. We need worship to counteract the downward pull of work and worldliness.

Worship, too, should have a place in family life. In a room of our church is a fine representation in glass of Burns' "Cottar's Saturday Night." There is the father with the open Bible on his knee, from which he is reading, while about him are gathered the members of his household. Burns knew Scotland. He knew that which more than any other factor had contributed to the greatness of his native land was this habit of daily worship in the home. If you are laying the foundations of a family, remember this. It is not alone the wisdom of the Bible, but the testimony of human experience. The permanence and stability of the house you are erecting will depend, not on the size of your income, or the social standing to which you may attain, but to the faithfulness with which you serve God in your home.

Another consideration of this subject is public worship. We are directed not to for-

sake the assembling of ourselves together. It is rather amusing at times to hear the excuses that are given by professing Christian people for not attending church worship. There is something about church worship that lifts us upward. The holiness of beauty, the singing, the stillness, the united prayers and meditations of hundreds who, like us, are seeking a place to find spiritual peace,—these are some of the blessings of worship.

Moreover, the church is hallowed by many of our most precious associations. Lives have been dedicated to God there; marriage vows have been said there; loved ones have been carried hence to their last resting place. Wandering souls have found God there and have started to return to the Father's house. One cannot sit there without thinking of the words, "The place whereon thou standest is holy ground."

In the Book of Chronicles is an interesting sentence used to describe one of the kings, Jotham by name. This is the record as we find it: "Jotham did that which was right in the eyes of the Lord according to all that his father had done; howbeit he entered not into the temple of the Lord. And the people did yet corruptly."

Jotham, in other words, was a good man, but he did not go to church. Why he did not go, we do not know. He was a very young man, and perhaps he thought his father had been too narrow in his religious views. Or maybe he would have given that fatuous excuse we hear now sometimes, "I had enough of that sort of thing when I was a child to last me the rest of my life." A man is pretty hard up for an excuse when he has to blame his irreligion on his godly parents.

"Of course," you say, "Jotham had a right to stay away if he wanted to. That was his business." But that, alas, was not all there was to it. His action in staying away from worship had an effect far beyond what he intended. Thousands of eyes in the kingdom were watching. What he did they did, and the chronicler gives as the result, "The people did yet corruptly."

And there was another most serious result of his neglect. His son, who succeeded him, was one of the most depraved of all the kings. Jotham himself, notwithstanding his neglect of God's house, had absorbed enough religion in his youth to hold him true to the right. But his son had had no such training and example and sold himself to evil. His son had a right to expect that his father would set him an example of godliness. When he did not do it, the young man followed the evil ideals of his day to the lowest depths of shame.

It does make a difference how you and I worship, a difference to us, a difference to our children, a difference to the people among whom we live. "What greater calamity," said Ruskin, "can fall upon a nation than the loss of worship! Then all things go to decay. Genius leaves the temple to haunt the senate and the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by hope of other worlds, and age is without honor."—The Presbyterian.



# COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

## IS THE RULE OF ENGLAND OVER INDIA TYRANNICAL?

This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.—Daniel 4:17.

Next to the Saviourhood of Jesus Christ, the most comforting doctrine, in these chaotic times, with four fifths of the world at war, is the absolute sovereignty of Almighty God. This sovereignty extends beyond the borders of the welfare of the Christian Church; it has to do with **all nations and all peoples**. During ancient times the Lord in a special providence led, provided for, and directed the nation of Israel; but He also, according to the Prophet Daniel, chapters two and seven, directed in the affairs of the **Gentile world powers**. All believers in the Old Testament Scriptures find His providential oversight on every page of the written Word, as well as in the unfolding pages of the history of these nations written by secular writers. The word of Paul is still true, regardless of the turmoil in the world of today, "He worketh all things after the counsel of his will" (Eph. 1:11).

It is quite easy to see the hand of God in having England rule over the nation of India; but it is not so easy to see why He allowed a Hitler to rise to power in Germany. This write-up is not concerned about Hitler's rise to power, but we can say this word briefly, that if the nations had dealt rightly with the European situation in the days of the **Weimar Republic** in Germany; and had the ways of the nations (that is their moral and spiritual way of living) pleased the Lord, He would have made "their enemies to be at peace with them." Selfish living and sinful indulgences bring their natural repercussions in other parts of the world.

This article will not be a thorough attempt to discuss the question of British Rule in India, nor would it be the full and complete answer, which British statesmen could give. The discussion is based on reading and observation; but largely from the utterances of missionaries from the United States, who are and have been living in India for some thirty and more years. The object is to show that England has some moral and rightful reasons to rule in India.

**First Reason. The minorities would suffer greatly, if England retired suddenly.**—India is not a compact group as other nations are. When the English first went there as a trading company, there was not such a thing as a nation called India. What is now India was then a number of small countries at war with one another. England has welded those small countries into a whole.

Today they are not a unit in thoughts, feelings, desires, or ambitions. On the contrary they still quarrel, and riots are frequent. In many of the large cities there have been hundreds of riots, with many people killed, and many more would have been killed if it had not been for the English who stand firm in putting down lawlessness. The riots usually were fights between different religious groups and not between the Indians and the English.

India is an intensely religious country. In America and Canada we have different political parties, but religion does not enter into the national arena to the same extent.

## By the World News Editor

*This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.*

In America all kinds of people can belong to the same political party. This is different in India. Most religions in America recognize the Lord Jesus Christ. The Jew even makes the concession of calling Him a great prophet or a great Jew. But in India there are different systems of idolatry; then there is Mohammed, who by some is declared to be greater than Jesus Christ, because he was born earlier.

In India the political parties are ruled by religion, but not the Christian religion. The Hindu religion, the Mohammedan religion, the Jain religion, the Buddhist religion, and many other kinds of religions dominate these parties.

The majority group is composed of Hindus. Gandhi is a Hindu of Hindus. He intends to drive out all other religions when he gets control. His Congress (an illegal body) is composed almost entirely of worshippers of the Hindu gods of wood and stone. Or, often of mud, for they make mud figures and worship them, as missionaries will tell you. In Benares there is a remarkable map, made of marble, giving accurate measurements of the mountains, plains, and depressions in the waters surrounding India's shores. This map is an object of worship. To see it, to enter the building one must take off his shoes. On the board outside the building is a Biblical quotation, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Such places are not holy to Christians, nor to millions of others in India. But to see this map the shoes must come off.

Numerically the Moslems come next to the Hindus. They are also a very large group, and have influence far beyond their numerical strength. The Moslems informed the English Government that Gandhi's demands must be refused. Moslems and Hindus have fought for ages. To turn England over to the Hindus would imperil the lives of millions of Moslems.

Among the minority groups are the Christians. Gandhi has openly said that he intends to drive all missionaries out of India unless they promise not to speak of Christ and Christianity at all, but devote their time and money to educating the people. This we can see that no worthy missionary could and would do.

A noted missionary, just from the India field, said this: "If England should retire our groups of Christians scattered far and wide throughout India would be in immediate and grave danger of their lives." Gandhi himself confessed that "chaos would come immediately if England should retire." Christians would be among the first to suffer.

Another large minority group is made up of the outcastes. Millions of these unfortunate people would suffer terrible consequences if England were to retire immediately. This judgment is based on the attitude of the larger groups towards this group in the immediate past. Before England went into India the pages of history tell a dark story of persecution by the caste groups of the outcastes that is hardly believable. Even

today the outcastes are not allowed to draw water from the wells belonging to the caste people.

Dr. Ambedkar is an outcaste, although he is a highly educated man. He is a clean, decent, educated man, yet he cannot even touch one of the high caste men. He is seeking to bring the millions of low caste people to better conditions. England has made the law that outcaste children shall be allowed to attend the free schools of the land. If England should end her control these children would be immediately banished from the schools. Dr. Ambedkar is invited into missionary homes, but never into the homes of caste Hindus. He is an outcaste, the same as Americans are reckoned outcastes in India. Missionaries, whom the writer knows, have been invited into the homes of the Maharajah, but he would not dine with them. He would wait until they had finished the meal, even if they were princes, and then would come into the dining hall to meet them. Millions of others are also reckoned as outcastes in India; and should England retire fully at this time, these would be made to take the lower places in every way.

**Second Reason. Because England has put a stop to "suttee," or the burning of living widows with the bodies of their dead husbands.** This frightful atrocity would still be in vogue, the order of the day, if it were not for British rule. It was difficult to bring it to an end even by forceful action, so deep-rooted was the depravity.

**Third Reason. Because England keeps the constant quarrels between the different groups from becoming too dreadful.** Such quarrels are self-evident when one considers how deep-rooted religious convictions become. These heathen religions with no Holy Spirit to curb, with no divine message to neutralize, would know no bounds.

**Fourth Reason. Because illiteracy has been greatly reduced by the many thousands of schools and colleges which England has opened throughout the length and breadth of the land.** This would necessitate an entire article by itself. This too can easily be recognized. An educator has written:

Progress in education has been slow, and even today only about twelve per cent of India's population is literate in any language. Yet that represents an immense advance upon anything that the country knew in the past, when education was deliberately withheld from the major portion of the population. The handicaps to advance have been mainly social and religious customs. The system of purdah and early marriage has denied education to the bulk of the girl children. The peasant withdraws his children from school as soon as they can be of value in the fields and, above all, the prejudice against the employment of women teachers prevents adequate staffing of the schools. Add to these causes the lack of money in a country in which the total revenue, both for the Central Government and for the Provinces, did not total £150,000,000 in a normal year, and the difficulties will be understood. Yet India has today seventeen universities, some with many thousands of students and a constantly rising standard of education.

**Fifth Reason. Because England has established law and order in many places where there was no real order before.** Where Indian men have proved themselves capable and considerate they have been placed into positions of responsibility. Many have risen high in governmental circles.



In the administration of India it must not be overlooked that Indians themselves have played an enormous part. The various services of India are manned for the most part by Indians themselves. Today the Indian Civil Service, the highest branch of the bureaucracy, has fewer than 600 Europeans in its strength, with rather more than 600 Indians; the two sections together numbering fewer officials than will be found in any one of the great departments of State in the U. S. The police force of 190,000 men has only 600 British officers. Of 6,000 men in the medical department, there are less than 200 British. One fifteenth of those employed in the engineering department are British. Of the 2,500 judges only 250 are British. Practically the whole of the Provincial Service is in Indian hands.

**Sixth Reason. Because England has given water to a dry and parched land through the many irrigation canals which she has caused to be made.** This factor would take considerable space which this article does not afford. Much of this was done with English money, but used to the advantage of the nation. Alfred Watson says:

The vast irrigation schemes dwarf almost to insignificance whatever has been done in harnessing the Nile. Thirty-two million acres of land that were practically desert have been watered by taming the great rivers of India, and the expenditure of nearly £120,000,000 has yielded an average interest of 5.7 per cent, considerably more than has been paid to the original investor. Incidentally, one may add that, within little more than a year, India will not only have repatriated the whole of the sterling debt that has been incurred in her internal development, but will have passed into the ranks of the creditor countries. The "drain" will have ceased to be a grievance of even the most nationalist of Indian politicians.

**Seventh Reason. Because there is no slavery where England rules.**

**Eighth Reason. Because England is, and has been for many years, trying to teach India to rule herself wisely and righteously.** This any traveler to India and missionary in India well knows. Not that the rulers have done so without any failures or mistakes. These they have made. Rulers in all countries make some political blunders. (What man or nation does not make mistakes?) This is to be expected where fallible men rule. However, the story is one of trusteeship.

At first this trusteeship was undertaken unwillingly. There was some earlier exploitation. It is not without significance that a population which was hardly more than 200,000,000 when British rule first began, has grown to 388,000,000; and that 80,000,000 of that growth has been added in the last twenty years. Behind these figures lies an amazing story of the reduction of all those checks upon increase—war, famine, pestilence, and disease—that, through the centuries, had devastated India.

**Ninth Reason. Because England has built railroads all over India, and now famines do not devastate India as before, and has fostered sanitation and industry.** These railroads carry grain to the parts of the country threatened by shortage, which is bound to happen in a land with such a hot climate. This has been one of Britain's largest contributions to the nation's welfare, saving untold numbers of lives through the years. It is stated:

Two great agencies have played their part in eliminating the major ravage of famine, which periodically swept away millions of the Indian population, and, for both of these, British capital had to be made available. To a country in which transport was mainly dependent upon the bullock cart and the camel the British introduced railways, of which there are now 42,000 miles in the country, covering the whole land. Most of these are now nation-

alized. Within a few years, the whole will be owned by the people, and the whole debt incurred in their making will have passed into Indian pockets. In the meantime, the talk of the "drain" on Indian finances has been rendered absurd by the fact that the railways have contributed an average of four millions sterling in relief of Indian taxation, after the payment of all interest charges.

In the field of sanitation, progress has had to be made against prejudice and domestic customs injurious to health. "While the inhabitants of the plains of India are on the whole distinguished for personal cleanliness," says one official statement, "the sense of public cleanliness has ever been wanting." Against these conditions the administration has waged an unceasing fight, and there is scarcely a Viceroy or Vice-Reine of recent times whose memory is not commemorated in some special endeavour to combat the diseases which ravage India. The battle has been unequal, but that vast improvements have been made can be realized from the fact that the death rate in fifty years has been brought down from 31 to 23 per 1,000.

Although nearly ninety per cent of the population of India is still engaged in agriculture and living in the villages, India stands eighth in the world in the ranks of the industrial nations, and is probably to fill a higher place as the consequences of the great increase in manufacture which the war has made necessary. Here one passes from the area in which the principal achievement has been that of Government. To English industrialists and business men is due the establishment and much of the conduct of the modern industrial development of India. They began with cotton and jute, passed on to coal and iron, and to tea and rubber. Cotton manufacture has become in the main a province of Indian firms, and the great steel works of the Tata family, set going with experts drawn from Europe and America, are now almost entirely Indian directed. But the credit remains that British men expanded the possibilities of Indian manufacture, and the utilization of the raw materials in which India is rich, without regard to the prejudicial effect upon British exports to the country.

The part of the Indian Government in fostering activities which have brought a vast accession of wealth, and, what is more important, opportunities of employing an ever-expanding population, has been to afford protection to the nascent industries, notwithstanding the adverse influence upon British trade. Lancashire has been deprived of what was its largest market for cotton goods. British iron and steel and railway wagons have been bereft of a great customer. Indian interests have been consistently put before those of the Mother Country, and, in the main, by British administrators who have held that their primary duty was to the India they served.

**Tenth Reason. Because without the English protectorate India would be the prey of invading armies such as the Japanese.** With India divided politically, with India such a rich plum for foreign powers, the presence of Great Britain may have kept India from becoming a slave state.

It is usually commonplace to say that British rule has given India nearly two hundred years of freedom from external aggression by land or by sea, and a hundred years of internal peace broken only by the India mutiny eighty-five years ago, a mutiny in the suppression of which Indian Empire troops played a part without which the Indian Empire could scarcely have survived.

**Eleventh Reason. Because England could not leave suddenly without endangering the lives and property of millions of people.** The Lord recognizes the right of the possession of property in the law which says, "Thou shalt not steal." This England recognizes in all its rule in every nation.

**Twelfth Reason. England has put an end to the sanctioning of child marriages.** This is one of the most demoralizing institutions in the world. It is one of the most horrible

and brutal practices which any State can allow. Mrs. W. K. Morton writes:

Thirty-five years ago, child marriage was so common that no one seemed to think anything of it. I, myself, have seen many processions in which the groom was present but the bride was too small to be brought out. Often she was an infant. And the man they were marrying her to might be any age, even to haggard old age. Of course such an infant could not be given over to the man immediately. But children mature rapidly in the tropics. They attain puberty when almost infants. And a girl who has been married before that time is kept at home only until she attains that state. Then she is sent to her husband. He can, and does, utterly wreck her pitiful little body, but she belongs to him and nobody can say anything. I find I am using the present tense in writing of these awful things. But, as a matter of fact, England has put a stop to child marriage, and I should say "he could, and did, utterly wreck her pitiful little body." It is past, thanks to the wise Government of England in India.

But Gandhi believes in infant marriage and says he will see that it is restored when he gets the power to do it. Do you want it done? Have you a little daughter whom you would be willing to give over to a man who had absolutely no thought of self-control in such things? Would you like to see your six-year-old child mutilated until she begged to die? Would you help to make such a law if you knew it would bring your baby into such conditions?

Would you like to see any helpless little girl turned over, body and soul, to a horrible, diseased old man, to be lacerated and crushed until she hardly would seem human? Would you? If you would then write a letter to the President demanding that India be turned over to Gandhi and his group of something like two millions of members of his "Congress." Do you want to bring that "has been" back into the present tense? If so, I think you should just be truthful and say you do not care what becomes of millions of helpless child wives so long as you can pose as a wonderful advocate of independence. What a dreadful misuse of the word! (This came from a missionary who had been on the field thirty years in Benares.)

This editorial has been written because of the insistent drive in the United States for so-called freedom for India. Gandhi's Congress has only 2,000,000 connected with it. However, the Hindus would automatically think that he was right because he is a Hindu. For this so-called political freedom millions would be caused to suffer. Even the lower caste Hindus would suffer, while the millions of "untouchables" would be denied everything but the bare right to live and do the filthy work of the higher caste.

Necessarily this is but a brief record of the benefits that British rule has brought to India. England has the right to appreciate the work of their rulers and nation in behalf of India, and other downtrodden nations the world over. Whether in the Providence of God, India will remain in the Empire as a self-governing unit, or leave the Commonwealth, it can justly be said that while the British held power over the country they advanced it in health, wealth, physical well-being, and educational opportunities. As well they educated the nation in principles of sound government and administration of the best kind. They also improved the cultivation of India until it could support itself from the soil, and set it on its feet to become one of the truly great nations of the world. But best of all they opened the door in a large way for the Christian Church, for the distribution of the Word of God, and paved the way for the work of Christian missions. This and more is an achievement for which no apology is necessary.

It is to be hoped by all peace loving people that when the war is ended, if the Lord

(Continued on page 383)



# INDEX — Volume XXXIV

## SELECT READING

A Changed Girl, 290.  
 A Golden Thanksgiving, 322.  
 A Poet Who Owed Much to His Mother, 132.  
 A Teacher's Crown of Rejoicing, 131.  
 A Tribute to John Horsch, 5.  
 Carnauba Wax, 37.  
 Character Dye, 195.  
 Edith's Victory, 98.  
 Educational Needs—Endeavors to Meet Them, 229.  
 "He Gave . . . Talents," 291.  
 History of the Zion Church near Broadway, Virginia, 165.  
 His White Robes, 194.  
 How Deep Shall I Drink? 258.  
 "It Is Better to Trust," 130.  
 Karl Goes to School, 259.  
 Life Anchors that Hold, 5.  
 Living Parables, 294.  
 "Love Worketh No Ill," 227.  
 Marijuana—Don't Get Caught, 166.  
 Night Reveals the Stars, 69.  
 "Other Lights Are Paling," 3.  
 Rambling Dates, 35.  
 Reminiscences and Historical Data of Gehman's Mennonite Church (1755—1942), 196.  
 Sister Carrie's Visits, 66.  
 The Achievement of Mental Poise, 101.  
 The Best Gifts, 354.  
 The Black Sheep, 67.  
 The First Thanksgiving, 325.  
 The Girl Who Would Not Sacrifice Conviction for Popularity, 226.  
 The Power of a Book, 357.  
 Then Forward Still, 'Tis Jehovah's Will, 162.  
 There Opens a Door, 163.  
 There Was a Garden, 34.  
 The Sinner of Death Hollow, 99.  
 To Boarding School or Not, 293.  
 To Them that Trust, 2.  
 Tuna Ahoy, 261.  
 "Unto the Least of These," 355.  
 "Where Your Treasure Is," 323.

## PULPIT

A Call to Prayer, 263.  
 A Fourfold View of Life, 295.  
 A New Possession, 7.  
 Our Charge, 38.  
 Our Lord's Business, 167.  
 Singing in Worship, 70.  
 The Abundant Life, 197.  
 The Christian's Thanksgiving, 326.  
 The First Easter Greeting, 102.  
 The Versatile Birth of Jesus Christ, 359.

## EDITORIALS

A Chat with Our Readers, 103, 231.  
 A Faithful Servant Gone Home, 231.  
 America Enters the World War, 8.  
 Autumn Time, 296.  
 A Word to Our Readers and Contributors, 71.  
 Biennial Meeting of Mennonite Publication Board, 265.  
 Christian Serenity, 71.  
 Coming Sunday School Lessons, 296.  
 "Deep Callesth unto Deep," or Man's Need and God's Sufficiency, 264.  
 Easter and Its Meaning, 103.  
 Easter and Missions, 103.  
 Harvest Time, 199.  
 Independence Day, 198.  
 Is Prohibition Coming Back? 39.  
 Maintaining Our Peace Testimony, 169.  
 Missionary Day, 327.  
 New Quota for Civilian Service, 327.  
 Our Mothers, 134.  
 Samuel Grant Shetler, 265.  
 School Days, 264.  
 Service in Our Time, 71.  
 Studies in Genesis, 168.  
 Summer Christian Activities, 134.

Thanksgiving in 1942, 327.  
 The Annual Meeting of the Mennonite Board of Missions and Charities, 198.  
 "The Children of Our Church," 39.  
 The Doctrine of Separation, 168.  
 The Letter to the Colossians, 297.  
 The Need of Steadfastness, 297.  
 The New Year, 8.  
 The Synoptic Gospels, 9.  
 The Times Are a Challenge to the Non-resistant Christian, 231.  
 The Work of the Lord in Times Like These, 199.  
 To Our Subscribers, 9.  
 Week Day Bible Schools, 296.  
 Whitsunday, 134.

## CHRISTIAN LIFE

Birthday Parties, 361.  
 Christian Be Discouraged? . . . Never! 200.  
 Christ, the Light of the World, 362.  
 Daily Bible Reading, 363.  
 Did the Godhead Suffer? 104.  
 "Great Is Thy Faithfulness," 72.  
 Growing in the Fullness of God, 105.  
 Growth in the Christian Life, 266.  
 Guarding the Truth, 107.  
 Hindrances to a Knowledge of the Truth, 268.  
 In the Master's Class, 11.  
 Lessons from the "Banker's Life" Building, 170.  
 Lessons in Prayer from the Book of Acts, 135.  
 My Morning Watch, 138.  
 Our Advocate, 10.  
 Private Prayer in a Christian's Life, 233.  
 Promises for Christian Youth, 268.  
 "Redeeming the Time," 329.  
 Sin, 232.  
 Stewardship of Life, 41.  
 Social Gatherings, 40.  
 The Bossler Prayer Meeting, 328.  
 The Brief Span of Life, 73.  
 The Need of Reverence for God, His Name, and His House, 298.  
 The Unequal Yoke, 202.  
 When a Man Changes Worlds, 299.  
 When Nations War—A Study of Habakkuk 2:6-20, 105.  
 When War Clouds Hover Low, 171.  
 Why Do We Sing? 137.

## OUR HOME CIRCLE

Advice to Boys, 331.  
 A Mother's Prayer—1942, 365.  
 Building a New Home through the Family Altar, 179.  
 Christmas in the Home, 364.  
 Contentment, 14.  
 Disobedient Parents, 214.  
 Do You Have a Family Altar in Your Home? 213.  
 God's Ideal Marriage, 234.  
 Graces of Our Homes, 74.  
 Home—A Recompense, 42.  
 Home Blessings, 140.  
 Hospitality, 331.  
 Lazarus and His Sisters, 300.  
 Marriage, 108.  
 Modern Homemaking, 178.  
 Mothers of Yesterday, 139.  
 Oils for the Home, 270.  
 Old Age—God's Crown of Glory, 271.  
 On Being a Grandfather, 13.  
 Quiet Hours for Every Young Christian, 12.  
 Religion in the Family, 109.  
 Sunday Evening Blessings, 235.  
 The Christian Home's Influence in Holy Living, 301.  
 The Christian Home's Influence in Directing Social Activities, 330.  
 The Influence of the Home upon the Church, 212.  
 The Value of Hospitality, 75.  
 What Helped Me Most in the Bible, 43.

## MISSIONS

A Glimpse into Our Mission Work in Los Angeles, California, 180.  
 A Soul in Need, 367.  
 Christ's Kingdom in India, 111.  
 City Mission Work in the Northwest, 208.  
 Glimpses of African Life, 241.  
 "Grandfather, Read This," 17.  
 Have a Heart in a World of Need, 338.  
 "Inasmuch"—A Story of Relief Work in France, 45.  
 In the Multitude of Lies There Is Safety, 339.  
 Mennonites in Paraguay, 243.  
 Mission Work at Meadville, Pennsylvania, 80.  
 News from Spain, 310.  
 Out of the Tar Barrel, 276.  
 Passion for Lost Souls, 277.  
 Problems in the Paraguayan Colonies, 181.  
 Rethinking Civilian Public Service, 366.  
 South Meadow—A Service of Love "unto the Least of These," 309.  
 The Hot Season in India, 308.  
 The Past Year in Our African Work, 143.  
 The Responsibility of the Mennonite Church toward Her Civilian Public Service Camps, 81.  
 "The Woodlands,"—A Symbol of Love and Service to Aged War Sufferers, 209.  
 To and Fro in South America:  
 X. Paraguay—The Land between the Nations, 15.  
 XI. Into the Chaco, 44.  
 XII. Day by Day in the Chaco—Extracts from My Diary, 83.  
 XIII. Day by Day in the Chaco—Extracts from My Diary (Continued), 110.  
 XIV. Home Again, 142.

## EDUCATIONAL

Alcohol and Other Narcotics, 370.  
 Book Reviews, 149, 177, 207, 255, 337.  
 Church School Day, 240.  
 Educational Needs—Endeavors to Meet Them, 229.  
 Educational Values Inherent in the Mennonite Civilian Public Service Program:  
 I., 144.  
 II., 175.  
 Extracts from the Letters of John Coffman, Relief Worker in England:  
 IV., 18.  
 V. Of Special Interest to Sewing Circles, 50.  
 VI. Peter Dyck and "The Woodlands," 76.  
 VII. Snapshots of England, 114.  
 VIII. Snapshots of England (Continued), 148.  
 "From Such Turn Away," 335.  
 Knowing Our Children:  
 I. The Children in Our Midst, 46.  
 II. An Approach to the Study of Childhood, 77.  
 III. A Better Understanding of Our Children, 112.  
 IV. The Active Nature of Children, 173.  
 V. The Force of Heredity, 204.  
 VI. The Effect of Environment, 236.  
 VII. The Reaction of the Will, 302.  
 VIII. Physical Development, 334.  
 IX. Mental Development, 368.  
 Lancaster Mennonite School, 274.  
 Literary Gems of the Bible:  
 XI. The Book of Nehemiah—An Autobiographical Prayer of a Man of Action, 20.  
 XII. The Book of Esther—"For Such a Time as This," 48.  
 XIII. The Book of the Prophet Isaiah—The Style of His Writing, 79.  
 XIV. The Book of Jeremiah—An Introduction to Its Study, 116.  
 XV. The Message of the Book of Jeremiah, 146.  
 The Final Book of John Horsch, 337.



The Mennonite Commission for Christian Education and Young People's Work, 239.

Christian Workers' Training Course, 275.  
Week Day Bible School in Every Congregation, 305.

The Testimony of Archaeology:

- I. Early Knowledge of the Creation, 203.
- II. Man and His Fall, 238.
- III. The Flood, 304.
- IV. Abraham, 332.

Twenty-One Years at Eastern Mennonite School, 272.

Will Cork Survive? 305.

### BIBLE STUDY

Christian Doctrine:

- XXX. Receiving the Holy Spirit, 22.
- XXXI. Receiving the Holy Spirit (Concluded), 52.
- XXXII. The Holy Spirit—Filling with the Spirit, 88.
- XXXIII. The Function of the Holy Spirit—John 14 to 16, 118.
- XXXIV. The Function of the Holy Spirit (Continued), 150.
- XXXIV. The Function of the Holy Spirit (Concluded), 182.
- XXXV. The Holy Spirit in the New Testament, 215.
- XXXVI. The Doctrine of Man, 244.
- XXXVII. Man—His Relation to the Earth, 278.
- XXXVIII. Man—The Fall of Man, 306.
- XXXIX. Man—The Fall of Man (Concluded), 344.
- XL. Man—The Continuing Consequences of the Fall, 374.

### SUNDAY SCHOOL

Nuggets of Truth Found in Our Sunday-school Lessons, 24, 58, 85, 123, 152, 184, 217, 246, 281, 314, 341, 371.

The Place of the Sunday School, 282.

The Requisites and Responsibilities of a Successful Sunday-school Teacher, 186.

The Sunday-school Attendant's Saturday Night, 248.

The Sunday-school—Its Origin and Progress, 316.

The Teacher's Character, 60.

### YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions, 27, 54, 90, 120, 154, 187, 219, 250, 283, 311, 346, 376.

The Place and Value of Organization and Records in Young People's Bible Meeting Work, 57.

### WORLD NEWS

Comments, 30, 61, 94, 126, 158, 190, 222, 254, 286, 318, 350, 380.

### POEMS

- An Ode to Fred, 260.  
A Picture of Mother, 139.  
April, 100.  
Around the Corner, 72.  
A Signpost, 40.  
A Teacher's Prayer, 336.  
Awake, O Earth, 104.  
Building Character, 303.  
Christmas Song, 361.  
Christ Walks with Me, 68.  
Clay, 281.  
"Did You?" 179.  
Draw Nigh, 36.  
Draw Nigh to God, 329.  
Elegy Written in a Country Churchyard, 133.  
Friendship, 234.  
Giving Thanks unto the Father, 343.  
God Hasten the Day of Peace, 82.  
God's Teachers, 164.  
Have You? 200.  
He Is Risen, 108.  
Her Jewels Were in Her Heart, 277.  
High Work to Do, 113.  
Home Drinking, 60.  
I Must Sing, 193.  
Inasmuch, 25.  
Keep a Goin', 145.

- Keep Singing, 270.  
Life as a School, 11.  
Make Thy Petition Deep, 263.  
My Church, 298.  
My Guide and Shepherd, 267.  
My Little Brown Home in the Hills, 74.  
My Prayer, 235.  
New Year's Dawning, 6.  
No Occupation, 330.  
Peace, 124.  
"Peace on Earth, 356.  
Ready, 214.  
Recipe for a Home, 42.  
Retreat, 362.  
Service for Christ, 258.  
Take Thou Our Minds, Dear Lord, 66.  
Thanksgiving, 323.  
The Beatitudes in Verse, 293.  
The Beauty of May, 130.  
The Best Memory System, 95.  
The Creator, 291.  
The Galilean Calls, 162.  
The Gospel According to You, 202.  
"The Little and the Great," 172.  
The Loom of Life, 4.  
The Lord Still Comes, 358.  
The Man by the Road, 205, 269.  
The Ministry of Prayer, 63.  
The Motorist's Prayer, 228.  
The Snowstorm, 14.  
The Touch of Human Hands, 367.  
The Waiting Garden, 313.  
They Two, 300.  
Thoughts, 227.  
Tiny Things, 294.  
Today, 233.  
Trusting and Resting, 73.  
"Until I Went into the Sanctuary," 213.  
Voyagers, 290.  
We Need to Live, 34.  
What Is Prayer? 135.  
Who Is My Saviour? 206.  
Wisdom, 245.

### MISCELLANEOUS

- A Brother at the Other End, 345.  
Another Bible Comes from the Press, 211.  
A People Who Have Lost God, 96.  
Assurance, 299.  
A Tribute to Mother, 192.  
Be Filled with the Spirit, 64.  
Birds and Humans, 23.  
Birds of Passage, 320.  
Blood for All—Immediately, 317.  
Control Your Thoughts, 214.  
Does Your Faith Stand the Test? 279.  
Fruit after Cleansing, 69.  
Hard Work, But, 261.  
Hiding from God, 100.  
Hold Fast, 233.  
How Does Your Bible End? 98.  
How Do You Read Your Bible? 29.  
How Rearest Thou? 310.  
How to Find God through Worship, 379.  
"If It Were My Father," 267.  
India—Sadhu John, 277.  
Livingstone's Idea of Sacrifice, 262.  
Meeting the Authors, 87.  
Miracles, 104.  
Moderate Drinkers, 293.  
Nature Oddities, 21.  
New Highways, 115.  
New Year, 6.  
Not So with the Map of the Believer, 63.  
Not to Be Trusted, 63.  
Owls See Day and Night, 269.  
Pray, 207.  
Prayer Invigorates, 307.  
Preachograms, 288.  
Restful Activity, 333.  
She Spoke in Time, 224.  
Separation, 53.  
Sermonograms, 125.  
Some Facts about Tobacco, 253.  
The Cost of Drink, 349.  
The Forgotten Lemons, 213.  
The Folly of Gambling, 233.  
The Higher Altitudes, 313.  
The Holy City, 240.  
The Jewel Bird, 228.  
The Key in Whiskey, 235.

- The Life that Abides, 4.  
The Mysterious Giraffe, 273.  
The Value of a Friend, 202.  
Things You Never Regret, 111.  
Three Kinds of Joy, 93.  
To Speak or Not to Speak, 207.  
Try Him Once More, 26.  
Twenty Points on Tithing, 32.  
You Will Be Glad, 294.

### WORLD NEWS

(Continued from page 381)

tarry, that the Indian peoples will have reached sufficient agreement among themselves to enable them to take over what remnants of British Government still remain in that country and assume their due place in the Commonwealth of Nations. But if that change comes about, those generations of British men and women who have given their time, talents, treasures, and often their lives, to India will have brought to a successful conclusion one of the greatest achievements in the making of a nation of which history tells. May we remember the Word, "He setteth over it whomsoever he will."

### LET'S QUIT APOLOGIZING

When the prodigal son came to himself he said—well, what did he say? He might have said, "I am not to blame for this; there is no living at home with that brother of mine. He is a sour-puss. He made life unendurable for me. That's why I left the old home place." But he didn't say that.

He might have said, "It isn't my fault that I am here, penniless. I had an ancestor somewhere along the line who was a gay dog. He's living again in me. I couldn't help but get into trouble in the far country. But I'm not to blame. Charge it up to hereditary influence." But he didn't say that.

He might have said, "Oh, well, this thing isn't so bad after all. I have had my little fling, but it isn't serious. I'll live it down. Come to think of it, it's part of my education." But he didn't say that.

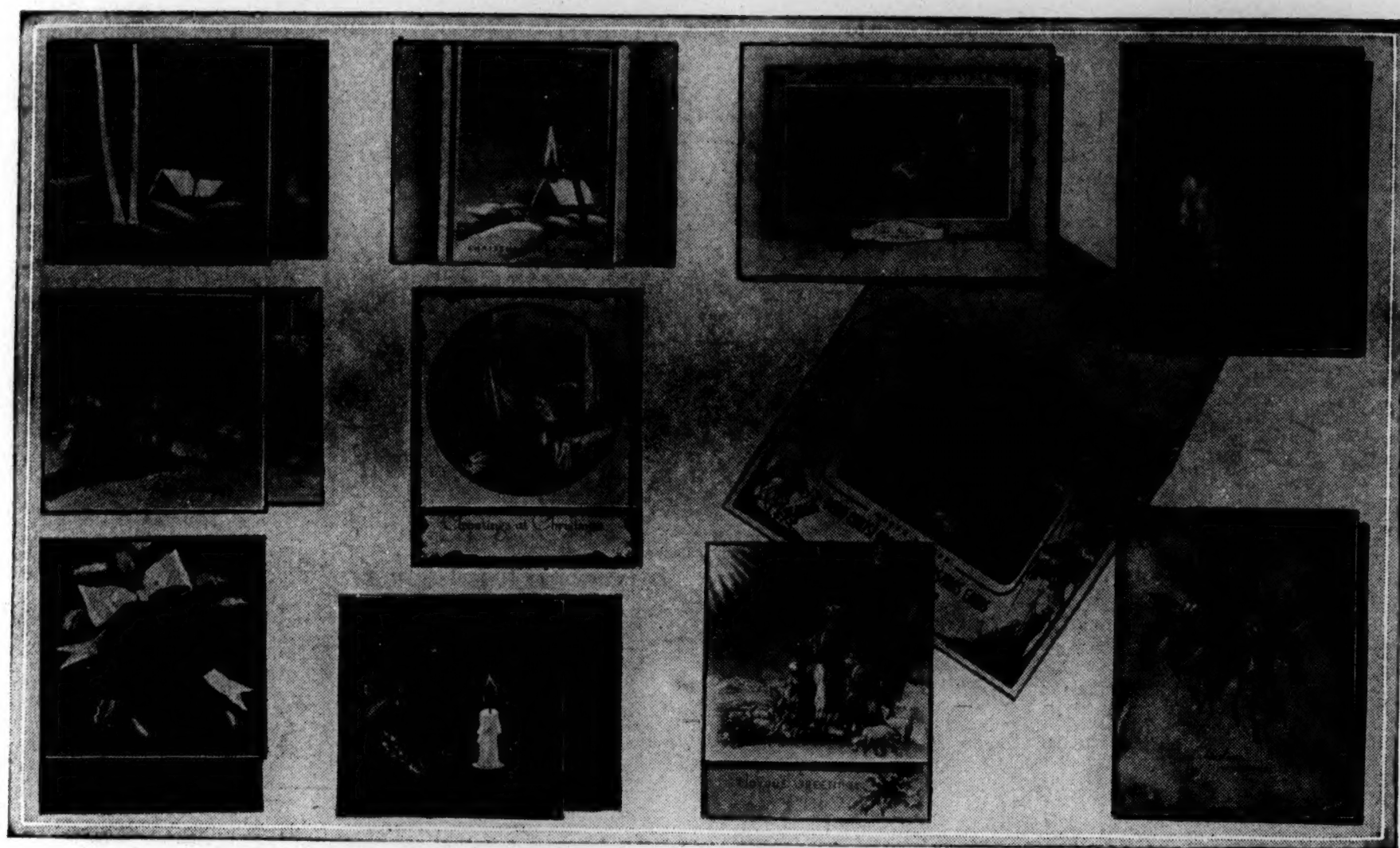
What he did say, when he came to himself, was this: "I have sinned. I am no more worthy to be called the son of my father. I am going back home and ask his forgiveness." And with these sentiments in his heart, he arose, journeyed back to his father's house, and the story of his reception is of imperishable beauty.

Let's quit apologizing. Usually it is a sign of weakness. Let's quit apologizing for religion. It's the one victorious power that we have not taken seriously, or made adequate provision for in our lives and society. "O earth, earth, earth, hear the word of God." There are many voices but only one Voice. Imagine a Scotch Covenanter apologizing for his robust faith. Fancy a Quaker in apologetic attitude for his convictions against war.

Let's quit apologizing for the church. With all its frailties and mistakes, it is the best institution we know. Professor Albert Einstein said recently that he has a new appreciation of the church due to the fact that when the deification of the State began in his homeland, the only institution to stand out and protest was the church, through an heroic company of her ministers, notably Pastor Niemoeller.—Religious News Service.



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## THE POWER OF A BOOK

(Continued from page 358)

out of history, invention out of fiction, matter out of physics, mind out of metaphysics, numbers out of mathematics. For Jesus alone is the secret of its unity, its strength, its beauty. This is what Jesus meant when He said:

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

And, let me say, it is this Christ who is the very essence of the written Word, who

says: "Come ye after me" (Mark 1:17). May we say to Him:

"I am willing to receive what Thou givest;  
I am willing to lack what Thou withholdest;  
I am willing to relinquish what Thou takest;  
I am willing to suffer what Thou inflictst;  
I am willing to be what Thou requirest."

—The Evangelical Beacon.

"Trust Him and He will see you through, though He has to make your supply out of nothing."

## "PUT IT FIRST"

### The Bible Puts It First

The first message at the birth of Christ was a **Missionary** Message. Luke 2:10.

The first prayer Christ taught men was a **Missionary** Prayer. Matthew 6:10.

The first disciple, Andrew, was the first **Missionary**. John 1:41.

The first message of the Risen Lord was a **Missionary** Message. John 20:17.

The first command of the Risen Lord to His disciples was a **Missionary** Command. John 20:21.

The first Apostolic sermon was a **Missionary** Sermon. Acts 2:17, 39.

Christ's great reason for Christian love was a **Missionary** Reason. John 13:35.

Christ's great reason for unity was a **Missionary** Reason. John 17:21.

The first coming of Christ was a **Missionary** Work. Luke 4:18-21.

The second coming of Christ is to be hastened by **Missionary** Work. Matthew 24:14.

Our Saviour's last wish on earth was a **Missionary** Wish. Matthew 28:19.

And the last wish of the departing Saviour should be the first wish of His returning children.

"Put it first;—the great commission

Put it first;—the great command.

Put it first;—our standing orders.

Put it first;—on sea and land.

Put it first;—in every parish.

Put it first;—in every heart.

Put it first;—don't put it second.

God's own Bible is our chart.

"Put it first;—the dawn is breaking.

Put it first;—the day grows bright.

Put it first;—the tide is turning.

Put it first;—for right is might.

Put it first;—though others mock us.

Put it first;—where'er we go.

Put it first;—and rally round it.

First to friend and first to foe.

"Put it first;—'twill draw us closer.

Put it first;—'twill banish strife.

Put it first;—the rest will follow.

Put it first;—'twill bless our life.

Put it first;—where Jesus put it.

Put it first;—'tis God's own plan.

Put it first;—and 'No surrender.'

Put Christ's missions in the van."

—Selected.

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